

**(EDITED DRAFT 2006)**

**CORE CURRICULUM GUIDE**

**FOR**

**STRENGTHENING MORALS AND VALUES EDUCATION**

**IN**

**EDUCATIONAL INSTITUTIONS**

**IN**

**TRINIDAD AND TOBAGO**

**PREPARED BY**

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## ACKNOWLEDGEMENTS

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The title of this document and the format of its first four pages are based upon the document, Core Curriculum Guide for Strengthening Health & Family Life Education in Teacher Training Colleges in the Eastern Caribbean, by Ms. Patricia Brandon, et al (Undated).

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This Guide is not for sale. It has been prepared by the Ministry of Education in support of the efforts of all groups and organisations committed to the promotion of positive moral and spiritual values in the educational system of Trinidad and Tobago.

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Copies of this Curriculum Framework may be obtained  
from  
The Curriculum Development Division  
Rudranath Capildeo Learning Resource Centre  
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## FOREWORD

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To treat with Morals and Values Education within the contexts of Curriculum design and implementation is to treat with a constant feeling of *deja vu* - have we not been here before? Indeed, we have been here during the years when Social Studies was being introduced into the school curriculum as a necessary part of holistic education. Twenty years ago, Muriel Cosby, in her volume on Curriculum Development for Elementary Schools wrote concerning the aims of Social Studies in terms that should sound very familiar to Values Educators today:

. . . the Social Studies are identified as those studies which are concerned with how people build a better life for themselves and their fellow men, how people deal with the problems of living together, how people change and are changed by their environment.

In the same vein, Bruce Joyce summarised the three goals of Social Studies as:

1. Humanistic education: The social studies should help the child comprehend his experience and find meaning in life.
2. Citizenship education: Each child must be prepared to participate effectively in the dynamic life of the society.
3. Intellectual education: Each person must acquire analytical ideas and problem solving tools . . . .

Today *social studies* has become „Social Studies“ and is taught in Primary and Secondary schools across the world, reflecting in all areas, different cultural and historical exigencies. The efforts of the Ministry of Education in Trinidad and Tobago to introduce Morals and Values Education into schools is essentially an attempt to take social studies to a higher level of effective intervention in the holistic education of children and young people. The consensus remains the same: It is time to introduce the life skills and philosophical issues at the base of the human condition to children and young people as part of their socialisation into our world. Morals and Values Education aims at shoring up, first and foremost, Social Studies and by extension the social aspects of all the subjects and disciplines that form the school curriculum.

In the pursuit of the above aims and objectives, the planning and design of this Curriculum Guide was based upon four broad questions that teachers in these times should engage children and young people in asking and then helping them to find at least some of the answers:

1. What am I becoming?
2. Is this the best I can be?
3. How can I harness all the available resources to help me to become what I want to become?

4. How will what I am becoming serve mankind?

In each of these questions are the moral issues and values which must be made explicit and debated in public - and in our classrooms too. The undeniable truth about teaching is that it provides a context where many values are allowed exposure and the best are selected as worthwhile and passed on as a way of ultimately determining the directions our society will take.

In spite of the great difficulties intrinsic to the nature of the subject, this Curriculum Guide has tried to simplify for teachers all the important elements that go into the teaching of Morals and Values Education. It has also managed to bring together the best parts of all the main values education experiments that have been going on for many years in schools locally and internationally, to form a rational and comprehensive document that shall benefit all teachers. As the first comprehensive document of its kind for Trinidad and Tobago, it is my belief that we shall continue to revise it to help it serve better our constantly changing national needs.

**Sharon Douglass Mangroo**  
**Director of Curriculum Development**

**September, 2007.**



## **Note To Teachers**

This Guide is intended to help teachers at all levels of the education system to devise appropriate, relevant and creative resource materials and teaching tools to serve the needs of children and young people. It indicates a framework and provides the organising principles that can support all the varieties of morals and values interventions in schools.

