Ethical Consciousness and Curriculum:
Defining and Practicing Ethical Consciousness in the Curricular Landscape

by

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Bachelor of Arts, from Carleton University, 1983
Bachelor of Education, from the University of Victoria, 1997

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Department of Curriculum and Instruction

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Abstract

Because education is a moral endeavour, the aims of education must deliberately reflect this effort and help students develop the values and sensibilities toward this end. This thesis has arisen out of my desire to explore what teachers and educators can do to develop and integrate a curriculum that is informed by ethical consciousness: a mindfulness for human dignity, aesthetic beauty, an appreciation for the natural environment, and a spirit of respect for all living things. Using my own background to set the site for reflective discourse, I have attempted to invite educators to explore what is currently being applied as aspects of moral education; critically re-assess their own practices; and re-orient their thinking so that curriculum can become more connective, engaging, inspired, and ethically conscious.
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Acknowledgement

I would like to start by thanking my committee for taking the time to read my thesis, offer their thoughts, for gathering for my defense. I would especially like to thank Dr. Hurren for her wise counsel and for her patience and friendship as I faced several ordeals.

This day has been a long time in the making. I completed my required grad course load in 10 months and expected to be finished shortly thereafter, but due to unforeseeable family and health-related circumstances, it has been extended by another 2 years. In the interim, I felt as though I had lost touch with what I started doing; with so many disruptions, it was difficult to re-focus and get the flow back into my writing. However, my latest ordeal, strange as it may sound, helped me to get back on track. I feel deeply connected to the moment; I live in the present. Even the way I walk has changed. I walk mindfully and stop to smell the roses. I listen to my own breathing. I am aware of the steps I take, the movements I make. How does this relate to my thesis? I realized that this is the raised level of awareness that I seek when I speak of being ethically conscious.

The past two months that I have spent recovering from surgery has also finally given me the time to be reflective. This Canada Day offered an especially reflective and insightful moment for me as I counted my blessings of being Canadian and living in this amazing country. Having been diagnosed with cancer recently and undergoing treatment, I cannot help but be thankful for not only the advanced technology made available to me to treat my illness, but also for the care, compassion, and support extended by those around me. The days following Canada Day brought more reflections as I read reports and opinions in the newspaper of the ongoings of our national day. There is much to celebrate as the “red, white, and free”. Freedom, cultural diversity, social security and health care; peaceful, with a strong tradition of justice and democracy, were reasons cited by the public. These we are certainly grateful for. There is, however, also much cause for concern. 63 drunks, a quarter of them underage, thrown into cells; hundreds more drunken teens; 4 buses vandalized; 11 puked or peed in; cops spat at; 13 year-olds walking around with replica handguns stuffed in their waistbands. My 18 year old nephew from Belgium, Patrick, who completed his year-exchange at Oak Bay High enjoyed the festivities at the inner harbour with his friends. According to him, at midnight, the crowd of young and old, tourists, and locals, was still strong. The police, wanting to disperse them, asked the people to leave. Patrick said that the people were cooperative and started to filter, but to speed things up and to ensure that they would not return, the police started to throw stink bombs in the air. What kind of message are we sending? The chief of police reported in the Times Colonist that the “casualties” were much less than in previous years. To this, TC reporter, Jack Knox asks, “Are we really patting ourselves on the back from walking away from our national holiday only ankle deep, as opposed to knee-deep in bar?”

These scenarios trigger many questions about our society and our expectations. As an educator, I ask myself, “If this is the direction our society is moving, what do we need to do? What are the values we want to impart to our children? As Canadians we are free. Yes, we are tolerant; yes we embrace diversity and justice and democracy. But how can we impart this to our youths so that they can internalize these values in its entirety, that is, with a conscious and conscientious awareness and effort that, with freedom and privilege, comes responsibility?

In writing my thesis, I discovered that one of the most, if not the most important part of life, is recognizing our common humanity and the fragility of our interconnectedness to each other and to this earth. This awareness made me realize that what I am imparting to my students in my classroom is more than history, or social studies, or a political debate. With every lesson I teach, I am expressing to them my values, motives, interests, and perspectives of what I consider to be important, and with everything I omit, intentionally or unintentionally, I am sending them another message. In the same manner, as I mentor student teachers, I am expressing to them my take on the responsibilities of teaching and shaping
young minds. Most of the student teachers start out with a genuine sensitivity towards their students. However, in their attempt to perfect their knowledge of curricular content, they forget that there is a human side to themselves in their teaching. I tell my student teachers that it is alright not to know everything; that students appreciate and respect you when you say to them, “Let’s find out about this together.” Ted Aoki refers to this as “situational praxis”, where curriculum implementation becomes a holistic activity where theory and practice become dialectical and inter-experiential. This situational engagement is what all of us must remember and strive for. I do believe that when teachers engage themselves and their students in a process of reflective action, they are practicing what it is to be ethically conscious and responsible.

To dwell within the realm of ethical consciousness means not to live within a narrow code of prescriptive moral behaviour, but to live mindfully and attentively attuned to our daily encounters. Much of what I have come to define as ethical consciousness is a result of self-reflective introspection, which has led to a further interpretive self-consciousness of how I interact and engage with others and the world around me. I knew from the outset that I was not looking to discover what it is to be ethically conscious from empirical case studies of my students or colleagues. I wanted to define it outside of a case-specific confinement, even though my own context looms largely in my analysis and conceptual interpretation. The notion of exploring it conceptually came quite naturally, as I view ethical consciousness as a vital part of turning curricular theory into holistic practice. For me curriculum connotes praxis—a dialectical unity of theory and practice that engages the head, the heart, and the soul. I quote Freire (1972 p. 33) who defines praxis as “a reflection (thought) and action (practice) upon the world in order to transform it”. That, for me, is curriculum that is connected, real, and alive, and to experience it in its entirety, one has to be ethically attuned. To try and capture the essence of something so deep, complex, and often intangible from a case study would not only limit its definition but make it instrumental and prescriptive; something I wanted to avoid. I want my thesis to open people’s minds to possibilities, not set limitations. I wanted the idea of a concept to lead others to be reflective. I wanted my research to be hermeneutic as well as heuristic in its application.

I know that there are many approaches currently being followed to realize ethical consciousness. South of our border, they take the form of moral education, the most popular being character education. In Canada educational leaders like Ken Osborne have advocated citizenship education within curriculum for many years. These attempts are valuable, but for each to become more than a subject within curriculum, in other words, for this kind of ethics to be internalized and lived, there has to be a conscious, consistent raised level of knowing that each one of us is interconnected relationally and ecologically, yet challenged by human limitations. Consequently, it becomes ever so important for us to strive to respect that which binds us as a human race.

When I think of the attainment of equity, inclusiveness, democracy, and justice, I cannot think of a better place to start than at our schools, in the classroom, through our curriculum. Rather than focus on standardized assessment; watered down and often narrow curricula; professionalism based on accountability and demonstration of technical skills we need to seek ways to address the social and economic needs of our children by encouraging the development of the “whole person”. Such would require shaking the status quo and going beyond academic expertise or the perfection of skills and techniques. It would mean challenging the traditional, often instrumental notion of curriculum within a highly bureaucratic system.

The notion of exploring this issue within curriculum resulted in a very personal educational experience for me. Trying to conceptualize ethical consciousness, as an integrated aspect of all that is defined as curriculum within our educational system, started as a challenge but soon became an uplifting and thereby empowering engagement, that involved both introspection and an inspection of language. As I sought meaning, I started to pay attention to my choice of words and reflected critically on its
application and implication. Language now became intersubjective, and as I moved back and forth between the abstract and concrete, language became a constructed reality that was inevitably tied to my cultural sensibilities. In my case, I have been reminded of and reconnected to my traversing between my Japanese upbringing and my chosen Canadian citizenship. This dialectical relationship has become evident in much of my reflections and actions.

I pursued my graduate degree in the Department of Curriculum and Instruction because I wanted to become a better teacher. The title of “teacher” in Japanese, Sensei is derived from two characters: sen – meaning “ahead, first or before”; and sei – meaning “life, living or birth”. This birth is not physical but spiritual, so sensei literally means “a person who is spiritually born/lives before others”. Although this implies leadership, I felt that to become a better teacher, I needed to “first, live” – that is to be more connected to the place of my grounding, namely the classroom, through what I teach, namely the curriculum. In trying to understand what is at the heart of curriculum, I discovered that it is more than methods and subject content. Curriculum is both an art and a science; structured as well as chaotic; theoretical and practical; overt and hidden. It is cultural and moral, and most of all, it is authentic, alive, dynamic, and grounded in human experience. It is within this quest that I have sought for a common thread within curriculum that is fundamental to all disciplines, surpasses different approaches and methodologies, and captures the essence of what it is to be human. I believe that by being ethically conscious we allow ourselves to see that human presence in each and every one of us, and our interconnectedness to each other and to all that is on this planet. I hope that our Ministry of Education and the school boards will internalize a morally guided purpose when establishing educational goals, create Prescribed Learning Outcomes, and plan professional development workshops. I hope that universities will reinforce the importance of core moral principles and make it mandatory for future teachers to take a course on the moral foundations of teaching. I hope that educators will remain mindful and remember to take a moment to reflect.

I wish to conclude by extending my heartfelt gratitude and love to my family, whose patience and encouragement helped me through the bumpier ride. And last and certainly not least, to my husband, Alexander Janssen, my “rock” and my “soft place to fall”, your unconditional love, encouragement and support makes me the person I am. I love you deeply.

Evelyn Amado
Victoria, B.C.
August 14th 2009
Dedication

In loving memory of my father, Mariano S. Amado, whose generous spirit, warm smile, and great gift of music blessed him with countless friendships across many continents.
I. Forward

...my fear has been replaced in a general way by faith, faith that things will work out and that if I pay attention to the moment...I'll be alright.

Jane Tomkins, A Life in School: What the Teacher Learned

Creswell’s book, Qualitative Inquiry and Research Design, is an academic study of five different traditions of inquiry. It is written in a highly structured, informative style, but is at the same time, very personal. While it is a book on description and methodology, it does not read like a scientific or technical manual. I am hoping that this thesis will be written in a similar manner- with honesty, clarity, and integrity - and impart viable as well as useful perspectives and heuristic applications to inform and move the reader to take transformative actions.

I am looking to the undertaking of my qualitative research as “a quest for an interpretive understanding of human experience” (Denzin and Lincoln, 2005). As I contemplated the meaning of this phrase, I thought of Paulo Freire and his attempt to raise the conscientizacao, or critical consciousness of his students by having them look at their individual histories and cultures to understand themselves, and how these placements may be different from the dominant or official world view. For Freire, self awareness and lending voice to that self awareness (praxis) affects change. For me, the whole process of undertaking my graduate studies has been an invaluable experience that has helped me to grow intellectually, emotionally, and even spiritually. I am more aware of who I am and what I am capable of accomplishing. I
am also more sensitive and attuned to those around me in the sense that I am
cognizant that each one of us has a “context contingency”. The writing of my thesis
has taken me on an invaluable journey of new discoveries as well as re-discovery - an
affirmation of my selfhood. At the same time it has connected me to my inextricable
interconnection to others and the world around me. I believe that it is possible to be
critical and historical, as well as self-expressive and humanistic (Elbow, 1995), and it
is my hope that in looking deeply within myself for meaning, I may evoke self-
examination in others. When my inquiry is completed, I will be happy if my studies
can lead individuals to reflect a little deeper about the aims of education, and if their
ethical and critical consciousness are more sensitized as a result of reading my work.
If I can achieve this, I will have met my objective.
II. Introduction

If there is light in the soul,
There will be beauty in the person,
If there is beauty in the person,
There will be harmony in the house.
If there is harmony in the house,
There will be order in the nation.
If there is order in the nation,
There will be peace in our world.

Chinese proverb

What are schools doing to teach students to become respectful, caring, responsible citizens? How are teachers being trained to deal with increasing incidents of juvenile violence, bullying, drug abuse, ostracism, and the general decline in the sense of civic duty and care? Moral education, which once occupied a central place in the educational agenda, has disappeared into the periphery. Today it is science and technology that dominate (Bok, 1990; Kliebard, 1975; Menzel, 2004; Noddings, 1993). Consequently, autonomy and economic considerations have become the raison d'être behind educational decision-making to the exclusion of other standards. In my opinion, this shift in focus has resulted in a widened gap between the structural development of curriculum and the philosophical aims that ought to guide it.

So what are these aims that should set the direction of education and serve as the basis of its foundation? An extensive study on the current state of education by John Goodlad, Roger Soder, and Kenneth Sirotnik (1990) involving prominent researchers and thinkers in educational philosophy determined that certain fundamental, normative positions derived from moral and ethical arguments serve to ground appropriate answers
to crucial educational questions related to the proper role and function of education, whom it serves, and the nature of the relationship between the interests of individuals, the family, the community, the state, and society. At the heart of this premise is that teaching and shaping minds have moral dimensions because “education - a deliberate effort to develop values and sensibilities as well as skills - is a moral endeavour” (Goodlad, Soder, Sirotnik. 1990 p. xii). This would imply that educators have a very complex responsibility of passing on to students our culture’s deepest values, such that even the current emphasis on teaching skills related to literacy and numeracy has been derived from this normative argument and reflects what our society values.

There is no doubt that the later part of the twentieth century has brought with it compounded contradictions and conflicts between individual versus group interests, as goals set for our educational system continue to shift from educating the young for civic and social responsibility to educating them for personal development and economic prosperity. Consequently, technical markers of expertise, such as the percentage of young people who go on to post-secondary education, and scores on aptitude tests have become the measure of good teaching. As a corollary, the validation of the teaching profession focuses increasingly on ameliorating professional standards by ensuring accountability through the acquisition and demonstration of technical skills that characterize “professionalism” with little or no reference to the moral dimensions of teaching. Yet at a time when the general public, scholars and the popular media express deep concerns over the moral decline in so many aspects of our society, one cannot help but ask if understanding and emphasizing the moral dimensions of teaching shouldn’t be
the compass in shaping teachers’ efforts to define and give direction to their profession. In the words of Goodlad, Soder, and Sirotnik, “a rhetoric of educational reform that would focus almost exclusively on the instrumental role of schools in creating jobs and on the technical competence of teachers is shortsighted at best and off the mark at worst” (p. xiii).

An attempt to reconcile and balance economic goals with moral objectives has been limited, as government and board-directed prescriptives make the application of the latter within the curricular content difficult. Questions about virtue and moral character are often perceived as philosophical matters of an abstract and esoteric nature relegated to the Church or individual families. This avoidance has resulted in ambiguity and de-emphasis of moral objectives as the central aim of education. As a result, what the curriculum currently offers as components of citizenship/ethics education is a token attempt at best, and fails to provide a sound foundation necessary for the development of civic-minded, ethically conscious individuals. The philosophical aims that ought to guide education must therefore be re-examined and re-defined. In a multicultural, multi-ethnic, diverse, democratic, and liberal society such as ours, perhaps we can start by looking at the moral “oughts” by turning to our Charter of Rights and Freedoms and a commitment to human rights in the broadest sense of the word, based on a moral society concerned with justice, humility, compassion, and respect for one another and our environment. Once it can be acknowledged that the foundations of teaching rest not on providing technical expertise but on moral imperatives, it will be impossible to ignore the importance of articulating and establishing a morally guided purpose.
This thesis attempts to explore what teachers and educators can do to develop and integrate a curriculum that is informed by ethical consciousness. I have coined this term to define mindfulness for human dignity, aesthetic beauty, an appreciation for the natural environment and a spirit of respect for all living things. I use the terms moral and morality to refer to particular values and actions related to right and wrong that form enduring values and frameworks used for such judgment. It is concerned about the "goodness" or "rightness" of one's actions and thoughts in relation to oneself and to others, based on certain reasons and attitudes. Ethics, while focusing on the nature of right and wrong, emphasizes a collective sense of duty and obligation that arises from that morality. Founded on a clear set of principles or virtues in which one believes and acts (morals), the essence of ethics is expressed through the awareness of how one's actions, words, intentions, and attitudes impact others. For teachers, it is important that an ethical orientation supports core moral principles while remaining critical of moral relativism and acknowledges the complexities of moral interpretations of virtue and the significance of contextual realities (Campbell, 2003). Ethical knowledge allows teachers to understand and accept the demands of moral agency such as professional expectations implicit in all aspects of their day-to-day practice, from preparing lessons and interacting with students to professional accountability and collegiality. Ethics, as used in this context, is not a narrow concept defined solely by ethical codes of practice as Anthony Weston notes:
Despite the stereotypes, the point of ethics is not to moralize or dictate what is to be done. Ethics is not another form of dogmatism. The real point of ethics is to offer some tool for thinking about difficult matters, recognizing from the start – as the very rationale for ethics, in fact – that the world is seldom so simple or clear-cut. Struggle and uncertainty are part of ethics, as they are part of life (1997, p. 4).

The emphasis in this thesis, based on the pervasiveness of a moral element in education, is on the practical expression of ethical consciousness in our daily encounters as educators. It is not a study of meta-ethics or questions on the character of morality itself, although discussions about ethical consciousness involve a transcendent universal set of values around human well-being, compassion, fairness, justice, integrity, and respect.

It is interesting to note that as I researched this paper, Education Minister, Shirley Bond, announced that “the government will have to implement codes of conduct that curb bullying and harassment and comply with provincial standards... we have found that there are literally hundreds of schools across the province who have not met the standards (of the Safe, Caring & Orderly Schools Policy of 2004)” (Times Colonist, March 30th, 2007). It is my belief that ethical consciousness should inform a broad range of school initiatives and be implemented, demonstrated, and practiced in everyday classrooms by all teachers and students, and not just in the course of special programs. It is not my intention to promote a particular view of morality or to explore a way towards spirituality; what I would like to see is a raised level of genuine caring and consideration in students that would enable them to develop into socially responsible individuals who
can demonstrate respectful, critically conscious and conscientious actions toward themselves, each other, and their environment.
III. Methodology

I think metaphorically of qualitative research as an intricate fabric composed of minute threads, many colours, different textures, and various blends of material. This fabric is not explained easily or simply. Like the loom on which fabric is woven, general frameworks hold qualitative research together.

John W. Creswell
Qualitative Inquiry and Research Design

In undertaking this thesis, I have chosen to pursue a conceptual rather than an empirical study. My desire to conceptualize a raised level of mindfulness for one another and for our surroundings within the realm of curriculum is an attempt to capture the essence of being, in this case, a being that is ethically conscious. The “data” gathered and analyzed are the works of various educators and educational philosophers; the “samplings” and “cases” are more autobiographical and drawn from my personal experiences and observations.

The autobiographical aspect is intended to define the context for my study and set the site for reflective discourse. There are no dry facts or numerical data for analysis here, but rather an introspective self-reflection and interpretive self-consciousness that have arisen from my own situatedness and attempt to understand the works of established scholars. My personal stories are, therefore, a pretext to explore a bigger educational issue – what is important in the development of curriculum. Taking the lead of reconceptualist-experientialists such as Dewey, Greene, and Eisner, I have looked to an autobiographical approach as a tool to maximize my own growth and development.
My paper has also been heavily influenced by the critical pedagogy of Giroux and Freire who believe that critical social issues need to be raised as curriculum issues. The conceptual study I have undertaken here has allowed me to explore possible meanings and interpretations of a subject – ethical consciousness - in light of "what else is out there". My writing is "crowded with others" (Bartholomae, 1995 p. 481) and I imagine myself partaking in a conversation with the many scholars that I have looked to to extend and deepen my understanding of the issues that shape the direction of curriculum studies.

I believe that a reflective and honest examination of the philosophical and moral reasons behind education is necessary before any problems or issues within the educational system can be addressed properly. A conceptual study provides critical and mindful insight into the theoretical/ideological framework that educational practices are built on. It will further help bring focus and depth of understanding to what is otherwise considered "philosophical and abstract", such as the discussion of ethics and morality. My intention here is not to look at case studies to "prove" the decline in civic responsibility, but rather to invite educators to reflect more deeply about what is really needed to create a more harmonious and peaceful society. An implementation of new practices and policies intended to provide solutions must be guided by such standards that govern the big picture; otherwise it becomes too easy to overlook or downplay the consequences of some decisions. Too often, policies that affect the future of education are adopted without such considerations; they are based on what appears to be practical and reasonable at that moment, and at other times, on empirical data that is limited in both scope and application. Policy-makers need to make decisions that are founded on
that which defines and guides the educational practice, in other words, one that is embedded in morality, because morality and ethical arguments serve to ground educational questions. If education is to become a reasoned, coordinated, and articulated plan for learning that engages the head, the heart, and the soul (Erikson, 2001), then educators need to go back to the drawing board and engage in some serious discussions about the aims of education and the direction that curriculum studies will take.

What we are seeing today is the proverbial cart before the horse. Or perhaps it is more accurate to say that the cart driver has decided to lead the horse in a different direction. The attainment of economic success is undoubtedly a realistic and important educational aim. However, having that as the main goal of education without moral imperatives to guide it changes the character of educational design. My study herein is a humble attempt to re-ignite this discussion and promote the development of ethical consciousness as a central aim of education, one that can guide what we do in constructing curriculum, in classroom teaching, in establishing interpersonal relationships, in developing intrapersonal skills, in the professional development and training of teachers, in designing school buildings, in management and discipline, and in community relations.

Several ideological perspectives are applied within this conceptual study, the most prominent being the application of a critical theory orientation. In undertaking the development of ethical consciousness as an aim of education, I started my preliminary research by looking at current government policy and the goals it promotes. It became apparent that the philosophy supporting current educational decisions that place
economic considerations above all other standards is rooted in two historical
developments. The first is explained in the Marxist theory that asserts that the central
identifying feature of social formation is the dominant mode of production, which in this
case, is capitalism (Harris, 1995). The second, which was reinforced when humankind
decided to extend its sphere of influence beyond the realms of this planet and expand into
outer space, was Thorndike’s successful bid in promoting the science of psychology as
the basis of educational framework in the Western world (Eisner, 2002). Both of these
developments, as well as the critical theories that were generated as a result of and in
response to them, are discussed in section VI and again in section VIII.

I have attempted to provide a critical outlook on the issues discussed herein so
that it generates a re-thinking that can lead to reassessment and reorientation of one’s
teaching practices. This “call for action” requires a thoughtful, reflective, and inquiring
mind, as well as a sensitive and empathic form of practice founded on a feminist
approach to ethics, specifically that of Nel Noddings (1984) and the ethics of care that
sees educators as facilitators who encourage interaction through a dialectical, cooperative
practice based on caring. My study is not gender focused; it does lend itself to educators
establishing collaborative relationships that recognize the voice and context contingencies
in each individual. This postconstructivist approach places students and teachers as
active participants in the learning process, able to construct meaning from both their past
experience and their personal purpose. The manifestation of this interaction is raised
through questions I direct to teachers in Section X to facilitate meaningful learning on
both the part of the teacher and the students.
There are undoubtedly many postmodern thoughts that permeate this study. Most dominant are my references to the works of Giroux, Freire, and Harris, as well as my attempt to “deconstruct” and “reconstruct” language as I define what it is to be ethically conscious in this day and age. Critical awareness as to the choice of language became key to enable a discourse reflective of the values I espouse, such as fairness and justice. I cannot overemphasize the power and importance of language in both text and discourse in defining who I am, such that “we both constitute and are constituted by language” (Usher and Edwards, 1994, p 160). The process I have undergone, which started out as an academic attempt to theorize the concept of ethical consciousness, has evolved into a discourse that continues to transform and reshape with each new experience, narrative, and text.

This qualitative research utilizes many different methods of inquiry and embraces several ideological perspectives in its quest to reconceptualize what I believe should be central in guiding the direction of curriculum studies. It is, as Creswell wrote in the aforementioned quote, woven from many threads from different sources, while my own background serves as the frame on which the loom rests.
IV. Ethics Education: Why It is Important

To educate a person in mind and not in morals
is to educate a menace to society.

Theodore Roosevelt

In his forward to Elizabeth Campbell’s book, *The Ethical Teacher*, Andy Hargreaves, one of the world’s leading educators and co-founder of the International Centre for Educational Change at the University of Toronto writes that “teaching today is increasingly complex work, requiring the highest standards of professional practice to perform it well” (Campbell, 2003 p. ix). Hargreaves is concerned that while there is a tremendous emphasis on teacher education and educational policy on teachers developing the knowledge that would make them competent professionals, “aspects of ethical and moral knowledge that teachers need to inform their professional judgments and guide their relations with children, colleagues and others are too often overlooked and neglected” (ibid x-xi). Campbell hopes that in writing *The Ethical Teacher*, this gap will be closed and that educators will be able to use their ethical knowledge to meet the demands of the moral dimensions of schooling.

Many prominent educational researchers have addressed the fact that, while it should require no defense to establish teaching as a highly moral undertaking (Ryan, 1993; Sackett, 1990; Strike, 1990; Tom, 1984) the moral dimensions of teaching have been “lost” or, more often, “taken for granted” (Fenstermacher, 1990; Noddings, 1992; Sirotnik, 1990; Sackett, 1990), amidst the rhetoric of “professionalization literature” in teaching, which focuses on the testing of teachers and learners; models for career
advancement of teachers; measuring competence and effectiveness; and about restructuring schools in ways that optimize performance and results (Fernstermacher, 1990). Fernstermacher notes “what makes teaching a moral endeavour is that it is quite centrally, human action taken in regard to other human beings...how is it possible to define or stipulate the occupational nature of teaching without reference to the moral nature of the enterprise” (p. 133).

Unfortunately, just as there is little emphasis on developing and expanding the ethical knowledge of educators, the teaching of ethics and civic responsibility is sadly lacking from education and the consciousness of many young people today. Youth violence, bullying, drug abuse, homelessness, and social ostracism are on the rise, and a general erosion of the sense of civic duty and care appear to be prevalent. The orientation of school systems in most industrialized nations is to prepare individuals that are skilled to meet the needs of business and advance the economy. This is supported by the current Liberal government’s mission statement, originally introduced by the Social Credit government in 1999, which states that “the purpose of the British Columbia school system is to enable learners to develop their potential and to acquire the knowledge, skills, and attitudes needed to contribute to a healthy society and a prosperous and sustainable economy”. While there is a focus on developing the potential of the individual, this statement says nothing about the moral goals of education or citizenship, other than the mention of a healthy society. In the meantime, the BCTF’s statement of the purpose of education adopted in 1974 aims to “foster the growth and development of every individual, to the end that he/she will become a self-reliant, self-disciplined,
participating member with a sense of social responsibility within a democratic system”.

UBC educator and former deputy minister of education, Charles Ungerleider notes:

The two statements set the competing ideologies into relief.

Both focus on the individual, but each view the individual
differently. The government’s statement places emphasis on
the individual’s economic contribution, regarding education
as an investment in human capital. The BCTF’s statement gives
emphasis to the individual as a socially responsible citizen obliged
to bring about changes democratically (Ungerleider, 2003 p. 163).

The shift in emphasis may mean that we may therefore be neglecting to attend to the
moral and ethical concerns that would help young people become responsible and caring
citizens. Youths receive schooling for the head but little for the heart and soul
(Noddings, 2000). How, then, can we inspire our young people to embark on a journey
that may start at the brain but eventually end at the heart? Why is it so important to
emphasize the “human” side of relations within our society?

In “Post Modernism, Ethics, and Moral Education” Clive Beck notes that morality
is something that arises within human life, and as such, is a part of life. He states, “In
order to know what is moral and how to live a good life, we need to identify ‘basic’
values in life such as health, happiness, friendship, community, discovery, and
fulfillment, that make life seem good and worthwhile” (Beck, 2002 p.134). If these are
the commonalities and continuities that are basic to all humans regardless of culture,
ethnicity, religion, and socio-economic background, as I believe them to be, then
pedagogy needs to promote these by stressing the importance of relations between individuals, groups, societies, and our environment, along with the social, political, cultural, spiritual, and personal implications of each. Ethics and morality are an inevitable, as well as, an invaluable part of education; as educators, we need to focus on closing the gap between theoretical objectives that are elaborately outlined in school mission statements, and the actual lived experiences of students and teachers, such that the cognitive can be translated into a manifested, natural expression.

For me ethics is neither a theory that is too vague for one to apply practically to the actual world, nor a narrow code of conduct and prescriptive behaviours and dispositions. I take it to heart when Anthony Weston writes in *Practical Companion to Ethics* that ethics asks us to live *mindfully*: to take care about how we act and even about how we feel (Weston, 1997). I also believe that moral qualities are learned and acquired in the course of lived experiences. It is therefore mandatory and essential that schools, where young people spend 12-13 of their formative years, offer an environment that is conducive to the acquisition of a healthy, ethical mindfulness through a safe, supportive, non-dogmatic exploration of issues and situations that are challenging, difficult and real - one that would allow us to acknowledge and encourage our interconnectedness as humans. It is with this conviction that I proceed with my thesis.
V. Situating Myself

Each of us are rich encyclopedias, full of history and future, draped in a moment called the present.

David, in Robert Nash’s Liberating Scholarly Writing: The Power of Personal Narrative

The object of my research, the development of ethical consciousness among young people today, has been an area of interest that I find myself constantly revisiting and questioning in my daily life as a parent, teacher, and community member. In the 33 years that I have resided in this country that I now proudly call home, the public behaviour of young people and the values indicative of that behaviour, is something that I continue to reflect about most profoundly. Why is it, I wonder, that in a country generally known for its polite and caring people, is there relatively little consciousness about public space and public property? Why are classrooms, playgrounds, public transit, sports arenas, food courts at malls and other public areas often left messy, littered, unclean and sometimes even graffitied? Why is the threat of vandalism so rampant that we have to constantly worry about our properties in public places? Why is violence continuing to invade our communities?

I was born to a Japanese mother and Filipino father in 1957 and raised in Japan in the 60’s and 70’s. While I went to an international school consisting of 250 students from 56 different countries, all of us growing up in Japan were bound by the rules and etiquette of a very old society with deeply rooted culture and traditions. At the time Japan was at the height of undergoing a major economic and social transformation into modernity and
westernization, following its devastating defeat and near total destruction in WWII. However, while the country was receptive to the infiltration of foreign culture, its leaders were careful to meld it with tradition. Those responsible for Japan’s transformation cleverly borrowed the best of the West and “japanized” it to create a framework that was new and modern but still steeped in Japanese culture. Television, for example, was a thoroughly western innovation that captivated the Japanese population. Japan’s booming economy made it possible for most Japanese households to own a television set by the early 1960’s, but instead of filling the programs with western imports, the government quickly mobilized the actors’ and entertainers’ guild to produce their own shows, the most popular being the weekly samurai series, which was the equivalent of the popular cowboy and western series of that era. For music lovers there was the Japanese music countdowns, equivalent to Dick Clark’s Popular American Hits or the Ed Sullivan Show. There were also many local Japanese talent shows, a watered down version of recent cult followings like “American Idol” and “America’s Got Talent”. My reason for relating this is to point out that all of us at the international school grew up immersed in Japanese culture, which, however modern and westernized, was still very Japanese. During school performances, we often chose to sing Japanese pop songs and more trachtional enka over Western hits. Similarly, while we all spoke English at school, the strictness that was observed in using “proper language” to our teachers and older peers reflected the complexity of the Japanese language, which is highly differentiated between formal and informal speech. Even within the formal and informal, there are further distinctions, such as levels of familiarity, purpose, and the gender and age of the speaker. We were all very
conscious of this and used very polite, formal English towards our teachers, parents, and anyone older than us, including fellow students. As students, we carefully observed and followed the senpai/kohai (senior-junior) rule of conduct. There was no “yeah” or “uhuh” when speaking to those more senior than us. I know from watching American T.V. shows from that era that politeness and two word answers (Yes, m’am; no, sir) were considered standard in North America at the time, but I think that those of us living in Japan were definitely more conscious of it in every aspect of our speech, as it was applied across the board to show respect to anyone who was older.

The implications of respect and “public consciousness” extended from speech to daily actions and gestures that reflected courtesy and consideration for others. They were evident in the most rudimentary rules of behavior. Japan is a country with a population of 127.8 million people, squeezed in a land mass one third the size of British Columbia, of which only 25% is inhabitable. This means that without a proper set of rules of conduct, people would be all over each other, stepping on each other’s toes. Wherever one goes, there are rules of etiquette in place, guided by principles of respect and courtesy. For example, public space is very public, and translates to shared space; if one uses a public facility, it is expected that he/she observes personal hygiene and keep it clean, using only that space. When taking public transportation, one would occupy a single seat and observe all the implied rules. Consequently, even if you were the only person on the bus or train, you would not spread yourself or your belongings on the empty seats, as is commonly done in North America. Often when I take B.C. ferries, I cringe at how filthy the seats are (even after their most recent ‘facelift’) and observe how young people
carelessly toss their feet, shoes et al, atop the seat across them or even on the coffee table where people place their food and beverages, as they throw their not-so-clean looking backpacks on the seat beside them. While this may appear like trivial peevishness on my part, I think such actions reflect one’s obliviousness to one’s surrounding, which if taken further, can also translate to one’s lack of consideration for others.

Unfortunately, this phenomenon may be more widespread than we would care to admit. In North America after a major sporting event, stadiums and arenas are generally littered with garbage. Similarly, school grounds, hallways and classrooms are often scattered with garbage, half-eaten sandwiches, and beverage bottles. Many of my colleagues often end up putting back chairs and picking up crumpled paper after their students have left. Many students have it in mind that “cleaning is the janitor’s job” and that there is always someone there to pick up after them. It does not help that some parents even condone this view. When several students were given detention duty to pick up the litter around the school, several parents called to express outrage, as they considered this demeaning. What kind of message are we sending our kids? Is it alright to litter, but not alright to clean up? I am ashamed to say that even staff kitchens are often left messy and unclean after use. How many times are teachers themselves asked to stack the chairs or reminded to tidy up after a gathering? I find these situations unthinkable in a Japanese setting. Where are people’s sense of responsibility and duty?

The simple courtesies observed by the majority of Japanese citizens are deeply entrenched in the nation’s value system, which traces its roots to the three major religions and ethical practices of Japan: Shinto, Buddhism, and Confucianism. Shinto is the
indigenous religion that embraces the sacredness of nature and the presence of *kami* (god) and spirit in all natural objects and phenomena. Buddhism, the principle religion of Japan today, promotes Zen, an enlightened mental state attained by achieving serenity of mind. Its main virtues are loyalty, self-sacrifice, justice, refined manners, purity, honour, modesty, and affection. Confucianism's four principles are hierarchical relationships resulting in filial piety, the family system, benevolence, and the importance of education. Without going into any detail, the inherent characteristics of these three religions manifest themselves in Japan's moral education, which is implemented under strong government legislation (Ikemoto, 1996, p. 3). Inevitably, even international schools located in Japan are governed and influenced by Japan's value system, as they cohabit and exist within this very distinct culture.

It is interesting to note that had Japan implemented the American model, moral education would have taken on a very different turn. Following the end of WWII, Japan began to rebuild itself into a peaceful, democratic nation under the postwar occupation and indirect rule of the Allied Forces, namely, the U.S. military. The major goal of the occupation of Japan was stated as democratization, demilitarization, and decentralization of Japanese society. Moral education (as it is called in Japan), which always occupied its place as a separate subject throughout Japan's educational history spanning 400 years, was replaced by a new system of education. As in the American model, moral education was to be implemented throughout the entire curriculum with social studies given the central position. The reason for this recommendation by the 27 American educators who constituted the First United States Educational Mission was because
"Morals, which in Japanese education occupy a separate place, and have tended to promote submissiveness, should be differently construed and should interpenetrate all phases of a free people's life. Manners that encourage equality, the give-and-take of democratic government, the ideal of good workmanship in daily life - all these are morals in the wider sense. They should be developed and practiced in the varied programs and activities of the democratic school." (The United States Education Mission to Japan, 1946, p. 58 in Ikemoto)

Following this, the Fundamental Law of Education under the new constitution was revised as follows:

"Education shall aim at the full development of personality, striving for the rearing of the people, sound in mind and body, who shall love truth and justice, esteem individual values, respect labour and have a deep sense of responsibility, and be imbued with the independent spirit, as builders of the peaceful state and society" (Passin, 1965, p. 302 in Ikemoto).

However, the ideas and theories of this new educational scheme did not fit into the traditional way of thinking and did not result in practical success. It became evident that emphasis of certain western ideals, such as "individual values" and "independent spirit" was not compatible with the Japanese way. By 1958, in a revision towards the "unification of education" moral education or dotoku (the path of virtue) was restored as
an independent subject. "The spirit of respect for humans", was defined as the primary goal of education, and was to penetrate family life, school and society (Ikemoto p.6).

Moral education, since then, has been revised every ten years to reflect an evolving society, but its basic principles have remained the same. All schools, private and public, are legally bound to observe the standards, wherein 35 school hours per year, representing 4% of all school hours, are allotted to this endeavour from kindergarten to Grade 9. The six objectives of moral education are: (1) to foster a spirit of respect for human dignity and awe of life, (2) to nurture those who endeavour to inherit and develop traditional culture, and create a culture that is rich in individuality, (3) to nurture those who endeavour to form and develop a democratic society and state, (4) to nurture those who can contribute to realizing a peaceful international society, (5) to nurture those who can make independent decisions, (6) to foster a sense of morality (The Course of Study, Elementary School, 1989 p. 105 in Ikemoto p. 6). The goals are further broken down into very specific, standardized objectives categorized under four sub-headings consisting of 76 items in total. These four are "Regarding Self," "Relation to Others," "Relation to Nature & the Sublime," and "Relation to Group & Society." (See Appendix 1). The content of moral education is further reinforced throughout the academic subjects, special activities, and daily activities. (See Appendix 2).