It is first and foremost, from the standpoint of teaching, a resource document for Morals and Values Education. Its core concerns are those of curriculum innovation and implementation within the ambit of education that is caring. Ultimately, it aims at avoiding schooling systems and structures that set up, at the least, some children and young people for destruction. It touches upon some of the important aspects of the following linkages to Morals and Values Education:

Spirituality  
Citizenship  
Interpersonal Relationships  
Character Education  
Peace Studies  
Human Rights/Rights of the Child

Each of the above is capable of being presented in a separate document by itself. The preponderance of secular values does not mean that religious values are inferior. Indeed, religious contexts can provide interesting interpretations of values and the challenges that they pose to the human condition. Good teachers cannot avoid dealing with religious values as spiritual issues. This document is meant to help them in doing this.

Morals and Values education is fundamentally about making meaning of life in all its dimensions. The traditional academic curriculum is no more the „be all and end all.“ This implies that certain common values enshrined in religious beliefs, international conventions and declarations must be made part and parcel of education in order to provide meaning beyond the mere teaching of abstractions. Teachers must find ways to mainstream the concerns of our age - literacy, gender equality, HIV/AIDS, etc. into their teaching and daily interaction with young people.

Finally, teachers have constantly asked the question, “How do I infuse?” This document provides many strategies that lead to an answer. Essentially, the answer to the question depends upon the following questions: “What values and principles do I want to infuse?” “What is the best content/subject/context or medium for teaching these principles or values?” Finally, “What is the best teaching strategy for the value or principle?” Infusion means the teacher has to

select within the contexts of debate and struggle, those values that support the Good Society and its citizens and he or she must be capable of persuading students and parents that this can be done by way of ground level values such as peace, love, respect and justice.

## INTRODUCTION

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There is no denying the evidence that shows clearly that many of the problems that afflict Caribbean societies today are based upon individual choices pertaining to life-style. Some of these lifestyle choices have the potential to create future harm to individuals and families: substance abuse, alcoholism, obesity, smoking, poor eating habits, lack of exercise and sexually transmitted diseases. These problems reflect group and individual value choices in the broadest possible sense.

### **The Nature and Sources of the Problem**

Other, more general problems have arisen out of the processes of change from a largely rural, agrarian and communitarian social formation to that of urban, industrial and largely privatised family systems. The implications of these changes for mental health and social cohesion have been largely negative. The child who grows up in a walled three-bed room nuclear family house in a neighbourhood where minding one's own business is the norm, needs to be taught a range of inter-personal skills and appropriate social behaviour in ways that were different from what pertained in the more open communities of the recent past. Technology has also made it possible for children and young people to come into possession of information that used to be guarded under adult secrecy and fiat. However, children and young people often lack the values and spiritual maturity that used to underpin the possession of such information. Indeed, the situation has been compared to the parent who says to his five year old: "This is a box of matches. This is the way to light one. But never ever light one." The consequences are that for many young people, "everything is everything," and the traditional boundaries between right and wrong, and the sacred and the profane, have been seriously eroded.

The National Task Force on Education (White Paper, 1993, pgs. 39&40) accepted the foregoing positions when it stipulated that programmes of Values Education will:

- explore the meaning and significance of a wide range of values (spiritual, aesthetic, economic, ecological, cultural scientific, political) and their contribution to the quality of life
- assist teachers and others to reflect upon theoretical formulations of Values Education and their own value systems and their roles as models-in-relationships
- identify appropriate strategies, student learning activities and the organisational structures to support these

- provide guidelines for teaching materials, formats and activities, and the assessment of growth in positive directions
- allow for a social action component that will facilitate the translation of values into positive attitudes and acceptable behaviour.

## **Existing Values Education Initiatives**

In recognition of the challenges above and many more, schools have naturally become the focus of attempts to prepare the young for life in national communities in addition to their traditions of providing formal academic education. Some of the various practical efforts in schools include the following:

- Attempts to supplement the efforts of parents through the provision of guidance and counselling services
- Formulation of policies which support the teaching of Parenting, Health and Family Life Education in schools
- Ongoing in-service training of teachers in classroom management, discipline and correct procedures for assessment and evaluation
- Helping young people to navigate the world of loud and tempting advertisements from all corners and from all kinds of interest groups
- National adherence to the terms, conditions and requirements of international documents, charters and conventions supporting the rights of the child
- Increasing recognition of the role of NGOs and other civic society bodies to promote social action programmes (e.g. Self-esteem, Abstinence, The Legal Process) among students

In all of these efforts the common trend seems to be the realisation that the traditions of the school as it used to be are no longer adequate to address the critical issues and choices that face young people today.