One cannot help but marvel at the comprehensiveness of Japan's moral education, and how it is implemented so successfully throughout the nation. A closer look points to it being what we may envision as citizenship education, a concept I will be addressing further ahead. Its goal is to pursue the attainment of a democratic, responsible, caring
citizen who can live in harmony with others while developing his/her own individuality and potential. However, I do believe that moral education in Japan differs from the western concept of citizenship in one major aspect, and that is the centrality and role of the family in nurturing a moral upbringing. The close ties between families and schools in terms of upholding these values is crucial to its success; Japan’s moral education in schools is viewed as an extension of the moral foundations established through family relationships, most notably extended families, and embodied in the Confucian principle of filial piety and respect (Ikemoto 1996, p.14). One can see that this ethics is ingrained in Japanese lifestyle and did not simply happen by accident. As a result, the sense of belonging and being part of a unit is so integral to the Japanese psyche, such that while it may begin and be reinforced at the most basic level (family), it naturally extends to a more social level, namely the school, community, and nation. One is mindful of one’s actions and words because it will ultimately reflect on one’s family, school, community, etc. This may explain why incidents of violent youth crime are so rare; why vandalism and destruction of public property is almost non-existent even when one can find cigarette, food and alcohol vending machines on every street corner (residential and commercial alike); and why public space is treated with utmost respect and care. It also helps explain why the western emphasis on individualism, independence, and self-expression are seen as novel ideas that one tries to emulate only in moderation on the most part, other than for artistic endeavours.

All this is not to say that Japanese society and its educational system is not without its problems. Its competitive and high pressure education system has resulted in
one of the world’s highest suicide rate amongst teens in schools. But both aspects are once again, rooted in tradition and culture. Competition and pressure are deemed necessary to instill discipline, mental endurance, and perseverance – characteristics that have long been admired as necessary for success; consequently, those who can’t cope usually do not drop out, do drugs and abuse substances, or engage in delinquent behavior, as commonly seen in the West; they are overridden by a sense of shame and failure and see dying as their only way out. My attempt here is not to justify the problems within Japan’s educational system, but state them for what they are. There are efforts within education to recognize individualism, but at its core is respect for human dignity and a reminder of a common humanity. A nation like Japan, with its distinct culture and rich in tradition and history, has inevitably faced many contradictions between modernity/development and tradition. And the face of globalization continues to pose challenges, for while the internet and technology bring more knowledge and information, offensive sexuality and mindless violence are also indiscriminately accessible. The truth is that along with wealth and opportunity, disruptions and changes are inevitable; they are part of the yin and yang that every nation in this day and age will encounter. The difference is that individuals and communities will be much better equipped to deal with challenges in a morally responsible manner when they have an ongoing and consistent moral practice or ethics.

Having been born into and raised in a Japanese social climate, but having lived 33 years of my life in Canada, I cannot help but compare the two societies. I came to Canada in 1975 as an 18 year old teenager, excited to live in a modern, western culture, widely
renowned for its beauty and creative thinking. As a high school student, I watched with awe and admiration all the amazing, original, forward thinking films presented by the National Film Board of Canada and thinking to myself, “I want to see this country that enables people to think so spontaneously and so creatively!” Fortunately, my father, who was working for the Philippine government’s Department of Foreign Affairs, got assigned to the Philippine Embassy in Ottawa, and that was the beginning of my enculturation into the Canadian way of life. It did not take long for me to fall in love with this beautiful country and appreciate all that it has to offer. I married a Canadian, and shortly thereafter became a Canadian citizen myself. Both my children were born in Ottawa and moved to Victoria, completing their primary, secondary and post secondary education here. I became an educator in my late 30s and started teaching social studies over 10 years ago. Being in the classroom and working with and amongst young people had rekindled my interest in the development of their values and responsibilities, especially in this day and age when there are so many influences outside of the home. This is where I also felt strongly that schools need to do more to raise their level of ethical mindfulness.

I always believed that my general sensitivities towards nature and my sensibilities in dealing with people originated from my Japanese upbringing. In preparing this paper, I realize that while such foundations are deeply rooted to my origin, the growth that I have experienced in embracing that which is around me, whether in relationship to people or to place, is because of the years I have spent in Canada. It is here that I have been able to taste space, diversity, and acceptance both physically and mentally in the context of
the bigger world. What I have had the privilege of experiencing here is an extension of
my multicultural international school in Japan - from micro to macro - to a multicultural
society in the real world.

What has been different is that I have moved from a much more community-
oriented society, both in place and time, to that which is individual-centered and
competition-oriented. In addressing the evolution of Canadian society, Ungerleider notes
in *Failing Our Kids*, “We have become narcissitic and individualistic in our pursuits. The
individual has come to be the measure of all things... we are less concerned with *us* than
with *you* and especially *me*” (Ungerleider, 2003 p. 11). In this note, I have found
Canadians to be generally polite but lacking in “community spirit”. Ungerleider
attributes this to “Canada’s fragility as a young nation subjected to regional alienation,
Quebec nationalism, ethnocentrism, economic globalization, and American media, all of
which have weakened the individual Canadian’s identity and sense of oneness” (ibid p. 12).
I have often observed that Canadians exhibit a reservation to rally up to support a
cause, unless it is well established. In my opinion, this is not from a lack of wanting to
help, but because of a rather laid back attitude. When it comes to “the crunch” people
pitch in, but otherwise, people wait for things to get rolling. I believe that this
characteristic may be the result of us Canadians being so spoilt in ways where others in
“less fortunate” countries simply do not take anything for granted. Ours is a country
where nature and space is so abundant and accessible, that even when we live in a big
city, it is just a matter of an hour’s drive before we hit the majestic mountains that are
home to scores of coniferous trees and countless wildlife, or to miles and miles of fields
of golden yellow, or depending on the season, all the “white stuff”. It is also here that our Charter of Rights and Freedoms guarantees every citizen fundamental rights to the point where, sometimes even those who break the law can claim protection at the expense of and to the detriment of those who are law-abiding. Union regulations prevent students from being the ones to take the responsibility of cleaning their classrooms after school, as is the case in Japan, because it means taking a job away from a paid worker. My point is that Canadians are a privileged group living in a stable, comfortable society. Despite poverty and homelessness, social services are, by the standard of most other countries, very generous and accessible. Thomas Schweitzer writes, “... a high standard of living... led to a dangerous level of complacency... In the language of the economist we became a ‘satisficing’ society rather than a ‘maximizing ‘one” (Schweitzer, 1995 p. 90). Most of us in the Western world live in a self-indulgent world of excesses, forewarned only by the threat of a global environmental crisis, which many of us are starting to take seriously, but not seriously enough to force corporations and governments to change their often irresponsible, shortsighted, and damaging ways. So much is taken for granted because our society is blessed with many comforts, rights and privileges that others do not have access to. And because of this, I feel that the “mindfulness” towards being socially more responsible and responsive is often absent, not because Canadians don’t care, but because the sense of urgency has yet to be felt.

Quite recently, one of the teachers at my school took the initiative to start a campaign directed at cleaning up the school grounds of all the garbage and litter. The school is located in Victoria and is considered the largest high school on Vancouver
Island with a student population of 1500 students in grades 10, 11, and 12, and teaching and support staff of 90. Until about six years ago, the student population consisted largely of students from lower to middle income, blue-collar families. In more recent years, the development of new subdivisions, arrival of box stores, and municipally initiated beautification projects have transformed the area into a wealthier, suburban extension of Victoria. As more jobs have been created, the overall standard of living has improved; the price of real estate has sky-rocketed, attracting higher income families. Today the school has a wide range of students from various socio-economic and cultural backgrounds.

It is not the first time that a clean-up initiative was attempted; littering has been an ongoing problem at the school, both inside and on the exterior grounds. In the past, we have had “adopt a hallway”; weekly 20 minute cleanups; cleaning duties for those serving detention, etc. None of these lasted, as there was no follow through. In the meantime, the litter problem worsened, and administration was dealing with calls from neighbours and community members who were offended by the unsightly scene surrounding the school grounds where students hung out over their break. So what was going to make this initiative different, and why is there widespread support? Because this cleanup campaign comes under the title of “stewardship”. As environmentalists push for more drastic actions to counter the greenhouse effect, and as more governments and media jump on the bandwagon, everyone’s consciousness is being raised. The fact that the price of gas and most groceries have gone up, have also helped drive the message that there is a worldwide shortage of valuable resources. “No matter what, don’t call it garbage
pickup... kids and parents resent that,” the teacher warned all the other teachers. “As long as we can call it ‘stewardship of the earth’, the kids are eager to participate.” So now, flocking under a new banner promoting environmental consciousness, garbage pickup doesn’t seem like such a degrading thing to do, as most students are proud to be seen as stewards of the planet. This consciousness should not be the result of a trendy exercise to be politically correct. The desire to be part of the environmental solution is, in my opinion, something that should come more naturally to British Columbians, who have been brought up surrounded by so much nature and beauty. However, it has taken a “calling” to a more threatening world-wide crisis to awaken that mindfulness.

Unfortunately, the enthusiasm has been short-lived. Litter continues to be a problem as some students scatter half-eaten sandwiches and apple cores, pop bottles and candy wrappers along hallways and stair wells. Are these students simply being “irresponsible teenagers”? So herein lies my question: how can I, as an educator help these students integrate their experiences and values and, in this process, enable them to expand their consciousness to a mindfulness and respect of all that is “out there”- people, places, nature, things, and inevitably, all the relations that exist amongst, in, and between them? It is this challenge that I keep coming back to over and over again, one that is rooted in my upbringing, and that which has been reinforced by the very fact of living in this country called Canada.

The idea of defining this caring and respect for and amongst individuals and their surrounding, which I have termed *ethical consciousness*, or more recently, *ethical mindfulness*, has taken me through an academic journey that has unfolded itself gradually
like a metamorphic revelation. What began as an attempt to theorize and structurally define a concept, has evolved into a more creative and open-minded attempt to attain a balanced, transformative form of inquiry that is not rigidly prescriptive. I have come to the realization that ethical consciousness cannot be achieved by following a set of black and white "how-to" steps - it must be sought and lived within our everyday interactions and relations. The remainder of this paper will be written to show how my thoughts have evolved over the time I have spent researching and defining this topic.
VI. Why We Need to Rethink Our Curricula: 
A Closer Look at Today’s Curricular Orientation

We are drowning in a sea of information. Each day another tsunamis heads our way. Most people mistakenly confuse information with knowledge and trivia with education. It is one of the reasons the curricula of our schools are overcrowded.

Charles Ungerleider, *Failing Our Kids: How We Are Ruining Our Public Schools*

Most educators will agree that the moral purpose of education - to provide students with tools to help them in the betterment of their lives - is what prompted them to enter the profession in the first place. I can say wholeheartedly that I became a teacher because I wanted to make a difference in the lives of young people: I believe in education as a means of empowerment in maximizing the potential of each individual, and that through education, one can strive towards a more humane, caring, democratic and just society. However, current educational reforms that emphasize standardized testing and tracking, challenge what should be the moral framework for education that focuses on self and social empowerment, by prioritizing economic progress and the mastery of technical skills (Campbell, 1996; Noddings 2003). As a result, many teachers feel that agendas are political and not educationally motivated (Noddings, 1993; Harris, 1995).

In “The Idea of an Educated Public” Alasdair MacIntyre (1987) rejects the widely held assumption made by educational historian, R. Freeman Butts (1982) that the fundamental purpose of schools is to prepare students for civic responsibilities in a modern democratic political system. He challenges it with a revolutionary but pessimistic view of how the culture of Western modernity makes such an attainment impossible, due
to the incompatible and inherent nature of its two founding principles, democracy and capitalism. MacIntyre’s position rests on the premise that the first objective of education to “shape the young person so that he or she may fit into some social role and function” is in complete contradiction to the second function of education to “teach young persons how to think for themselves, how to acquire independence of mind, how to be enlightened” (MacIntyre, 1987, p.16). The problematic over the dialectical nature of educating individuals from the viewpoint of melding two opposing features of our social formation were aptly voiced in 1978 by Clark and Gintis: “For democracy requires that the historical evolution of society be responsive to the popular will; while capitalism, as an essential determinant of social evolution, rests on the fundamental inequities in wealth, power and participation” (Clark and Gintis, 1978, in Giroux, p. 54).

Marxists have maintained that the central identifying feature of social formation is not its political mode, whether it is democratic or totalitarian, but rather its dominant mode of production, whether it is feudal or capitalist or socialist (Harris, 1995). This may explain how, over time, the whole orientation of schooling has moved more and more towards skilling individuals for the needs of business and the economy. It is also not surprising that the school environment is increasingly shaped similarly to the social relations that characterize the production process (Noddings, 1993). These reforms remove students farther away from learning how to establish meaningful relationships with one another and their environment.

As an educator, I find such implications very unsettling; they appear to negate the very reason why I pursued a profession in teaching. Are we simply training students to
become obedient, unquestioning, consumer/workers content in living in a society that
endorses inequality? If the primary function of schooling is to reproduce a class society
where economic and social interests are shared so unequally, I must ask myself the same
question W. Bigelow, a high school teacher in Seattle, Washington asks, “How can I
move away from a ‘model of teaching that merely reproduces and legitimates inequality’

Unfortunately, it appears as though most governments and districts have not been
overly successful in framing these two opposing aims into a perspective that is more
reconciliatory. However, while these goals appear to be irreconcilable, Emberley and
Nevell (1994) contend that they need not be on opposite ends; the mastery of educational
skills, be it academic or technical, is not essentially in conflict with the social
development of students that contribute to their good citizenry - one cannot exist without.
In reality how can one work side by side with others without being mindful of the others?
I believe that what we need to maintain here is the idea of balance. As with everything in
life that we consider to be healthy and good, there has to be some kind of equilibrium at
play. Aoki would define this as metonymic moments of dwelling midst
presence/absence; self/other--- the third space which constitutes not one or the other but
one and the other (Aoki, 2003). In curriculum it would mean finding and delivering a
happy medium between curriculum-as plan and curriculum-as-lived. In other words, how
one defines this space is what can lead to the difference in the relationships we create
with our students and colleagues, and how we interpret and deliver such a curriculum.
In the political landscape, “training youth for the work world” is ranked as the most important task of schools by three of the four national political parties, namely, the Liberals, Conservatives, and Bloc Quebecois. Only the NDP - left-of-centre social democrats - rank “creating good citizens” and “creating inquiring minds” as more important purposes of education (Ungerleider, 2003). Michael Adams, president of the polling firm, Environics says that today, consensus on social values is breaking down, as Canada adopts a “pull culture” focused on personal autonomy and self-fulfillement. This is further supported by University of Toronto political scientist, Neil Nevitte, who writes that over the past twenty-five years, the consequence of our prosperity and security has led to an increase in civil and moral permissiveness, as well as decline in respect for authority (in Ungerleider). If we couple this with the aforementioned central goal of education to prepare young people for the workforce, then Canada is in for a rough, dysfunctional society whose values are mainly dictated by self-centered, materialistic pursuits with little regard for the well-being of others. While economic and employment security are valid concerns, one must not forget that a sound economy depends not only on a literate, technically skilled workforce, but one that is able to work creatively and cooperatively with others. Hence, education should be about educating students for the future, and not just about training them. Ungerleider notes that while there is some overlap between education and training, the difference between the two is important. Training involves the mastery of techniques and their application to circumstances similar to the ones for which the techniques were originally developed. Education involves the acquisition of knowledge and its application to issues and problems both familiar and
unanticipated. With so much constantly changing around us, educators need to prepare students for a common future as citizens who can make meaningful contributions to their community in the face of these challenges.

Apart from the shift in the focus of the primary goal of education, there is a second reason why our educational system needs revisiting. Our curricula is currently overcrowded, with career education, life skills, media studies, computer technology, and global education offered amidst the more traditional subjects of history, literature, languages, math, and science. Even these traditional studies have expanded in scope - for example, science education can range from biology to earth science and environmental studies. All these topics have been added, but we have neither increased the hours of schooling in a day nor the number of days per school year. Add to this the increase in information available through the media and the Internet, and we have a case of not only information overload, but often an overly broad, less intensive curricula. We expect schools to teach and be experts of everything under the sun. Ungerleider presses for the need to evaluate the worth of programs that try to make up for the failure of other institutions, and prioritizing what needs to be emphasized. Furthermore, Thomas Schweitzer observes that while the students of this generation are the most educated in the history of Canada’s nationhood and rank favourably with most industrialized countries in terms of years of schooling and of the percentage of gross domestic product spent on education, these indicators only shed light on the quantity of education, not on its quality (Schweitzer, 1995). He further notes that, to raise graduation levels, ministries have responded with curriculum dilution and/or grade inflation, the
consequence of which is a massive devaluation of the graduation diploma. Once again, we are faced with the question of what we really want our children to achieve and what our society wants of its citizens. And once again, the answer lies in how we can maintain the right balance and find that third space.

In “Education for Citizenship” Kevin Harris identifies the three goals of a liberal democracy as 1) a desire to promote plurality and freedom of belief; 2) educating the future citizenry…not compliant, party and dogma following citizens, but rather autonomous citizens; and 3) positioning modern, complex societies for the future, holding on to things liberal experience and democratic debate have established to be worth retaining, such as the ideals of the good life, pluralism, tolerance, democracy, etc. (Harris, 1995). Generally, schools are intended to promote all or most of these objectives, but where the most emphasis is placed will change the content and aims of school programs considerably. Elliot Eisner has categorized five specific orientations to curriculum, each of which, while very different in its framework, attempts to manifest the values and premises behind these goals. They are 1) development of cognitive processes; 2) academic rationalism; 3) personal relevance or curriculum as consummatory experience; 4) social adaptation and social reconstruction; and 5) curriculum as technology (Eisner, 1979). Virtually all curricula that have been produced reflect a dominant thrust of one of these five orientations with varying degrees of the others.

Briefly speaking, curriculum as the development of the cognitive process sees the school’s major function as helping children learn how to learn and providing them with
opportunities to use and strengthen the various intellectual faculties they possess.

Emphasis is not on the accumulation of content, but rather on process, where students are encouraged to inquire and cultivate their higher mental abilities through various levels of analysis and problem-solving. Academic rationalism, on the other hand, aims to foster the intellectual growth of students in subjects deemed most worthy. Basic fields in the arts and sciences are seen as important because they best exemplify and exercise the human’s rational abilities. Consequently, curriculum should consist of the very best, most profound, most powerful, and grandest of humankind’s intellectual works, which can develop rational abilities by introducing one’s rationality to ideas and objects that represent reason’s highest achievements. Eisner’s third curricular orientation, personal relevance, rises out of the sympathetic and inter-relational interaction between teachers and students, and emphasizes the primacy of personal meaning and the school’s responsibility to develop programs that make such meaning possible. Students are regarded as “individuals with distinct needs, and human beings, in general, are stimulus-seeking organisms that seek growth”. The major focus is on “the educational development of each individual child that would enable the realization of psychological freedom” (p. 51-62).

The curriculum that we are seeing more and more appears to be a hybrid between Eisner’s fourth and fifth orientations, curriculum as technology and curriculum as social adaptation and reconstruction. Curriculum as technology is based on a means-end model which sees curricular planning as a technical undertaking. Eisner notes that this model has a long history in education, and has been used by major educational theorists such as
Benjamin Bloom, Franklin Bobbitt, John Dewey, Virgil Herrick, Hilda Taba, and Ralph Tyler. It is interesting to note that Dewey, who was philosophically miles apart from Bobbitt when it came to methodology and delivery, also applied this model. It is here that one has to remember that the key to this model is in viewing curricular planning as problems that can be resolved through the formulation of purposes and criteria which are then evaluated for efficiency and effectiveness. Unfortunately, while the efficiency model has its values, what we are seeing is more of the “Bobbitt focus” on measurability and accountability than the Dewey model that emphasizes the artful side of teaching with the child at the center of learning, and hence, curricular planning.

Bobbitt’s idea of facts acquisition was more than about mere memorization - it was about proficiency in the practical use of knowledge and its application in vital relations to the world, which he proposed, “can be attained through scientific methods that demand exactness and particularity” (Bobbitt, 1918 p. 9). For Bobbitt, the aim of education was to act as an agent of social reproduction to maximize efficiency and minimize waste through the implementation of very specific objectives, namely those derived by categorizing a scientifically compiled list of shortcomings and deficiencies that was observed of learners. Although Bobbitt maintained that this technique can be applied to all subjects including civic, moral, vocational, sanitional, recreational and parental education, the suggestion that quality and efficiency in any of these areas can be improved through rigorous training formulates educational experience into a mechanistic means-end experiment. Theorists like Bobbitt who placed their faith in scientifically grounded knowledge as an aspiration were, in turn, guided by the works of Edward L.
Thorndike who, in 1910 promoted the science of psychology as the basis of the educational framework. In quoting Eisner, "by the end of the first quarter of the 20th century, the die was cast - Thorndike won and Dewey lost, and with the influence of psychology, science and art became estranged" (Eisner, 2002). Evidently, we see this clearly in the way educational objectives have been directed, with science and technology being emphasized over the arts.

The curricular orientation towards social adaptation and reconstruction is a little bit more complex. At first glance, balancing the opposing nature of capitalism and democracy appear to be captured in the dual characteristic of this fourth orientation to curriculum, which encompasses social reconstruction as well as social adaptation. Schools are presented as institutions created to serve the needs of society, whether this means supplying manpower to keep the economic machines running, or to teach predominant values for the preservation of social order. Once these needs are identified, Eisner maintains that the school's mission is to provide programs that support these identified needs (Eisner, 1979). In curriculum as social adaptation, there is undoubtedly an emphasis on conformity and social cooperation with mainstream norms and practices. However, while predominant values or "foundations" remain the same, our ever-evolving society is faced with different problems and issues, reflective of a particular time and place. It is in identifying what I would call "circumstantial needs" that Eisner counters curriculum as social adaptation with curriculum as social reconstruction. Here one encounters attempts to develop levels of critical consciousness so that young people will become aware of the problems within society and learn to alleviate them. Curriculum is
presented as a vehicle to empower students with the ability to assess societal issues and bring about constructive change. Examples given by Eisner include the introduction of sex and drug education, minority studies, and environmental education, all in an effort to bring to surface some of society’s pressing concerns. The impact of the social reconstruction orientation on specific subjects is also significant. In the teaching of social studies, for example, Jerome Bruner calls to “de-emphasize the teaching of the ‘structures of history’ and focus on teaching history in the context of problems facing American society” (J. Bruner, 1971, p.18). This shift in emphasis came in the face of America’s social problems resulting from poverty, racism, and the unpopular Vietnam War. In Canada there have been similar additions to our curriculum, most notably in the development of courses such as global education and First Nations studies.

A close inspection of this orientation reveals that, while the social adaptation-social reconstruction orientation represents two opposing positions on a continuum that has social acceptance on one end and social change on the other end, both look to the same society to determine the goals of education and the way in which curriculum is to be structured. The needs, whether they relate to adaptation or reconstruction, are not radical in nature and do not seek to change the fundamental structure of society (Eisner, 1979 p. 62), in this case, that of capitalism and democracy. This brings attention back to the dilemma posted earlier by MacIntyre: capitalist ideals supercede democratic endeavours. Consequently, the fact that our educational system is proceeding in the direction that it has should come as no surprise. But precisely because of this, educators need to pay attention to human relations and interactions within this capitalist/democratic
system. Ungerleider goes to great lengths to discuss what public schools should really teach. In Chapter 6 he makes an appeal to educators and policy makers to re-evaluate our priorities for what schools need to emphasize. Ungerleider differentiates between educating for the future versus training students for the future, stating that, while educating students for their economic roles is a legitimate function of public schooling, workplace training should be reserved for employers:

Preparing students for employment is crowding out preparation for more broadly based active citizenship...too often students do not learn what they need to know to be socially responsible citizens. The disciplines that help people understand who they are, and how they relate to the larger community, seem less important than they once were. But if we want a society in which people can think critically about the problems that society must confront, that must change. (Ungerleider, 2003 p. 108).

What Ungerleider proposes next to make such changes possible may be deemed as impractical and unrealistic by some. He summarizes four attributes that all public school curriculum should exhibit: 1) It should be meaningful, enabling students to connect what they learn in the class with their lives outside of school; 2) students should be challenged by the curriculum to reach beyond previous boundaries in knowledge and experience; 3) the curriculum should stimulate students' curiosity, prompting them to want to know more; and 4) the curriculum must require students to think deeply, to invest mental effort in their learning” (pp. 108-109). Ungerleider reminds us that a strong foundation in
reading, writing and numeracy would serve our society well, but students need to be able
to treat each other with respect, have the ability to work cooperatively with others, and
act upon the values and principles that make us human. In order for students to get such
practical experience, he envisions programs where active citizenship is part of the core
curriculum: cleaning up the environment, caring for the aged, tutoring younger peers, and
providing youngsters with childcare - are meaningful experiences that will enrich the
lives of students and those they encounter. Schooling through grade 10 will be divided
into two components: the first, consisting of 70% of the school week will be devoted to
foundation studies; the remaining 30% would be allocated to elective studies. Secondary
schools would also be reorganized into smaller units of 120-160 students working with a
team of six to eight teachers within the larger school throughout their entire secondary
school experience.

While Ungerleider recognizes that there are limitations to his proposal, he hopes
that the alternatives will prompt policy-makers to engage in serious discussions about
what education is and reevaluate what is truly important. The change in direction he
envisions is not too dissimilar from proposals made by Berkeley scholar Nel Noddings in
her attempt to revive what she calls “aims-talk”, which she sees as being central to the
discussion of education because it creates the foundation upon which all decisions
regarding education are fostered. “Aims-talk is to education what freedom is to
democracy,” she asserts (Noddings, 2003, p.332). Like Ungerleider, Noddings believes
that a curriculum that is driven solely by the narrow aim of achieving economic
superiority overlooks other fundamental human needs and values that address personal
well-being. The point that these scholars have made is that good education consists of both educator and students thinking critically and actively modelling democratic practices. I believe that good teaching, in essence, would therefore require teachers to probe into the social factors that limit students from reaching their potential and guide them to become responsible, caring, democratic citizens with the ability to think independently, acknowledge differences, and engage in critical, reflective inquiry. In order to achieve this, educators and educational policy-makers must build in some form of a morally guided, social consciousness-raising component within curriculum.
VII. Current Approaches to Moral Education

Let our search be such that we are sure of finding, and let our finding be such that we may go on searching.

St. Augustine

When educators recognize the importance of schools to generate morally compelling purposes that can improve the life chances and opportunities of all students (Shaw, 2007), they are then able to seek out core values and practices that will help them to maximize results with the students' best interest in mind and design a curriculum that is not only academically rich and stimulating, but one that is morally responsible and responsive. In the United States concern for the eroding sense of morality amongst youth has led to a recent movement to legislate character education. Since 1993, 23 states have passed this new legislation while others have revised their existing legislation that addresses moral education (Glazner & Milston, 2006). Character education is broadly defined as the process of teaching youth to know about, care about, and act on the good (Lickona, 1991; Ryan & Bohlin, 1999). This definition embodies what Lickona refers to as a comprehensive approach to character development in that it emphasizes the cognitive, the affective, and the behavioural domains of education. Consequently, in the United States, the Character Education Partnership (CEP) has become the leading national professional organization for the character education movement and advocates a comprehensive approach to the subject by listing the most desirable virtues.
At the most fundamental level, a virtue can be described as a character trait that is associated with goodness. It is different from a value in that “the latter is a cultural construct in which one must take into consideration certain hard facts — human nature, the natural environment, political structures, economic processes, cultural development itself, as well as the impact and influence of each society’s history” (Beck 1995, p 128). As such, values are viewed in the social setting and can change or vary from individual to individual. Virtues, on the other hand, are universal and unchanging truths which promote peace (Godwin, 2006). For Rachels (2007) a virtue is a trait of character manifested in habitual actions that is good for a person to have; hence, when we assess people as people, we look at their “goodness” as a person. Major virtues are mandated not by social convention but by basic facts about our common human condition. CEP defines virtues as “values that affirm our human dignity and promote the development and welfare of the individual person, serve the common good, meet the classical tests of reversibility (i.e. Would you want to be treated this way?) and universality (i.e., Would you want all persons to act this way in a similar situation?), and inform our rights and responsibilities in a democratic society” (CEP, 2007). Contrary to social values that can alter with the tides of time, virtues transcend religious and cultural differences to express common humanity. When CEP surveyed all the states in the United States as to what virtues should be taught in the schools, the final list consisted of 58 different virtues. In the top five were caring, honesty, fairness, responsibility, and respect for self and others. I will generalize these and call them “civic virtues”.
While most will agree that civic virtues are universally held, the level to which they are implemented and manifested, or the degree of sensitivity or "attuneness" one has towards these virtues, vary greatly from one society to another and from one generation to another. For many Asian cultures civic virtues are deeply entrenched in their nation's value system and are an integral part of their social upbringing; rules related to manners, respect, and courtesy are routinely observed and are a way of life. Unfortunately, North American society is seeing an increasing decline in this area. Furthermore, while the family is still the primary source for laying the moral foundation for our youth, its influence is constantly challenged by the excesses of a consumer and pleasure-centered, postmodern, highly technological, media-saturated society. Consequently, it has become increasingly difficult for virtues to be fostered and nurtured by just the family. So while families have the primary responsibility to instill these virtues in their children, schools, where young people spend the most time of their formative years, also have a moral responsibility to provide education to them in this area. However, to date, too much has been assumed in this regard; schools put the onus on the family, and vice versa or it is often thought that "kids will grow up and pick it up." It is hoped that moral virtues and civic virtues are effectively transmitted tacitly from one person to another through, say, the hidden curriculum. Unfortunately, it does not suffice, and this is where practice becomes crucial.

According to Aristotle, virtues relating to excellence of character (moral virtue), are those that can be acquired through habitual practice, not instruction or maturity, as is the case with excellence of intelligence (intellectual virtue). This suggests that there is a
need for various educational approaches in cultivating these excellences. Aristotle also suggested that virtue, conceived of as a type of knowledge or skill, can be taught, and people can, with appropriate experience, habitual practice, and good role models, develop excellence of character and become moral experts (Begley, 2006).

Educational scholars and philosophers have attempted to address these issues in more ways than one and many different terms and approaches have been proposed in the process under the umbrella of moral education. Seven of these are discussed by Pamela Bolotin Joseph and Sara Efron in “Seven Worlds of Moral Education” (Joseph & Efron, 2005). While each of these approaches have their strengths, weaknesses, and varied assumptions about best practice, I have found that there are more commonalities than differences among them. A quick overview of each “moral world” is provided to give the reader information about the options that have often been incorporated within the curriculum.

The first and most widely recognized is character education. The moral world of this approach rests on the conviction that schooling can shape the behaviour of young people by inculcating in them proper virtues. Proponents argue that children need clear directions and good role models and, implicitly, that schools should shape character when families are deficient in this task. For example, today’s families meet many challenges that did not exist for earlier generations: most families have two working parents; single family homes abound; children spend a lot more time being exposed to influences outside parental control or guidance; and too often, quality family time is compromised (Lickona, 1991; Ryan & Bohlin, 1999; and Wynne and Ryan, 1993). Character education does not
undermine the importance of parents in shaping the moral character of their children, but rather attempts to supplement and reinforce their efforts. Character education programs have been strongly influenced by William J. Bennett's *Book of Virtues* and Character Counts, a coalition that posits "six pillars of character: 1) be honest; 2) treat others with respect; 3) do what you are supposed to do; 4) play by the rules; 5) be kind; and 6) do your share to make your school and community better (Character Counts Youth Ethics Initiatives, 2004).

The second, *cultural heritage*, emphasized values that are drawn from the traditions of non-dominant cultures (e.g. First Nations), and students learn cultural traditions and values through a deep understanding of and participation in the culture's arts and ceremonies (Ballenger, 1992; Murell; 1993; Stokes, 1997; Kawagley & Barnhardt, 1998 in Joseph & Efron, 2005, p. 527). Cultural heritage demonstrates respect for cultures by not just paying lip service to cultural diversity but through a serious commitment to the sustenance of cultures.

The third, *caring community*, is based on the *ethics of care* theory established by Carol Gilligan and developed further by Nel Noddings. In response to Lawrence Kohlberg's morality of justice based on equality (1969), Gilligan suggested that Kohlberg's theories were biased against women and failed to consider a "different" voice. Through the articulation of women's voices, Gilligan offered a morality of care that emphasizes interconnectedness and responsibility. It is described as an ethics of duty and right that speaks of obligation arising from a sense of "I must". When the "I must" does not arise from an expression of natural desire or inclination, as with a loved one in what
she describes as natural caring but rather from a sense of duty, we rely on memories of caring and being cared for, as manifestations of our best selves and relations. This is defined as caring about, which is something more general and takes us to the public realm. Both the home and the school should teach caring from four perspectives: modeling, dialogue, practice and confirmation (Noddings, 1992). In the caring community, educators’ moral influence stems from their caring relationships with students, parents, and one another, and students empathic actions are considered the norm of the classroom culture.

Peace education, the fourth alternative stems from an ethic of care that extends beyond the classroom to include valuing and befriending the Earth, living in harmony with the natural world, recognizing the interrelatedness of all human and natural life, preventing violence toward the Earth and all its people, and learning how to create and live in a culture of peace (Harris, Morrison & Reagan, 2002; Verhagen, 1999 in Joseph & Efron, 2005, p. 528). While many schools do teach violence-reduction skills, few create the holistic world that makes a connection between peaceful personal behaviours and promoting peace throughout the world. Maria Montessori’s belief that education can contribute to world peace has had a profound influence on this moral approach.

The fifth, social action, is based on the cultivation of critical consciousness (Giroux, 1993; McLaren, 1993 in Joseph & Efron, 2005, p. 529). Educators believe that students are both empathic human beings and social agents who are capable of effecting change by critically examining unjust situations and participating in the political
processes. The social action approach taps students' idealism for bringing about a better world - "to heal, repair and transform the world" (p. 529).

In the sixth model of the *just community*, classrooms and schools become democratic settings that provide students with opportunities to deliberate about moral dilemmas and participate in cooperative decision making (Power, 2002 in Joseph & Efron, 2005, p. 530). Based on the ideals of Lawrence Kohlberg, the just community holds that the goal of moral education is the enhancement of students' development from lower to higher stages of reasoning conceptualized in Kohlberg's psychological stages theory of moral development. While Kohlberg's rule-oriented conception of morality has been criticized because it appears to have 1) entirely discounted women's experience as contributory to advanced stages of moral reasoning (Gilliam, 1977; 1982); and 2) emerged within the context of coordinating actions of autonomous individuals, his work nonetheless laid the groundwork for the current interest in the psychology of moral development. The basic premise of the "just community schools" is to enhance students' moral development by offering them opportunities to participate fully as community members by arriving at consensus and establishing collective norms which express fairness for all members of the community. Democracy is viewed as both a moral standard and a guiding light, raising awareness of good citizenship within a moral context.

The last alternative reviewed by Joseph and Efron is the *ethical inquiry* model, which engages students in "moral conversations" centered on dilemmas (Nash, 1997; Simon, 2001 in Joseph & Efron, 2005, p. 531). Also influenced by Kohlberg's theories,
this approach is grounded on the premise that deliberation promotes students' moral development. Teachers integrate moral inquiry into their literature, social studies, science, and math classrooms, thereby illustrating that most topics have ethical dimensions.

With the exception of ethical inquiry which focuses on a cognitive process of inquiry and negotiation, all of the above approach the topic of morality as a coherent and comprehensive endeavour that involves the school, home, and community. Moral implications are not only integrated comprehensively throughout the curriculum, but viewed as a process that is consistently fostered, modeled, and practiced so that young people can learn to recognize values that represent pro-social behaviours and appreciate ethical and compassionate conduct. While most schools in Canada recognize the values that are being promoted by each of these models, few have taken the time or effort to structure their curriculum on these focuses, or integrate them comprehensively throughout the curriculum. What we see are token attempts at best to introduce notions of acceptance, inclusion, and respectfulness.

In “Public Schooling and Citizenship Education in Canada” Ken Osborne (1991) discusses an internalized conception of citizenship education within the curriculum which can be used as a basis for moral and democratic grounding. His definition of citizenship is quite comprehensive and consists of a framework built of seven elements supported by twelve concepts (See Appendix 3). Osborne’s proposal is supposed to be practical and multi-dimensional so that “teachers can easily judge the extent to which their everyday activities are consistent with the kind of citizenship we need” (p. 36). Unfortunately,
while the concept gives us something valuable to reflect upon, how teachers implement them is left too open for interpretation for there to be any consistent result. What is of significance is that, throughout the discussion, Osborne states that "there is more to attaining democratic citizenship than educating individuals...it requires institutional change" (p.25).