## **Curriculum Innovations**

The implications for curriculum innovations under the foregoing challenges are tremendous. The needs of the traditional disciplines which emphasised development of the mind, “knowledge for its own sake,” etc. cannot be ignored. In all our Caribbean

societies, the distribution of academic honours, in terms of prestige and status are still located in the mastery of the traditional subjects and disciplines. But it is no more possible to ignore what is now generally referred to as the Life Skills, which emphasise useful knowledge, and the values and attitudes which alone are capable of converting knowledge and skills into “humanitas” – to serve the ends of humanity.

Today, in facing the challenges of positive values and attitudes, Social Studies is a major part of the school curriculum, teaching the young about national, international and ethnic festivals as a way of building national and Caribbean citizenship. But the real change in the parameters of Social Studies is in its gradual incorporation of the most worrying health issues of our times. HIV/AIDS, teenage pregnancy, violence, drug addiction and heart disease have exploded upon the consciousness of the nations in ways that are as dramatic as the simple matters of life and death that they portend.

In this new and unfolding scenario, the definition of „teacher“ is shifting to match the needs of the new curriculum. The Ministry of Health, Health Education Division and PAHO have helped us to introduce concepts, ideas and practices into our schools to help convert schooling into education to meet some of the enormous challenges of our times.

*Values are not things.*

*They are standards of conduct, beauty, efficiency or worth that a person endorses and that he tries to live up to or maintain.*

*They do not exist in or of themselves but are reflected in certain value judgments or claims that individuals make.*

*When a person claims that a certain idea, individual, object, act, policy, or way of behaving is good, right, ought to be supported, or should be carried out, such standards are often revealed in the reasons he gives for his claim.*

**Jack R. Fraenkel.**

## **WHAT WORKS IN VALUES EDUCATION**

***Research conclusions about school based approaches to prevent negative behaviour among young people reveal the following:***

***Increasing information: Providing knowledge of the consequences of negative or self-destructive behaviour is a basic and necessary step, but is not sufficient to change the behaviour of most youth.***

***Changing beliefs, attitudes, intentions and perceived norms: Approaches that seek to increase young people's sense of self-worth and help students establish a positive value system are no more effective in reducing adolescent misbehaviour than those that seek to increase knowledge.***

***Developing norms, skills to identify and resist social influences: Approaches that help students develop specific skills to deal successfully with social influences that support negative and self-destructive behaviour (e.g. Everybody does it, the perceived desirable social image of smoking, the appeal of television images, persuasive effects of sibling or peer participation, etc.) are more effective than other approaches.***

Source: Lynch, B. S., Bonnie, R. J., Committee on Preventing Nicotine Addiction in Children and Youths, Division of Behavioural Sciences and Mental Disorders, Institute of Medicine. Growing Up Tobacco Free. Preventing Nicotine Addiction in Children and Youths. National Academy Press, Washington D. C., 1994.

## Purpose

The principal aim of this curriculum document is to use all aspects of the generic label “curriculum development” - policy, design, implementation, technology, supervision and evaluation - to support the principal stakeholders, especially those at the level of the school system, in their efforts to re-direct, organise and strengthen the delivery of Morals and Values Education in the broadest possible sense in schools and in such a manner as to affect the younger generation positively as they seek to make the choices that will determine their future and that of the nation. In the pursuit of this aim, the document seeks to:

- Support the utilisation of both school products and processes as a viable means for promoting morals and values education
- Incorporate the social action programmes of specialised national agencies as important parts of the morals and values education of youth
- Support teaching approaches that encourage reflection, critical thinking and the unfettered examination of the meaning and purpose of life and spirituality
- Delineate the key concepts, ideas and core areas critical to the promotion of democratic values in a multi-ethnic, multi-religious and multi-cultural society
- Emphasise the relationship between health and wellness with all its ramifications as a primary value for all citizens of Trinidad and Tobago.