James M. Giarelli’s (1995) “Educating for Public Life” opens up a discussion on how the western political tradition of separating private and public needs to be reexamined and reconstructed. He proposes this through a system of multiple excellences, where these virtues and competencies are nurtured and encouraged. In *Extending the Boundaries of Moral Education* David Purpel (1995) suggests that moral education be applied from a wider social, political, cultural, spiritual, and personal context to alleviate the unnecessary suffering in this world, which is legitimated by institutional education that justifies meritocratic ethics. He looks to moral education that engages in genuine dialogue that brings about more self reflection and analysis. Clive Beck points to moral education that promotes commonalities along with differences, as well as continuities (those enduring values and interests spoken of by Dewey) and changes, taught in an egalitarian classroom setting that promotes altruistic behaviour (Beck).

The common thread I found in each of these discussions is that 1) moral education and citizenship are intrinsically interconnected; 2) both of these aspects must be encouraged and practiced at home and in the public sphere; and 3) in order to have any impact, educators and policy makers must bring this discussion out in the open and acknowledge its place in education if we wish to produce truly democratic, responsible,
caring citizens. There is no doubt that all of the approaches offer inspiring ways to increase the moral awareness amongst our young people. What is critical is for educators and policymakers to realize that the teaching of virtues and responsibilities is not a task to be taken lightly, and for things to be done properly, it has to be applied much more comprehensively and consistently.

Noddings points out that the experience in which we immerse ourselves produces a “mentality”. She states, “If we want to produce people who will care for another, then it makes sense to give students practice in caring...” (Noddings, 1998, p.191). I believe that the mentality she speaks of is what determines the success or failure of any social policy. While in this instance, Noddings refers to a mentality of caring, “mentality” can be extended to any area that represents a mindset and commitment. One must be aware of a problem and work consciously around it; in other words, one must have a critical, mental preparedness and outlook to make things happen. If we are to raise the moral awareness of our students, then we need to develop this mindfulness by implementing coherent practices that can support its application. Mindfulness must be present for the actualization of change or progress, otherwise it simply becomes lip service incorporated into government mission statements and policies, but not materialized into practice. For example, for Osborne’s citizenship education to become a lived experience, or for peace education to become more than a unit in social studies or science, there must be a shift in thinking, and for that shift to occur, there must be practice through repeated applications.

VIII. Theories of Critical Pedagogy and their Implications
for Ethical-Consciousness

The notion of ideology becomes a critical pedagogical tool when it is used to interrogate the relationship between the dominant school culture and the contradictory, lived experiences that mediate the texture of school life. One implication for classroom practice to be drawn from a theory of ideology is that it presents teachers with a heuristic tool to examine critically how their own views about knowledge, human nature, values, and society are mediated through common-sense assumptions they use to structure classroom experiences.

Henry Giroux, Theory and Resistance in Education: A Pedagogy for the Opposition, 1983

In trying to capture the essence of "ethical consciousness," it became increasingly necessary for me to develop an understanding of the more influential theories of critical pedagogy. It is my belief that one's ability to become ethically conscious is strengthened by one's receptiveness to being critically conscious. The notion of critical theory was first defined by Max Horkheimer of the Frankfurt School of Social Three Science in 1937 to describe a social theory oriented towards critiquing and changing society as a whole, contrasting it to traditional theory, which attempted only to understand and explain it. Horkheimer wanted to distinguish critical theory as a radical, emancipatory form of Marxism, where critiquing exposed specific social interests which were not necessarily declared or obvious. Consequently, critical pedagogy, which arose from an interest by educators to explore the role of domination from this critical perspective is defined as

Habits of thought, reading, writing, and speaking which go
beneath surface meaning, first impressions, dominant myths, official pronouncements, traditional clichés, received wisdom, and mere opinions, to understand the deep meaning, root causes, social context, ideology, and personal consequences of any action, event, object, process, organization, experience, text, subject matter, policy, mass media, or discourse (Ira Shor, 1992, p. 129).

Through critical pedagogy, teachers are able to lead their students to question ideologies and practices considered oppressive, including those at school. This approach has led to some revolutionary perspectives on how education can be used as a transformative tool and encourage liberatory, collective, and individual responses to the actual conditions of the students' own lives. I have chosen to look at the following three approaches to critical pedagogy by Paulo Freire, Kevin Harris, and Henry Giroux.

**Paulo Freire**

In his attempt to bring about a critical consciousness to the indigenous, working class agrarian population of Brazil who were subjugated to colonization that resulted in political and social oppression, Paulo Freire introduced the notion of liberation achieved thorough critical pedagogy. In *Pedagogy of the Oppressed* and *Education for Critical Consciousness* Freire uncovered his analysis with a discussion of humanization as a historical reality as well as our primary human vocation; it determines whether we are
unconsciously complete or incomplete as human beings (Freire, 1970). When humanization is thwarted by injustice, exploitation, oppression, and violence, it results in dehumanization, a state of distortion of the vocation of becoming fully human. However, Freire asserts that this negation also bring about an affirmation and yearning for freedom, justice, and the struggle to recover lost humanity. Freire goes into a detailed account of the relationship between the oppressed (colonized) and the oppressor (colonizer), and explains how notions of false perceptions such as charity and generosity are used to make the oppressed conform to the oppressor's consciousness. Here education is used as a tool by the elitist oppressor to maintain control in an inequitable society; the teacher is the deliverer of this indoctrination. Freire compared the existing educational system to the banking concept, where men and women were regarded as adaptable, manageable beings: the more students stored the deposits entrusted to them, the less they developed the critical consciousness to intervene as transformers of that oppressive world. Freire cites the following points:

(a) the teacher teaches and the students are taught;
(b) the teacher knows everything and the students know nothing;
(c) the teacher thinks and the students are thought about;
(d) the teacher talks and the students listen — meekly;
(e) the teacher disciplines and the students are disciplined;
(f) the teacher chooses and enforces his choice, and the students comply;
(g) the teacher acts and the students have the illusion of acting through the action of the teacher;
(h) the teacher chooses the program content, and the students (who were not consulted) adapt to it;

(i) the teacher confuses the authority of knowledge with his or her own professional authority, which she and he sets in opposition to the freedom of the students;

(j) the teacher is the Subject of the learning process, while the pupils are mere objects.

The acceptance of the limits and impositions presented in the role of teacher and students as seen above, inhibited meaningful and critical dialogue. However, Freire also viewed education as a democratic, egalitarian weapon that could transform individuals out of this oppressive state, and deliver them into a more humane, just society. This problem-solving education employed dialogue as the basis of all communication and meaning-making. Dialogue was the tool for empowerment - it enabled critical thinking and allowed people to perceive the way they existed in the world with which, and in which they found themselves (Grundy, 1987). In an environment where there was reciprocal and equal exchange of dialogue, knowledge no longer was seen as something transferred to the students by the teacher; knowledge became something that was constructed cognitively by the students and the teacher. Teaching and learning, seen as complementary acts in the process of creating meaning, established the teacher not only as a teacher, but also as a student; and the student not only as a student, but also as a teacher; in other words, both became teacher and student simultaneously, constructing knowledge and meaning together through dialogical relationships. Dialogue, practiced in this non-imposing, non-prescriptive environment resulted in knowledge that enables
students and teacher to confront the real problems of their existence and relationships. In this forum of meaning-making, dominant ideologies could be questioned; dichotomies, disagreements, inconsistencies, and contradictions could be revealed; voices of the oppressed and discriminated could be heard; and silenced meanings explored.

Kevin Harris

Kevin Harris argues that schools have resolved the conflict of conserving and promoting values that serve the interest of capital over democratic interests, largely through six ideological illusions that make things appear differently from the way they actually are (Harris, 1995). Harris qualifies his definition of “illusions” as that which also functions clearly as allusions, because they also appear to allude naturally and universally to our experiences of the world, and hence, cannot be readily recognized as illusions. The first illusion is that schools appear to be concerned primarily with educating, but in reality, act as agents of social control. He points to the fact that while the development of critical thought is on the overt agenda of the school curricula, its application in real practice is limited. Schools are more concerned with providing employment skills that more or less produce compliant workers. Does this support the assertion made by Bowles and Gintis that “the major aspects of educational organization replicate the relationships of dominance and subordinancy in the economic sphere” (Bowles and Gintis, 1976, p.125)? Is this why reflective studies that challenge the dominant ideological context, such as sociology, philosophy, and political economy, are only explored at the higher education level, by which time the majority of the population
has either dropped out or has been ushered out (Harris, 2000)? Does this explain why one would expect to find different hidden curricula at schools enrolling students of different social classes (Bigelow, 1990)?

The second illusion is presented as the neutrality of knowledge, where school knowledge is viewed as a neutral revelation of the world. Knowledge, however, is neither neutral nor theory-free. Freire explored this in depth when he talked about the banking concept of education and the role of teacher as the authority on knowledge. Harris poses the question, “Whose knowledge, whose voice is being presented as the right one? If we look at human knowledge as the sum of utterances the whole of humanity has come to make about this world, then only a few voices are heard in the school curricula” (Harris, 2000 p. 222). I am especially aware of this in my social studies education where historical and cultural perspectives are predominantly Eurocentric. In discussing attempts to assimilate First Nations within white settler society, I explore the concept of dominant culture with my students and how it resulted in the near destruction of native culture. However, I know that very few of my colleagues explore history from this perspective.

The third illusion of equal educational opportunity and mobility for all children regardless of gender, race, colour, creed, or class is best exemplified by the availability of public education for all. The myth is strengthened by the fact that some children do succeed despite the odds, with the help of caring teachers and school personnel. However, Harris maintains that the reality of a liberal democracy systematically discriminates against females, people of colour, minorities, and the less affluent. There
are still fewer women than men at top managerial positions in both corporate and
government offices; minorities are still represented disproportionately; and it does work
to one's advantage in most cases to have affluent and well-connected parents.

The fourth illusion is the illusion of autonomy, where people are made to believe
they have real choices and options to control their own lives, when in fact, we are mostly
powerless spectators. Decisions that affect our daily life are clearly outside of our control
as they have been made by governments, banks, and huge corporations. For example, we
had very little say when the government recently motioned to tax income trusts. Most
adversely affected were seniors who, in most cases, are already at a disadvantage.

The fifth illusion of democracy and power is an allusion that relates to
government being elected by the people, for the people. But governments do not always
govern for the people in the sense of representing people's wishes when they act. This
does not mean that citizens cannot effect change in society; living standards have
improved and social values have clearly become more representative over the last 100
years, but the effort and lives it has cost to achieve this end is disproportionate to the
modicum of rights that was secured for the majority. The reality is that the rich are
going richer, and while some poor are better off, generally, poverty continues to rise,
and the gap between the rich and poor grow wider.

Harris's last illusion of liberalism also arises out of allusions. While more
alternatives are offered, and radical views are tolerated as our society promotes the notion
of free speech, recognition is hard to come by for those who do choose to voice
opposition; not only that, oftentimes, stoppers may be put. As an example of this, I am
thinking of the Dixie Chicks, who voiced their disapproval of the ungrounded actions of George W. Bush and found themselves ostracized and blacklisted by their own public; or Michael Moore, whose films depicting the questionable policies of the present administration, were initially banned from public viewing.

What are the implications of identifying these six illusions? Do they point to the same pessimistic viewpoint promoted by MacIntyre, or Clark and Gintis? Do they suggest towards a reproduction or conspiracy theory? Harris does not think so. And his reason for believing that all is not doom and gloom arises from the belief that schools can be a site for resistance, and that education, by its very nature, is critical and transformative. Harris (1995) puts more emphasis on the latter and discusses practices that lead to transformative and critical education. First he points to the need by educators to recognize these illusions. Second, he requires that educators establish critical perspectives and transform the very system one is working for, even if this means engaging in practices that might contradict curricular goals and the school structure. Thirdly, he asks that teachers avoid replacing one form of indoctrination with another and engage in more reflexive knowledge. Lastly, teachers as “transformative intellectuals” need to teach their students to do the same.

Henry Giroux

Henry Giroux’s approach to alleviating the tensions and contradictions between the two goals of schooling, commences with a deconstruction of the hidden curriculum, defined as “those unstated morals, values, and beliefs embedded in and transmitted to
students through the underlying rules that structure the routines and social relationships in schools and classroom life" (Giroux, 1983 p. 47). Like Harris, Giroux identifies the problematics brought about by the increasing industrialization of schools that result in ideological tensions that mediate between the discourses about schooling and the reality of school practices. For Giroux, it is in the hidden curriculum that norms, decisions, and social practices that structure school experience in the interest of social and class control are located. He suggests a redefinition and resituating of the hidden curriculum - one that would bring it out into the open and make its contents the subject of democratic and meaningful discussion. Giroux sees education as the grounds where active reconstruction between struggle and conflict can be attempted, in order for us to understand our world of social interactions impacted by the influence of historical, economic, and political relations. He writes:

School pedagogy is found in the myriad beliefs and values transmitted tacitly through social relations and routines within day-today school experiences. I want to argue that a more viable approach for developing a theory of classroom practices will have to be based on a theoretical foundation that acknowledges the dialectical interplay of social interest, political power, and economic power on the one hand, and school knowledge and practices in the other... The starting point for such an approach is the tradition of educational critique (p. 44-45)

Following an analysis of three approaches to the hidden curriculum - traditional, liberal and radical, Giroux continues:
One of the major shortcomings of the existing literature on schooling and the hidden curriculum is that it has failed to develop a dialectical conceptual framework for grasping education as a societal process. Caught between a watered-down functionalism and an unbound focus on subjectivity, such literature has portrayed the modalities of structure and human agency as opposing forces rather than forces that, while somewhat distinct, affect each other. Amidst this dualism of action and structure, the contextuality of meaning often appears in either a historical or structural vacuum (p. 61).

For Giroux critique becomes the most vital pedagogical tool that needs to be exercised amidst an affirmation, as well as deconstruction, of history and culture. It is through the development of critical consciousness that students will be able to understand the role power plays in defining and distributing knowledge and social relationships. It is also critical consciousness that will lead to a school culture of resistance arising out of contradictory lived experiences. Giroux suggests the implementation of dialectical critique to unravel the source, mechanisms, and elements that constitute the fabric of school culture. It commences with a rejection of the official representation of reality through a process of critical reflection that follows the principles of negativity, contradiction, and mediation. Negativity involves a full expose of the dominant culture and its ideological justifications; its aim is to bring to surface some of the illusions that Harris spoke of. The principle of contradiction affirms the contradictory nature of social reality and school life; it validates the existence of tensions and resistance by asserting
that such conditions can only be altered through collective action. Finally, the principle of mediation looks at the importance of critically examining how thought is constructed and produced, as well as its intentional and non-intentional consequences, so that future reconstructions and appropriations can avoid the replication of hegemonic practices and assumptions. It is hoped then, that dialectical critique would result in a critical pedagogy where public education will serve to empower counter-public spheres of resistance and public reinvention, and ultimately strengthen ties between citizen and citizen, rather than the hierarchical relationship between citizen and the state, the market and cultural elite (Giarelli, 1995 p. 210).

The attainment of democracy and justice is at the forefront of the discussions put forth by the three educational theorists I have followed. Freire, Harris, and Giroux, all point to obstacles brought about by capitalism and/or dominant culture ideologies that deter its realization. All speak of false perceptions, guises and illusions that prevent reality from being seen as it really is; all see schools and teachers as instrumental in bringing about opportunities to unravel inequities and injustices amidst us, and act toward democratic dispositions; and all view a form of critical pedagogy as the most effective and vital educative tool in this process. Three key points have emerged about the nature of education in our society from the discussion thus far, and I have summarized them as follows, along with their implications on the incorporation of ethical consciousness in the curriculum:

1) Social, economic, political and cultural domination or hegemony makes the attainment of democracy challenging. False perceptions, guises, and illusions, hide the real picture.
Teachers need to balance the tensions and contradictions created by two opposing and conflicting goals of education posed by the underlying principles of capitalism and democracy. Freire discusses this in Chapter 2 of *Pedagogy of the Oppressed* when he counters the banking concept of education and attempts to reconcile the teacher-student contradiction. Harris challenges teachers to engage in practices that raise critical consciousness even if it contradicts curricular interests, and Giroux proposes that the hidden curriculum be brought out in the open and teachers engage in dialectical critique. In reference to how this connects to being ethically mindful, I will go back to reinforce what Ungerleider (2003) has noted throughout his book: that schools must focus on educating students for the future, not by providing workplace training, but by preparing them for a broader, more active citizenship. This means teaching values about cooperation and respect. It also means that teachers are willing and able to open up discussions and engage students to grapple with important and controversial issues. Schools must be active participants in providing such a climate where these discussions are encouraged, and help to develop the ability of teachers to address potentially contentious issues in an intellectually honest manner.

2) Schools are agents of socialization as well as resistance, enculturation as well as opposition. Teachers can play a major role in the promotion of one or the other, or both. The importance of the teacher is reinforced especially by Freire and Giroux who see the educator as an instrumental player in the act of transformation. Harris finds hope in the critical and transformative nature of education itself. Ungerleider cautions about the importance of educators to be properly prepared, being aware of the danger of taking the
position that all opinions and viewpoints are equal, and having the ability to distinguish between fact and values and the standards applied in evaluating each. He reminds us about the importance of understanding the impact of our behaviour and decisions on others (Ungerleider, 2003). Educators must also be careful to use critical exploration as a way of looking at alternatives and not attempt to replace a cultural bias with their own bias. Hence, critical pedagogy must begin with self-reflection in which we can evaluate our own practices.

3) The impact and influence of historical, cultural, social, economic, and political elements must not be ignored; the notion of a continuum or connectedness between past, present, and future must be maintained, for there is continuity in reality, interests, and values from which teachers structure their own classroom experience. Freire asks us to view distortions and struggle as a historical reality brought about by humans. However, it is in being able to accept it as such, that we are able to move away from it being our destiny (Freire, 1970). Harris maintains that the mode of production, throughout its historical development, determines who benefits and to what degree, but it needs to be viewed as more than a process of historical evolution (Harris, 1995). For Giroux a historical analysis is absolutely necessary for one to understand changing socio-historical conditions and how they impact the family, workplace, and school (Giroux, 1983). In connecting our present to our past, there are several points that I would like to make. Firstly, students need to understand and appreciate Canada’s traditions, history, and its institutions by reading and studying literature with themes and symbols that are distinctly Canadian, along with the literature and history of other nations. Secondly, as a social
studies teacher, I have bemoaned the demise or nullification of social studies; while it is still a core subject it is no longer viewed as valuable in equipping students for getting a job, replaced by the ascendency of the sciences, technology, and math. It needs to be returned to a more central place in the classroom as a subject that prepares students to be citizens of a democratic society. Having said that, social studies is also no longer valued as an area that requires expertise or specialization. I am not concerned with the loss of status as it equates to loss of prestige or clout, but rather, with its loss of professionalism and how it translates to what is perceived as public worth. Like Ungerleider, I believe that, school boards should demand that social studies play a more prominent part in the lives of students, and at the same time, ensure that those who teach it are properly prepared for this important responsibility.

The above points address the need for educators to rethink their teaching in ways that promote a literacy that pays more attention to the teaching of, not facts and formulas from the arts or the sciences, but rather the underlying processes as well as the social and ethical implications of the issues within each subject. Students need to make ethically conscious decisions whether the topic is environmental sustainability, genetic engineering, homelessness, or dealing with our aging population.

There are numerous implications of critical pedagogy for the classroom teacher who wishes to raise the ethical consciousness of her students. Critical pedagogy, which leads to transformative school practices allows for social issues to be reached into the school and for education to be extended into the needs of the family and the home (Dean, 2000). Critical pedagogy encourages teachers and students to engage in a critical
examination of political and social circumstances from a more humanistic and democratic point of view which, it is hoped, will lead to greater justice in our society, and thereby, a raised level of ethical consciousness.

IX. Defining and Practicing Ethical Consciousness
Wherever there's a human being, there's an opportunity for kindness. You don't have to plan some big event. You can be strolling the hall in school and say 'hi' to a stranger. Simplicity is the way, you know?

Bow, high school student

In trying to capture the essence of "the act of being aware of and having concern and respect for oneself, others and the environment", which is at the heart of my discussion, I came up with the phrase, "the development of one's ethical consciousness". One of the challenges I had was in choosing between the two terms, ethics or morality, in relation to what I wanted to define. I started with a very basic search by consulting McGraw Hill's *A Dictionary of Common Philosophical Terms* (2000) which defines ethics as "the branch of philosophy that investigates and creates theorems about the nature of right and wrong, duty, obligation, freedom, virtue, and other issues where sentient beings can be harmed or helped." Morality is defined as "what people believe to be right or wrong, or how they act, contrasted with ethics, the study of how people should act". In most academic works, I have found that the terms "morality" and "ethics" are often used interchangeably in reference to what is right or wrong and to the virtues associated with it that guide one's conduct, beliefs, intentions, and behavior (e.g. moral/and or ethical nature of teaching; moral/and or ethical issues, etc). However, people commonly see morality, rather than ethics, as part of the bedrock of life, a foundation that is unchanging and universal, although postmodernists will say that morals, like values, are a cultural construct, changing over time, and varying from culture to culture" (Beck, 2002). I believe that there is a general and universal consensus on basic values in life. This has been supported by Dr. Larry Nucci's extensive work in the field of social
cognitive development that indicate that children and adolescents across cultures maintain a set of common moral concerns for fairness and human welfare that are different from their concepts of the conventions and religious norms specific to their particular social and cultural setting. (2001, 2008). These values determine what is right or wrong and good or evil, and allow for the construction of reference points in achieving well-being. Morals are also more often regarded as individually and personally conceived, while ethics is more collective and public. Morality can then be defined as “particular values and actions related to right or wrong that form one’s enduring values and frameworks”. The term ethics is sometimes used narrowly in reference to formalized codes of practice, but I wish to refer to ethics in a broader, more universal, all-encompassing understanding of moral standards and principles. The emphasis on ethics, while founded on the nature of right and wrong, is on duty and obligation that arises out of that morality. By choosing the term ethical consciousness rather than moral consciousness, I feel that there is a more collective sense of “ought” grounded on universal needs and responses required to maintain this consciousness.

I wanted to make it clear from the onset that 1) I am not in a position to define what constitutes right and wrong; and 2) that the notion of “duty” and “obligation” that I allude to is founded on a sensitive and caring awareness of others and is grounded on the recognition of the rights of others. I am aware that failure to acknowledge this can lead to much resistance and skepticism in today’s society towards the notion of duty and obligation because we have had too many instances where horrible atrocities and violations of human rights were committed and legitimized in their name. For example,
Heinrich Himmler and the Nazi SS relied on such moral notions of duty and obligation that led to the genocide of millions of innocent lives. I would like to focus specifically on ethics as it relates to civic virtues as defined previously and what exactly concerns us when we speak of these things.

To define what constitutes "consciousness" I looked to Maxine Greene's (1971) discussion, "Curriculum and Consciousness" of how an individual who encounters a literary work recreates it in terms of his consciousness to experience it existentially and emphatically through a process of continual reconstruction in order for this work of literature to become meaningful. By citing the works of Piaget, Freire, and Merleau-Ponty, Greene defines consciousness as "something intentional that throws itself outward towards the world, where individuals reflect upon himself of his relationship to the world, his manners of comporting himself with respect to it, and the changing perspectives through which the world presents itself to him" (p.138-139). The fact that one is conscious of something---- a phenomenon, another person, an object in the world, means that one is in contact with one's own perceptions and experiences, and striving to constitute their meaning. In relating it to curriculum, Greene suggests that "this state of what Schutze calls 'wide-awakeness...a place of consciousness of highest tension originating in an attitude of full attention to life and its requirements' is necessary for arriving at new perceptions and carrying out cognitive projects" (p. 139). Thus, consciousness means that one is engaged with actions or thoughts with a sense of cognition and awareness. It is to this context that I framed the notion of ethics and define an ethically conscious individual as one who is "in tune" with civic virtues and ethical
responsibilities; one who demonstrates caring behaviour by being kind and respectful towards others, one who is aware that public space/property is shared space/property and treats it with consideration for others to use. In other words, whether dealing with an individual, a physical environment, or an object, ethical consciousness heightens one's sensitivity for human dignity, aesthetic beauty, an appreciation for the natural environment and a spirit of respect for all living things.

As my research progressed, I began to revise my ideas on how one can achieve ethical consciousness, and, as noted by Greene, have engaged in the process of continued reconstruction to make this definition meaningful. It has occurred to me that what I had done initially, in trying to define ways to achieve ethical consciousness, was to confine myself to the prescriptives and conformities of academia, even as I was critiquing it. Antoinette Oberg identifies this phenomenon when she describes how her grad student spoke “more frequently of theory and philosophy than of her own experience of mindfulness” (Oberg, p. 125). So while I thought I was reflective and critical, I realize now that I dealt reflectively and critically to prescription by merely resisting it, with my resistance taking the form of structured redefinition. For example, in my earlier search I was content using Nel Noddings' definition of developing a mentality to frame the practical application of implementing caring and ethical consciousness. However, upon further reflection, I realized that the word mentality suggests something fixed and permanent, as in the word, mind-set. Mindfulness, on the other hand, suggests fluidity. It is responsive, flexible, active, and introspective. And it is through these characteristics that change is actualized. As a result, I have opted to use this word over the first. While it
is simply one word, I realize that the process I underwent in arriving at the correct choice of word, taught me something about setting tone, nuance, and meaning. The simple use of one word over another can lead to different interpretations, responses, and ultimately, consequences. My attuneness and heightened sensitivity to a word has made me more reflective of the power of language.

My journey of defining ethical consciousness has brought me to that place of tensionality that Ted Aoki refers to as the third space of in-betweeness. On that note, I would like to engage in a discussion of several theoretical perspectives that have shaped and defined my understanding of ethical consciousness.

**Ethical Consciousness and the Philosophy of John Dewey**

When Dewey wrote “Experience is Pedagogical” (1896), he asserted that what an individual experiences is “teeming with relational loads, inferences, implications, and retrospectives (McDermott, 1973, p. xxv). Dewey was speaking of how experiences shape the way an individual behaves. He also believed that “pedagogy becomes the twin effort to integrate the direction of experience with the total needs of the person and to cultivate the ability of the individual to generate new potentialities in his experiencing” (ibid). The development of ethical consciousness rests on experiences and the cultivation of sensitivities that arise out of that experience. But how or what one experiences is dependent on, and impacted by one’s context contingencies. Because not everyone’s context contingency enables a caring, pro-social experience, schools need to provide an education that encourages a broad range of experiences that reflect these values.
For Dewey “education must be conceived as a continuous reconstruction of experience; that the process and the goals of education are one and the same” (ibid p. 450). This statement has powerful implications on the aims of education. Even in tying it to Eisner’s 5 orientations of curriculum, it is evident that the process that results from each aim or orientation is highly reflective of the value each espouses. If the aim of education is purely to achieve economic progress, then the process would focus on the mastery of technical skills. The educational experience derived from such an aim would promote and encourage values related to a technical undertaking - efficiency and competition as the measures of success. If the aim of education is to prepare young people to be socially responsible individuals, the process would encourage interaction, social service, and social consciousness. Once again, I believe that it is not impossible to meld these two aims, such that the process reflects both proficient mastery of economically valuable skills, as well as displaying civility and genuine consideration.

The truth is that human beings are social beings, and it is in embracing and partaking in this part of being human that we are able to make civilization what it is. Dewey continues,

I believe that the individual who is educated is a social individual… that schools are primarily a social institution, and education is a social process… The best and the deepest moral training is that which one gets by having to enter into proper relations with others…what the best and wisest parent wants for his own child, that must the community want for all of its children” pp. 445-447).
For Dewey this meant that schools and education must represent life as it is lived. Schools are an encapsulation of the bigger community, and education must be reflective of the many interactions that the child will encounter - “the true centre of correlation on the school subjects is not science, nor literature, nor geography, but the child’s own social activities” (p. 448).

In such a social milieu, one cannot speak of civility without tying it to a strong sense of community and to respectful, caring relations among its members. It includes the display of manners as an essential way of acting towards/with others so that their sense of dignity and self-worth is not diminished. These manners - respect, caring, and fairness, are essentially what I have referred to as civic virtues. They are relational; pro-social in promoting the development of empathy skills, caring relationships, and a sense of community; and I believe, foundational to the development of an ethically-minded individual.

Ethical Consciousness in the Curricular Landscape

In what can only be summarized as “ground-breaking, sophisticated integration of Freirean pedagogical practice and Habermasian critical autobiographical theory” (Pinar, 2005, pg. 4), Ted Aoki reconceptualized what it is to “implement curriculum”. Taking a bureaucratic obfuscation of “implementation” as a scientific metaphor that “strips the teacher of the humanness of his being, reducing him to a being-as-thing, a technical being devoid of his own subjectivity (p. 3.), Aoki proposed implementation as “situational praxis, grounded in human experiences within the classroom situation”. In initiating this
bold step, Aoki explained how this implementation of curriculum/praxis is markedly different from its implementation as instrumental action. The latter uses the technological paradigm and presupposes a unidirectional flow, where performing X will naturally result in Y. It is a model built on the belief that purposive, rational action can be quantified, systemized, and transferred. When X does not result in Y, the failure is attributed to ineffective communiqué. After critically assessing performance results in education over a period of 10 years, Egon Guba, the author of the elaborate technological paradigm known as R.D.D.A. (research, development, diffusion, and adoption) concluded that this model of implementation does not apply to the field of education because "the unassailable rational base is not the way the world is" (Pinar, p.115). How then is the world?

Aoki explains that the failure of X to result in Y occurs not because of deficiencies in communiqués but because human factors - socio-cultural values and human experiences inevitably impact curriculum input, and consequently, its outcome. Curriculum implementation as situational praxis views the process as holistic activity where theory and practice are dialectical and inter-experiential, rather than separate concepts where one leads to the other. Implementation, within this concept, is evaluated on the quality of the activity of discovering underlying assumptions, interests, values, motives, and perspectives. The process of implementation becomes a process of reflective action characterized by intentional engagement between students and teachers who dialectically shape curriculum through their own context contingencies and
classroom experiences. Aoki names three assumptions that need acknowledgement for implementation to be viewed as praxis:

1) Humanization is the basic human vocation – students and teacher are human beings with subjective views and interests in the becoming of oneself and others.

2) People are capable of transforming realities – student and teacher can transform realities through their situational engagement and interpretation of curriculum.

3) Education is never neutral – curriculum implementation is a political act with social and relational implications and consequences.

Just like Freire before him, Aoki acknowledges the primacy of humanization as the primary human vocation. And while Freire’s central focus was on raising the critical consciousness of the visibly oppressed, Aoki, in defining situational praxis, brings the notion of Freire’s reflection and transformation to each and every classroom. Aoki thereby defines critical reflection and action at the heart of situational praxis as “action full of thought, and thought full of action” (p. 12). The notion of developing ethical consciousness is implanted within this context, with its essential link to humanization and human fulfillment. The question then, is “how?”

Humanization, which recognizes the inherent dignity and inalienable rights of members of the human family, begins with dialogue to deepen levels of understanding between individuals. When common humanity is uncovered through the sharing of stories that express needs, fears, and aspirations, it leads to greater empathy and acknowledgement of another’s complex circumstances. In living curriculum as praxis, the teacher dwells in a third space that Aoki describes as the zone of “between curriculum-as-
plan and curriculum-as-lived-experience” (Aoki, 1986). Bluntly put, curriculum-as-plan is the world of curriculum implementation as instrumentalism characterized by formal statements of intent, objectives, resources, and evaluations. It is a world devoid of “human situations”. Curriculum-as-lived experience, on the other hand, considers the pedagogic situation of each student and that of the teacher. Aoki acknowledges the place of formalized curriculum with its instituted legitimacy, but emphasizes the importance of curriculum-as-lived as the place where real learning takes place. It is in recognizing the tensionality between two curriculum worlds that the teacher can engage in reflective praxis. Thus, tensionality is inevitable-if one is striving to find meaning in one’s actions. It ties back to what Greene and Shultze defined earlier as necessary in order to arrive at a state of full attention to life and its requirements and attain new perceptions. A certain amount of tension or discomfort is what would allow the ethically conscious individual to be aware that nothing in the world is exactly as it appears to be. For example, there are several layers to understanding why a student may be behaving a certain way, or why that behaviour persists. The teacher who is caring and sensitive will recognize the need to try and open up dialogue in a non-confrontational, patient manner. It is not always possible to win the student over, but the consistent, gentle, and non-obtrusive support will give that student a sense of safe refuge and reinforce the fact that people do care. Aoki tells stories of Miss O and her grade 5 class, and of his wife June’s Grade 7 teacher, Mr. McNab, to reinforce this point of transforming faceless students into face-to-face, living, breathing, individuals. And sometimes, all it takes is simply “a look that hears” (Aoki in Pinar 2005, p. 191) through “attenunement to a caring that silently dwells” (p. 192).
Ethical Consciousness and the Ethics of Care

Stanford University Professor Emeritus of Child Education, Nel Noddings, is well known for her work around the ethics of care, where she explores the nature of caring relations and discusses the challenges that educators and education in general, face today. In *Caring* (1984), Noddings describes what she refers to as “a feminine approach to ethics and moral education”, asserting that care is basic in human life – all people want to be cared for. While there are some criticisms around notions she has developed, such as “natural caring” and maternal experience vs. ethical caring which may arise out of utilitarianism (making decisions on the basis of anticipated consequences) or deontology (principled reasoning), her continued contribution to the implementation of theory and practice in the way described by Aoki – one that recognizes the role of a teacher and her students as both care-givers and care-recipients, has provided further fuel for reflective practice.

Noddings recognizes the role education must play in cultivating a caring society; she sees it as “a constellation of encounters, both planned and unplanned, that promotes growth through the acquisition of knowledge, skills, understanding, and appreciation” (Noddings, 2002, p. 283). Once again, one hears echoes of Aoki’s third space between curriculum-as-planned and curriculum-as-lived – the classroom of Miss O. Caring teachers listen to John and Ann and help them to acquire the knowledge and attitudes needed to achieve their goals, not those of pre-established curriculum. “Classrooms should be places in which students can legitimately act on a rich variety of purposes, in
which wonder and curiosity are alive, in which students and teachers live together and grow" (Noddings, 2005, p.12). It is also here that caring relations will provide the foundations for successful pedagogical activity through four key components: modelling, dialogue, practice, and confirmation.

Modelling: Caring teachers model caring. It means more than just talking about or reading texts about caring. Educators must demonstrate care in their relations with students and each other. They do not have to pretend to care in order to model caring because their actual caring shows students what it means to care. Noddings defines a caring relation as “a connection or encounter between two human beings” (Noddings, 1992 p. 15).

Dialogue: Genuine dialogue is open-ended and respectful; it is a common search for understanding, empathy, and appreciation and includes listening as well as talking. In the classroom, when dialogue is a two-way process that includes looking at real issues eg. problems that have been identified in cooperation with students, it can help both students and the teacher to resolve everyday ethical problems better. “As we try to care, we are helped in our efforts by the feedback we get from the recipients of our care” (p. 19). Both Freire and Aoki emphasized the importance of dialogue in establishing genuine relationships between teacher and students.

Practice: Noddings believes that the experiences we immerse ourselves in tend to produce a “mentality”. If we want students to approach life prepared to care, then they must be given the opportunities to gain skills in care-giving and develop attitudes of caring. Teachers need to find ways to increase this capacity.
Confirmation: Martin Buber describes confirmation as an act of affirming and encouraging the best in others (Buber, 2002). For Noddings confirmation requires attribution to the best possible motive consonant with reality.

When we confirm someone, we identify a better self and encourage its development. To do this we must know the other reasonably well. Otherwise, we cannot see what the other is really striving for... we do not posit a single ideal for everyone and then announce 'high expectations for all'. Rather we recognize something admirable, or at least acceptable, struggling to emerge in each person we encounter... (Noddings, 1998 p.192).

Noddings’ more recent article, “Caring in Education” addresses the difference between caring in the virtue sense, versus caring in the relational sense; the latter forces one to look at the relation itself. She argues that the acceptance of a relational sense of caring is difficult in the Western tradition that puts such great emphasis on individualism. Quoting Dewey who considered virtues as “working adaptations of personal capacities with environing forces” (1930, p. 16), she states

We recognize moral interdependence. How good (or bad) I can be depends in substantial part on how you treat me. Acknowledging
our moral interdependence means rejecting Kant’s claim that it is contradictory to make ourselves responsible for another’s moral perfection. Care theorists insist that we must accept such responsibility. Without imposing my values on another, I must realize that my treatment of him may deeply affect the way he behaves in the world. Although no individual can escape responsibility for his own actions, neither can the community that produced him escape its part in making him what he has become (Noddings, 2005, p. 7).

The above quote, along with Dewey’s resonates with the same theme from the African proverb made famous by Hillary Clinton, “It takes a village to raise a child”. While not everyone agrees fully with this perspective, there is little denial in the fact that there is an aspect of moral interdependence in relationships as well as the influence of surrounding factors, or enviroring factors, with implications at all levels.

To help students establish and maintain caring relations, educators must engage in cooperative work and genuine caring through the four components mentioned earlier. But that is not all. Noddings states that caring also implies competence, where teachers in caring relations are continually being pressed to gain greater competence. For educators, this last component is what will continue to make the practice reflective and reflexive – it is the tensionality that Aoki speaks of that keeps things in check and promotes growth. For implementation to be effective – whether taken in the context of curriculum, care, or both, there must be continual evaluation of the engagement with the lived reality. I believe that this is what contributes to the development of competence. In Aoki’s words,
this refers to “competence in communicative action and reflection, and reality is constituted or reconstituted within a community of actors” (Aoki, 1983 p.122).

Noddings’ idea to organize schools around themes of caring is a radical view that challenges the current setup of schools that value academic abilities, high test scores, and good grades. She feels that moral education is an integral part of the curriculum that should “produce not only moral people but education that is moral in purpose, policy, and method” (Noddings, 2005, p. xiv). Noddings attempts to bridge the gap between the public and private realms of moral education, where she views the home as still being the centre of this consciousness, but where education serves to reinforce and fill the void. For Noddings, it can only happen with a full re-orientation of social policy to this end through the implementation of care theory.

Ethical Consciousness within the Pluralism that is Canada

Cultural pluralism is the trait that makes Canadian society unique, rich, fascinating, and at the same time, challenging. It must be acknowledged as part of the landscape of our ethical consciousness if we are to achieve true equality and diversity in education. Paulo Freire wrote, “I like being a person precisely because of my ethical and political responsibility before the world and other people. I cannot be if others are not; above all, I cannot be if I forbid others from being (Freire, 1997 p. 59) Linguistic, cultural, religious, and ethnic diversity are prominent characteristics of Canadian society. It is what makes Canada unique, and our government has developed a number of policies and practices to assist in achieving our vision of equality among citizens. Schools should
help individuals to achieve the full benefits of participation in society by promoting the values expressed in the Charter of Rights and Freedoms, and the Citizenship, Official Languages, Multiculturalism, and Human Rights acts - values that all Canadians share. Consequently, schools should be the place where democratic citizenship is actively practiced whereby cultural, religious, and linguistic differences can be both understood and appreciated. And schools should try to imbue in all students an appreciation for Canada's values, traditions, and institutions (Ungerleider, 2003).

The practical application of raising awareness and understanding of those that are different from us has taken various forms in the world of education. Current curriculum is structured to incorporate alternative views; show support for diversity by depicting peoples of various colour working and living together side by side; encouraging the learning of different languages; and technically connecting people from different parts of the world to each other. There is a raised awareness to encourage one to be more socially accepting of diversity. But how much of this is rooted in theory rather than in practice, and how much of it is paying lip-service so that we may be seen as being tolerant in an age of political correctness?

In spite of the fact that there is considerable research conducted around establishing good relationships within schools and communities characterized by diversity, and despite all the excellent academic insights that have been offered into how things should be reformed toward this end, actual application is generally still very limited (Corson, 1998). Nevertheless, the importance of establishing these relationships cannot be overestimated nor overlooked, and teachers must seek out moral principles that
bond us together in a cooperative union to attain these objectives by agreeing on a profession-wide universal that can serve as our starting point. While translating universals into prescriptives and prohibitions at the level of practice would mean that morally sensitive individuals take into account the varying psychological dynamics as well as the social and cultural diversity at play, there is no doubt that the value teachers place on personhood - respecting every person alike regardless of differences, is a value we all must maintain, as “this is central to the ideal of student betterment itself” (Kierstead & Wagner, 1993, p. 17).

Kierstead and Wagner discuss this and other problems and possibilities surrounding diversity in education today in their book *The Ethical, Legal, and Multicultural Foundations of Teaching*. A key argument that is presented is that cultural pluralism, defined as the promotion of an individual’s own ethnic or cultural identity in order to gain power among competing ethnic or cultural groups, can do more to promote divisiveness than unity by emphasizing the political correctness of each particular culture, thereby highlighting their separateness. For example, dividing multicultural education into distinct curriculum eg. African-American studies, Aboriginal studies, women’s studies, etc., can have the undesirable effect of promoting the notion of “we vs. they” (Kierstead & Wagner, 1993). The point here is that mere knowledge of different cultures is not sufficient to promote respect and understanding; this awareness has the potential to accentuate differences and possibly throttle educational efforts. Therefore, one must be careful and not merely scratch the surface, but go beyond to understand the various contingencies that surround these particularities. I believe that such studies are
instrumental in inviting conversation and raising awareness. Furthermore, we must not stop at citing just the differences but seek the commonalities, for along with differences, we all have something that we share in common. There is also good and wisdom in every culture from which we can learn from. It is this realization that prompts Kierstead and Wagner to encourage a new multiculturalism in school, a *transculturalism* that promotes interactive cultural exchanges. In transcultural education each culture is seen as a resource from which individuals can borrow to make their own lives and their own communities better. Transculturalism acknowledges that alongside mutual respect lies mutual interdependence. When we focus on the interdependence of all peoples, we are more likely to develop cooperation skills and practices that promote equity. Once again, we must focus on traits that bind us together as humans, or as Clive Beck has noted, commonalities rather than differences. Our ethical consciousness in a typical Canadian classroom cannot be made whole without the acknowledgement of all the cultural, social, linguistic, and religious diversity that surround us. By moving towards a more transcultural form of education, we will be able to raise our ethical consciousness and pave a path towards equity and social improvement.

X. Making the Connections: Putting It All Together

*With the interdependence of all things or “interbeing”...cause and effect are no longer perceived as linear, but as a net, not a two*
dimensional one, but a system of countless nets interwoven in all directions in a multidimensional space... All things in the world are linked together, one way or the other. Not a single thing comes into being without some relationship to every other.

Kenji Ishitani, 1982

Through the exploration of several educational philosophers and their work, I have attempted to define ethical consciousness as a mindfulness and respect for oneself, other human beings, animals, ideas, objects, the environment, and all that surrounds us. Ethical consciousness is relational and espouses caring, critical reflection, atuneness, action, practice, and further reflection. In the daily classroom the development of ethical consciousness is nurtured through reflective actions and dialogue that encourage and support these moral endeavours.

The relational aspect of ethical consciousness is rooted in caring, and much of it is found in stories about emotions that often spring back to the times when we were very young. We were kind and gentle toward the things we love(d) and care(d) for. The emotions we attach are derived from the simple pleasures we experienced in caring for something. Ethical consciousness is defined and nurtured when we treasure these moments and what we remember of them. As adults we don’t always take the time to reflect back deeply or introspectively on our childhood to “evaluate” our actions and feelings toward others and our surroundings. Perhaps we need to do more to remember that connection, and there is no better place to start than through the sharing of stories from childhood. Carl Leggo reminds us of this vital connection to one’s roots in establishing meaning within curriculum, and he quotes Paulo Freire:

My childhood backyard has been unveiling itself
to many other spaces---spaces that are not necessarily other yards. Spaces where this man of today sees the child of yesterday in himself and learns to see better what he had seen before. To see again what had already been seen before always implies seeing angles that were not perceived before. Thus a posterior view of the world can be done in a more critical, less naïve, and more rigorous way (Freire, 1997.p 38).

How true this statement is, as it relates to the writing of this paper, as well as to the notion of helping one get back in touch with the emotives of childhood when we felt loved, valued, and safe, or rejected, discriminated, and threatened! We can come to know ourselves better by travelling back to our childhood backyard and through this introspection we become more rooted and connected to our individual locations and where we come from. When an individual makes a deliberate attempt to understand the self by imposing a series of narrative-specific meanings on it, it evokes self-examination and self-awareness. For Freire and Leggo it is in lending voice to this self awareness that praxis takes place and eventually leads to change.

The change that is affected makes one realize the possibility of how personal inquiry might carry real meaning for others. Bruner takes note of this interconnectedness when he writes, “The best way to understand the self is as a constructor of narrative about life...the self is a distributed self, enmeshed in a net of others, whose primary tool is to make meaning through narrations” (Bruner, 1990, p. 111-112). Narratives not only
enable us to look deeply within ourselves for meaning, but also connect us to others and
what might resonate with and inspire them in some significant way. Teachers have the
special privilege of unlocking the backyards of students provided we let them.

Encouraging students to become participants in an ongoing conversation is an invaluable
experience that allows both parties to grow and expand their repertoire of knowledge,
sharing, and caring. Noddings (2005) speaks of incidental learning – learning that
happens as a “free gift” with no strings attached, that integrates stories that make
connections between school, growing up, and existential questions. Aoki (2003) refers to
stories of thoughtful teachers who speak of their pedagogic struggles in the midst of the
plannable and the unplannable, between the predictable and unpredictable, between the
prescriptible and the non-prescriptible in sites of living pedagogy. These are the stories
that often enable powerful and permanent life-long learning to take place. Robert Nash,
author of *Scholarly Personal Narrative* summarizes as follows

> Good teaching, good helping, and good leadership are, in one sense,
> all about storytelling and story-evoking...it is in the mutual sharing of
> personal stories, particularly in the willingness of professionals to listen
> to the stories of others, that we make the deepest connections with those
> we are serving (2004, p. 2).

Ethical consciousness is about connecting relationally to one’s inner being and finding
commonality with the bigger world. Once we have a sense of our own backyard, then

> “we become capable of extending ourselves to other places – other yards, so as to become
> a citizen of the world” (Leggo, 2003, p. 135).
The interconnectedness extends beyond persons and ideas to include our natural environment and lived space. David Jardine (2006) calls on us to capture the essence of what it means to return to the natural world, for it is in this space that “living things in this world are all their vast, ancestral, intergenerational, earthly relations” (p. 276). In promoting the concept of an integrated curriculum that embraces the wonders of this earth and acknowledges the interconnectedness of our existence, Jardine writes in “To Dwell with a Boundless Heart”

We might understand ourselves, not as an exception to this interweaving indebtedness and interrelatedness to the Earth, but as an instance of it...this interrelatedness of things underlying the integrated curriculum requires seeing every action as an action on behalf of all, everything speaking on behalf of all things”.

(1982, p.149)

It is Jardine’s hope that the notion of an integrated curriculum is not just a fad that heralds a consumptive flurry in education, but rather one that can serve to awaken sensitivities to our integral oneness with the Earth (ibid). The interrelations are ecological and spiritual, and require a deep reflection about current curricular practices that tend to emphasize accumulated curricular knowledge and mastery of requisite skills, rather than the ability to live mindfully with and on Earth.

The notion of self and how one perceives this vast web of interrelations is clearly influenced by physical geography (Hurren, 2003). Early on in the paper, I explained how it is no coincidence that the Japanese people, who live in a nation one third the size of
British Columbia and further forced into closer proximity by the mountains that constitute 75% of its topography to leave only 25% as inhabitable, have developed a highly refined and defined sense of respect and courtesy for one another and the space they inhabit. If geography has such implications to set the boundaries of interrelations, what does this mean for us living in Canada, the second largest country in the world, with its vast, varied and magnificent landscapes? How our ethical consciousness is made more or less astute depends on how we view our relationship to the place we inhabit, how we engage with embodied ways of knowing and learning, and how we translate these into responsibilities towards our environment and those that inhabit this space. Twelve years ago when I first started my teaching career, I taught Tourism, an elective course that was officialized into a provincial certificate course, as the province rode on the new wave of developing career-oriented curriculum. As we discussed various ways to make Victoria, and in this instance, their own community more conducive to tourism, one of the students made a comment on how dirty and litter-filled the main street in front of the school was. To this, another student retorted, “What do you expect...it’s X-ville!” The other students laughed, and the same student continued, “As soon as I graduate, I’m gonna get the hell outta here and move as far away as possible.” As a new teacher, I was taken aback by such a negative comment and I answered, “You can take yourself out of X-ville, but you can’t take X-ville out of you unless you change your habits!” In hindsight, I realize how snide my remark was and if a similar comment was made today, I would relay the message more diplomatically. If we can take it to heart that the relationship one has with a person or a space defines that person or the space, we may recognize our
interconnectedness as well as our finiteness, and how "we are responsible to countless others" (Leggo, 2003, p. 139). The concept one has of the physical space one inhabits is closely tied in to that person's sense of responsibility and respect towards that space. Can curriculum then be inclusive of ideas that create this awareness so that our students will have a sense of pride and ownership of the spaces they inhabit?

My definition of "ethical consciousness" has evolved from being a definitive noun to a not-so-imaginary place of thought, action, reflection, and appreciation. This "space" may be philosophical, emotional, spiritual, physical, or all of the aforementioned, but the notion of respecting personhood and Earth must reside in each, for how we respond to and nurture this responsibility is what really counts in the end. The development of ethical consciousness is a constant revisiting between actions and reflections, doing and thinking, and it is this movement that keeps us responsive and attuned. And while actions appear to speak loudest, they can only remain mindful when we engage in reflective discourses about them. So if we are to speak of an ethical consciousness that is mindful, we must view it from a discursive site.

*The way we speak teaches us about ourselves* (Aoki, 2003). The importance of "a word" or "the word" becomes definitive as Wittgenstein (1992) declares, "the limits of my language are the limits of my life". Erika Hasebe-Ludt responds:

I want to find the cracks in between the languages that have constrained so many voices in the past and find new openings, new shoots of wording and growing and living with language in different ways in order to create new connections to the
worlds around me (Hasebe-Ludt, 2003, p. 153).

It is discourse that transports us between action and reflection. It is discourse that enables us to be reflexive. It is discourse that empowers us to connect “knowing with teaching and a healing movement towards belonging” (p. 155). A movement towards belonging. The inability to engage in discourse produces a mentality, a non-movement: a confined and cemented space where one is rendered immobile. One must also be prepared to dwell within the ambiguities/promises of languages that are different from ours as they are practiced and experienced. Cynthia Chambers (2003) speaks of “the hard blow of English that drowns out other languages” and how she “must remember (how) all of these languages, with their varied sounds and multiple meanings shape and reshape this place of remembering” (p. 106). Marilyn Low (2003) addresses the challenges faced by international students from around the globe “whose only dream is to belong, and how their experiences in education, under the spell of technology, can reduce them to numbers; ones whose writings are judged by meter sticks of technical accuracy” (p. 61).

How we are mindful or not mindful of the struggles of such others will ultimately impact their sense of personhood and their urgency of belonging. In a multicultural landscape of the Canadian classroom, such considerations cannot be ignored and must be incorporated into the pedagogical training of future educators.

Language, discourse, narrative, history, childhood backyard memories, place, reflection, action - each of these has a place in the constitution of ethical consciousness. And because our lives are never simple or straightforward, it should follow suit that if we are to teach about life, curriculum should mirror the complexities, irregularities, and the
messiness that tint our lives. Viewed from this hybrid space where one is mindful of such
hodge-podge, curriculum can become transformative. The implementation of ethical
consciousness takes on new meaning as we learn to negotiate relationships and view
challenges and demands, satisfactions and humiliations, as possibilities and not
limitations.

I have devised the following questions to allow teachers to commence the process
of self-reflection and dialogue concerning their own educational practices. It is hoped
that these reflections will lead to transformative actions and mindful, ethically conscious
practices in each and every one of us.

On developing critical consciousness:

1) Do I encourage dialogues that promote critical thinking? Do I promote questioning
   and critique, or conformity and obedience?

2) Do I implement the higher level cognitive processes of Bloom’s taxonomy or Costa’s
   levels of inquiry?

3) How is my classroom structured? Is it set up both physically and relationally to allow
   for democratic discussions and practices? Do I listen to the voices of my students?
   Do I accommodate their needs to express disagreement or dissent? Am I open to and
   respectful of the opinions of others?

4) How do I choose my curricular materials? Does it reflect my own preference, taste,
   knowledge, or personal belief? What about the things I don’t choose? Have I
   included a meaningful and challenging academic curriculum that is inherently
interesting and meaningful to students? Have I assessed the relevance of the materials to the personal needs of my students?

5) What have I learned from my students? Do I see our relationship as being reciprocal?

6) What is the culture of my school? Is school a happy place, or is it riddled with problems? What is my role there?

7) Am I able to assess existing problems and issues within my school and in our society in light of past practices and traditions?

8) Am I critical of my own practice? Do I model rigorous self-evaluation?

9) Do I take risks? How and why?

On developing an ethics of care:

1) Do I demonstrate respect for each student as well as my surroundings?

2) Am I responsive to the concerns and needs of others? Is my classroom imbued with a climate of concern and respect for others?

3) Do I model caring by taking genuine interest in the well-being of my students?

4) Do I enable the practice of care by encouraging the development of empathy skills and caring relationships? Am I tying in core ethical values such as caring, honesty, fairness, responsibility, and respect for others with supportive performance values such as good work ethics, sharing, and perseverance, which can be observed in the life of the school and the community? Do my students have opportunities to practice pro-social behaviour by engaging in peer tutoring, mediating conflicts, and school and
community services? Do I offer meaningful opportunities for reflection, problem-solving, and restitution?

5) Do I encourage others to grow in self-motivation through acknowledgement?

6) Do I include parents and members of the community to develop greater trust between home, school and the community?

John Dewey believed that a critical dimension is essential to a democratic society. Without it, citizens are in danger of being exploited and marginalized even in a democracy (Dewey, 1916). Canadian political scientist Edwin Webking argues that even democracy has become equated with commercial and industrial processes, in which the end is the facilitation of business and commercial transactions. In such a society people are in danger of becoming merely the means of achieving this commercial end—their ability to pursue their own plans and their very dignity as humans are diminished (Webking, 1989). To be committed to critical thinking as a pedagogical tool, Alan Sears and Jim Parsons propose the following:

An ethic (of critical thinking) always involves considered action.

It is personal and thoughtful. It is chosen among other, often easier alternatives. Most importantly, it should not be imposed on someone… The five principles of the ethic of critical thinking consider that 1) knowledge is not fixed but always subject to re-examination and change; 2) there is no question which cannot, or should not be asked; 3) awareness of, and empathy
for alternative world views is essential; 4) there is a need of
tolerance for ambiguity; and 5) there is a need of skeptical
attitude towards text (Sears and Parsons, 1991 p. 45-48).

The questions above are designed to serve as a heuristic tool to assist teachers in adopting
a critical, caring, reflective pedagogy that will increase self awareness, meaning-making
and lead to even a small step towards transformation.

XI. Conclusion: Moving Towards an Ethical Consciousness
and a Curriculum of Becoming Human

*Is it not the life undertaking of us all...to become human? It can be a long
and sometimes painful process. It involves a growth to freedom, an opening
up of our hearts to others, no longer hiding behind masks or behind the walls
of fear and prejudice. It means discovering our common humanity.*

Jean Vanier
In the final course that I took at the University of Victoria, my professor, Dr. Wanda Hurren shared a *Metissage: Embracing the World, With All Our Relations*, from the World Curriculum Conference in Finland which she participated. I was able to connect much of what I read to what I have been trying to capture as the essence of my definition of ethical consciousness, as the place from which we are able to expand our understanding and appreciation of others through “people’s different horizons … to create a space for the soul…, an inspired curriculum” (Chambers, Donald, Hasebe-Ludt, & Hurren, 2006, p. 23) While the metissage is a collaboration of personal stories, a testimony to the power of narrative, and how even cultural and physical differences can be transcended by points of affinity and kinship, it is most of all, about how we can “go out into the world, to embrace it and love it fiercely, always returning home with the gifts of new knowledge, new hope that it is possible to live well in a particular place, at this time, with ourselves and with all our relations” (ibid, p. 3). It is in embracing life even midst inevitable tensions that ethical consciousness becomes a living space and not some frozen philosophical artifact. Robert Starratt speaks of “learning that enables learners to encounter the meanings embedded in the curriculum about the natural, social, and cultural worlds *they inhabit*, and at the same time *find themselves in and through* (my emphasis) these very encounters” (Starratt, 2007, p. 165). At such a point, learning and knowledge become founded on relationality, and learning for the right answers is replaced with learning how to live in some kind of harmony with one’s natural and social world: the place where this happens being the ethically conscious space.
My two more recent readings Ungerleider’s *Failing Our Kids: How We Are Ruining Our Public Schools*, which I have quoted extensively throughout my paper, and Jean Vanier’s *Becoming Human* both transpired as a result of my reading a very powerful “rumination” by Carl Leggo in the *International Journal of Whole Schooling*. Leggo’s opening statement that no book has held his attention more than Vanier’s *Becoming Human* certainly peaked my curiosity, as I promptly ordered the book on Amazon.com and immersed myself in it, reflecting deeply on what was written on what Leggo would cite as “the curriculum of becoming human”. As a philosopher, theologian, teacher, and activist, Vanier does not underestimate the challenges of becoming human, but he optimistically, even urgently, promotes the necessary value of attending to our humanity and our growth in humanness (Leggo, 2004). Leggo notes correctly that, while Vanier and Ungerleider approach issues of education from different perspectives, both share the conviction that at the heart of student success lies the community and an ethic of responsibility and caring.

Scholarship and research are valuable learning tools, but for either to become meaningful and useful, their focus must be centred at the heart of the community it targets. In this case, the raising of ethical consciousness and mindfulness towards that which surrounds us can only be fully internalized when we are reflective of our own lived experiences and attentive to the lived experience of those around us. For Freire, self awareness and lending voice to that self awareness (praxis) was what affected change. Therefore one’s personal stories become crucial instruments toward that action. Tomkins advocates narrative inquiry that attends to the lived experience because life stories
provide a means of reflecting with a view towards action (Tomkins, 1998, p. 129). Jerome Bruner affirmed the self as a constructor of narrative about a life enmeshed in a net of others (Bruner, 1990); undoubtedly, narrations about our life experiences will include the lives of others. Griffin further confirms this when he states that "the self does not exist in isolation.... because to know the self is to enter a social process" (Griffin, 1995, p. 50-51). In undertaking my grad studies and engaging frequently in reflective writing, I found that every piece of writing I completed that became an example of good writing were ones that carried at its core what I consider to be "my essence". Not only did I write about what mattered to me, but I also told personal stories about my teaching, my philosophy, or my upbringing. This is not to say that these writings happened easily-- on the contrary, I found it difficult to transfer much of the very specific events, feelings, or meanings that are personal to me into a more generalizable "thesis". But ultimately, the writings where I talked about what mattered to me and why they mattered, were the ones that were deemed to be authentic, deep, and connective - at least this is what I have been told by each of my professors. Now as I continue "my movement in search" (Freire, 1997) in the hope that ethical consciousness will someday inform all aspects of our curricular landscape, I wish to be more open and receptive to and mindful of the whole experience of others.

It is my sincere desire that educators and leaders in curriculum and education will be able to bridge ideological and philosophical differences by finding a common ground to traverse on, and that this place will be a landscape of multiplicity where learning will be defined as an exciting, soul-searching journey informed by an ethical consciousness.
and a learning that is centered on our common humanity. Carl Leggo’s ruminations on
the curriculum of becoming human sums up nicely what educators can strive for as we
embark on this journey:

Educators need a keen sense of vocation, an abiding sense of wonder,
an indefatigable sense of hope, a careful attentiveness to generative
myths, a lively appreciation of the ineffable, an ongoing experience
of silence, stillness, and simplicity, a steady sense of equilibrium, a
pulsing heart of love, adoration, and a passion, a gurgling well of
delight, a relentless commitment to devotion, and an unstoppable
spring of humour, humility, and humanity....Surely, all possibilities
are born out of a dialectic with impossibility. What educators need
is an energetic commitment to searching and researching, to
reforming and transforming, to being and becoming human.

As a high school social studies teacher, I have asked myself these questions –
What do I want my students to remember from the lessons that I deliver each day? What
will they remember 5, 10, 15, 20 years from now? Or will they remember? Long after
the excitement of debates and Socratic seminars have subsided, or the nervousness to
present situational skits or share research projects have become mere afterthoughts, long
after the people and events in the textbooks become footnotes or memory lapses, will
they still remember my classroom as an engaging, fair, and caring place? Will they be
able to affirm that my classroom was a place that contributed to their ability to “deal
critically and creatively with reality and discover how to participate in the transformation of their own world" (Schau, 1968, p. 9)? Will they be able to say that knowing me and being in my class has made them more ethically conscious and a better person? I hope that the answer is yes.

Appendix 1

(Ikemoto, 1996)

Moral Education as an Independent Subject

At elementary (Grade 1 - 6) and junior high schools (Grade 7 - 9) moral education as an independent subject is allotted 34 school hours in the first grade, 35 school hours in the second to ninth grade. This represents 3.3 - 4.0 percent of all school hours in a year for each grade. In other words, it is one school hour (45 minutes in elementary, 50 minutes in
junior high schools) of moral education a week. Teachers usually design such classes according to the guidance manuals and reference books based on the course of study, the collection of reading materials, and other tools. Teachers prepare one-year-curriculum. The primary moral values to be taught are assigned to each class period. Teachers pick a few moral values related to each other, then integrate with the suggested theme, using materials such as anecdotes, short stories, students' essays, educational television programs, and the like (Naito, 1990).

The contents of moral education are classified into four areas, consisting of 76 items in total. Those four are "Regarding Self," "Relation to Others," "Relation to Nature & the Sublime," "Relation to Group & Society." The following is the content including major values with examples of goals of moral education as an independent subject in the course of study.

I. Regarding Self

1. Moderation: To do what one can do by oneself and hold a moderate life. (Grade 3 & 4, Elementary School: 106)
2. Diligence: To work hard on what one ought to do by oneself. (Grade 1 & 2, Elementary School: 105)
3. Courage: To do what is seemed to be correct with courage. (Grade 3 & 4, Elementary School: 106)
4. Sincerity: To hold life with sincerity and cheer. (Grade 3 & 4, Elementary School: 106)
5. Freedom & Order: To value freedom and act with discipline. (Grade 5 & 6: Elementary School: 107)
6. Self-improvement: To know oneself, and change what to be changed and develop one's good points. (Grade 5 & 6, Elementary School: 107)
7. Love for Truth: To love and seek truth, and explore one's own life, aiming at the realization of an ideal. (Grade 7 - 9, Junior High School: 117)

II. Relation to Others

1. Courtesy: To understand the significance of courtesy, and be able to speak and act appropriately according to situation. (Grade 7 - 9, Elementary School: 118)
2. Consideration and Kindness: To be considerate to everybody, and be kind, putting oneself in other's position. (Grade 5 & 6, Elementary School: 107)
3. Friendship: To understand, trust in, and be helpful to one another. (Grade 3 & 4, Elementary School: 106)
4. Thanks & Respect: To meet those who support people's live and senior citizens with thanks and respect. (Grade 3 & 4, Elementary School: 106)

5. Modesty: To be modest and respect others with different ideas and positions with a broad mind. (Grade 5 & 6, Elementary School: 107)

III. Relation to Nature & the Sublime

1. Respect for Nature: To be familiar with nature around and have affection toward animals and plants. (Grade 1 & 2, Elementary School: 105)

2. Respect for Life: To respect life and all living things. (Grade 3 & 4, Elementary School: 106)

3. Aesthetic Sensitivity: To have aesthetic sensitivity and a feeling of awe toward power over human beings. (Grade 5 & 6, Elementary School: 107)

4. Nobility: To believe in strength and nobility of human beings to overcome their weakness and ugliness, and endeavor to find joy of life as a human being. (Grade 7 - 9, Junior High School: 118)

IV. Relation to Group & Society

1. Public Duty: To keep promises and rules in society, and esteem a sense of public duty. (Grade 3 & 4, Elementary School: 106)

2. Justice: To be fair and impartial to everybody without discrimination and prejudice, and endeavor to realize justice. (Grade 5 & 6, Elementary School: 107)

3. Group Participation & Responsibility: To be willing to participate groups around, be aware of one's role, and do one's duty in cooperation with others. (Grade 5 & 6, Elementary School: 107)

4. Industry: To understand the importance of working, and be willing to work. (Grade 3 & 4, Elementary School: 106)

5. Respect for Family Members: To love and respect parents and grand parents and be willing to help them with housework. (Grade 1 & 2, Elementary School: 106)

6. Respect for Teachers & People at School: To love and respect teachers and people at school, and endeavor to build better school tradition in cooperation with others. (Grade 5 & 6, Elementary School: 108)

7. Contribution to Society: To be aware of being one of members of local community, with the respect and love toward those who devoted themselves to contribute to society and senior citizens, contribute to the development of community. (Grade 7 - 9, Junior High School: 119)

8. Respect for Tradition and Love of Nation: To be interested in culture and tradition of our nation, and love the nation. (Grade 3 & 4, Elementary School: 107)
9. Respect for Other Culture: To value foreign culture and people, with the awareness of being Japanese, endeavor to promote international friendship. (Grade 5 & 6, Elementary School: 108)

Appendix 2

(Ikemoto, 1996)

Moral Education through Academic Subjects
The goals and contents of each academic subject, at both elementary and junior high levels, include nature somehow related to moral development directly or indirectly. The following is examples of them excerpted from the course of study.

**Japanese Language**

"To develop the ability to accurately understand and express the Japanese language, to develop the sense of language, to deepen the interest in the Japanese language, and to cultivate an attitude of respect for the Japanese language." (Overall objectives, Junior High School: 7)

**Social Studies**

"To make students understand the history of Japan, in the context of the world history, thereby thinking about the traditional and cultural features of Japan from the wider view point, and foster their consciousness as Japanese." (History, Junior High School: 23)

"To make students properly recognize the significance of individual dignity and respect for human rights, and particularly the relationship of freedom and rights with responsibilities and duties as basis for social life, thereby deepening the understanding of democracy and cultivating a foundation of knowledge necessary for citizens who exercise the people's sovereignty." (Civic, Junior High School: 30)

**Science**

"To have pupils understand that living things grow under the influence of their environment, and develop an attitude of respecting life, while examining the process of the growth and body structure of living things." (Science, Grade 5, Elementary School: 62)

**Music**

"The Japanese National Anthem "Kimi-ga-yo" should be taught in each grade in a manner appropriate to the developmental stage of pupils. (Music, Elementary School: 84)

**Health & Physical Education**

"To make students cultivate a fair attitude through competition and cooperation in exercises and foster the attitude of observing rules willingly and of fulfilling
responsibilities through a mutual cooperation." (Physical Education, Junior High School: 76)

*Foreign Language*

"Materials should be useful in helping international understanding from wider viewpoints, and to foster a sense of being a Japanese citizen living in the international society, and the spirit of international cooperation." (Foreign Language, Junior High School: 115)

**Moral Education through Special Activities**

According to the course of study, Special Activities are expected to achieve four goals described as follows:

Through desirable group activities, to promote harmonious development of mind and body and develop the individuality, to foster an independent and practical attitude in order to build a better life as a member of a group, to deepen the self-awareness regarding life as a human being, and to nurture the ability to fulfill oneself (The Course of Study, Junior High School, 1983: 121).

Special Activities consist of four major activities described below.

*Special Activities in Junior High Schools*

1. Classroom Activities
2. Students' Council
3. Club Activities
4. School Events
   a. Ceremonial Events
   b. Study-related Events
   c. Physical education-related Events
   d. Field Trips
   e. Social Service Activities

Those activities have close tie with moral education as an independent subject and they are complementary to each other.
Moral Education through Daily Activities

As stated before, Japanese moral education is designed to achieve the goals through all educational activities in schools. Other than three domains, which are moral education, each academic subject, and special activities, there are several remarkable things considered to take important roles in moral instruction.

The first one is cleaning of school premises. Every day, every school, elementary throughout high schools requires students to clean their classrooms and public spaces, such as, rest rooms, entrances, gymnasiums, outside buildings, and so forth. This is for the purpose of not only creating good learning environment and atmosphere by themselves, but also for students appreciating the value of work and public mind.

The second one is activities with living things. It is not uncommon among elementary schools that pupils have various animals or plants that they take care of. This is sometimes regarded as one of special activities or a part of science class. Pupils feed or water them in turn, sometimes even during vacation. Through the activities, pupils get familiar with nature around and have affection toward living things, and consequently they learn to respect life.

Third, club activities after school in junior and high schools (They are differentiated from Special Activities in curriculum) and are regarded as significant to acquire interpersonal skills and rules in a group. Some junior high schools mandate that all students join some clubs. Most students join willingly. These club activities involve many items shown in the goals of moral education, such as, cooperation, courtesy, responsibility, diligence, self-improvement, friendship and so on. Students learn them through pursuing common goals of their groups.

Appendix 3
Osborne (1991)

Elements of Citizenship Education

Whatever the disagreements over the nature and content of citizenship education, over the years it has come to consist in Canada of some seven elements. People can and do disagree over just what these elements contain and how they should be taught, but they generally agree that they comprise the program of citizenship education. They are: a sense of identity; an awareness of one's rights and respect for the rights of others; the fulfilment of duties; a critical acceptance of social values; political literacy; a broad general knowledge and command of basic academic skills; and the capacity to reflect on the implications of all these components and to act appropriately.

A Conception of Citizenship Education

What we need is a conception of citizenship which is rich enough to include its many dimensions, but also simple enough to be of practical service to teachers, so that they can easily judge the extent to which their everyday activities are consistent with the kind of citizenship we need. Just as when we drive we know more or less automatically that there are certain things we must do, such as staying on the proper side of the road and obeying traffic signals, without consciously thinking about them, so teachers need to govern their teaching by an internalized conception of citizenship. Elsewhere I have suggested that such a conception might best be thought of as the "twelve C's" (with the C's being used purely for mnemonic purposes, to serve as a rough and ready checklist), as follows:
The first C is Canadian and it asks whether their schooling teaches students enough about Canada -- its history, geography, artistic, scientific, and other achievements, and its current problems -- to help them understand and to participate in the continuing debate that is so quintessentially Canadian: what kind of country are we and what kind of country do we want to be?

The second C stands for cosmopolitan, in the traditional sense of the world. It asks whether their schooling teaches students that they are citizens not only of Canada, but of the world. Do they think not only of their own country or their own group, but also of the world as a whole?

The third C stands for communication, and asks whether schooling gives sufficient emphasis to teaching students to communicate effectively, in all the different forms that communication can take: speech, writing, numeracy, graphics, and so on.

Since the ability to communicate cannot be separated from the content to be communicated, the fourth C stands for coherence or content. Does schooling give students adequate command of a broad body of subject matter, representing the spectrum of human endeavour, the humanities and social sciences, mathematics and science, the expressive arts, and so on?

This leads to the fifth C which stands for critical. It asks whether schooling teaches students to think critically and whether teachers approach knowledge, not as sacred dogma but as invitation to inquiry and reflection, since acquiring knowledge but never
using it is of little benefit since it does not lead one to think and to improve one's reasoning powers.

Criticism, however, can be little more than a reactive process and education should involve more than simply responding to the ideas of others. Thus, the sixth C represents creativity, which is something that all people possess in one form or another, and it draws attention to the extent to which schooling actively seeks to foster creativity in students, not only in the arts but in all subjects.

Creativity goes hand in hand with curiosity which is the seventh C, representing the willingness and the capacity to ask questions and to continue learning.

Creativity and curiosity do not exist in a vacuum. They draw upon, while also going beyond and sometimes reacting against, the work of others. They draw their inspiration from what Robert Hutchins has called the "great conversation," the continuing dialogue that has existed for centuries in all civilizations concerning the meaning and nature of life. Thus, the eighth C stands for civilizations. It asks whether schooling seeks to convey to students an adequate understanding of the heritage of civilizations [in the plural] of which they are both the heirs and the trustees for the future.

Civilization is a collective, cooperative enterprise and this leads to the ninth C, community. It raises the question of whether and to what extent schooling seeks to prepare students to become informed, participating, and involved members in their various communities --local, regional, national, and global.
This in turn leads to the tenth C which stands for concern, and asks whether and how schooling creates in students a sense of concern and a readiness to act on that concern, both for other people and for the environment which makes life possible.

The eleventh C is character. The development of character used to be described as one of the key goals of education, but we do not use the word much these days. It stands for the commitment to do what is right, to follow one's conscience, and to balance one's own interests and concerns against the rights and welfare of others.

Finally, the twelfth C is the sum total of the previous eleven, and stands for competence. It asks how effective schooling is in playing its part in preparing students to be effective and competent citizens, workers and human beings.

All this may seem overly ambitious, but not when it is spread out over twelve years of schooling. The list is not intended to be applied to one particular lesson but to the whole range of a school's activities. In their schematic way, the twelve C's represent the whole of schooling. If attained, they will equip any student for citizenship. Equally important, they will contribute to the shaping of the kind of community in which individual success derives from and contributes to social purposes. More specifically they can help us focus on just what it is that we expect from our schools. In the words of the 1992 Newfoundland Royal Commission on education, school effectiveness depends on everyone involved pursuing a "common vision". Such a vision is best provided by a conception of citizenship.
Such a conception has recently been offered by an international project in citizenship education which describes it as "multidimensional" citizenship. The argument here is that citizenship is best thought of as comprising four dimensions: the personal, the social, the temporal, and the spatial. The personal dimension is described as the "personal capacity for and commitment to a civic ethic characterized by individually and socially responsible habits of mind, heart and action." Such personal qualities, however, while important, are not enough in themselves. Citizens are social beings not hermits. They must be able to interact with other people in a variety of settings, to engage in public debate, to participate in public life, and to contribute to the many forms of civil society that underlie effective democracy in the public sphere. This kind of involvement takes place within, and is conditioned by, a tradition of beliefs and assumptions so that citizenship also contains a temporal dimension, requiring that citizens, while being understandably concerned with the problems they face in the present, never lose sight of the connections that the present has with both the past and future. Citizens need a rich knowledge of history and an awareness that their present actions will have an impact on the future and then act accordingly. Finally, the spatial dimension of citizenship recognizes that citizenship is not one single locus of identity, but that citizens are members of various overlapping communities -- local, regional, national, and global.
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