The question, „What is Values Education?“ on the basis of the above concerns, covers all the following disparate subjects:

- values clarification
- religious and moral education
- moral education
- personal and social education
- personal, social and moral education
- personal social and health education
- justice reasoning
- peace studies
- citizenship education
- self-esteem education
- character education
- ethics and personal development
- spiritual development



# CONCEPTUAL FRAMEWORK

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## **The National Mandate for Morals and Values Education**

The national mandate for Morals and Values Education, like any national programme, is derived from a number of national documents that are ultimately supported by the Constitution of the Republic of Trinidad and Tobago. In the case of Morals and Values Education there are, in addition, international Declarations, Documents and Conventions which have, particularly since 1948, become the universal property of all nations and in particular the nations that subscribe to the United Nations Charter. It should be noted that in respect of several of these documents, these are no longer merely verbal niceties to be supported by ad hoc activities, but there are also commitments currently being institutionalized as international law with Commissioners who are appointed to ensure that they are implemented by all member states. Some of these are the following:

- American Declaration of the Rights and Duties of Man (1948)
- Inter-American Convention on Human Rights (1959/60)
- Convention on the Elimination of Discrimination Against Women
- Durban Declaration and Programme of Action on Racism and Racial Discrimination
- Convention Against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment
- United Nations Decade for Peace and Non-Violence for the Children of the World
- Convention on the Rights of the Child
- Declaration of Principles of Tolerance
- Beijing Platform of Action
- Declaration on Diversity and Tolerance

## **The Philosophy of Education**

The national philosophy of education as stated in the Education Policy Paper, 1993-2003, consistent with the foregoing moral and legal positions, are as follows:

WE BELIEVE:

That every child has an inherent right to an education which will enhance the development of maximum capability regardless of gender, ethnic, economic,

social or religious background.

That every child has the ability to learn, and that we intend to build on this positive assumption.

That every child has an inalienable right to an education which facilitates the achievement of personal goals and the fulfillment of obligations to society.

That education is fundamental to the overall development of Trinidad and Tobago.

That a system of universal education up to age 16 is the greatest safeguard of the freedom of our people and is the best guarantee of their social, political, and economic well-being at this stage in our development.

That the educational system of Trinidad and Tobago must endeavour to develop a spiritually, morally, physically, intellectually and emotionally sound individual.

That ethical and moral concerns are central to human development and survival. In this regard, fundamental constructs such as “decency,” “justice,” “respect,” “kindness,” “equality,” “love,” “honesty,” and “sensitivity” are major determinants of the survival of our multi-cultural society.

That the parent and the home have a major responsibility for the welfare of the child and that the well-being of the child can best be served by a strong partnership between the community and the school.

That the educational system must provide curricular arrangements and choices that ensure that cultural, ethnic, class and gender needs are appropriately addressed.

That students vary in natural ability, and that schools therefore should provide, for all students, programmes which are adapted to varying abilities, and which provide opportunity to develop differing personal and socially useful talents.

That we must be alert to new research and development in all fields of human learning and to the implications of these developments for more effective teaching and school improvement.

That the educational system must be served by professionals who are guided in their operations by a set of systematic and incisive understanding, beliefs and values about education in general and its relationship to the development of the national community of Trinidad and Tobago.

That the democratisation and humanisation of the educational system are largely contingent on the degree to which the system is professionalised. The nature of educational problems is such that the professional core must engage in decision-making with respect to the problems that affect their expert delivery of the services to the clientele and ultimately to Trinidad and Tobago. Professionals must come to experience a real sense of „control and ownership“ of matters educational.

That education must serve as a means of looking out beyond the boundaries of the immediate. It should be made responsive to and stimulate the searching human spirit and the emphatic quest for human communication, interaction, love and trust.

That learning is cumulative and that every stage in the educational process is as important and critical to the learner's development as what has gone before it and what is to come. As such we must view educational programming and development in the round, recognising the importance of every rung on the ladder of teaching and learning.

## **The Goals of Education**

Formal education in Trinidad and Tobago, in order to respond to the above challenges, must aim to:

- Provide opportunities for all students to develop spiritually, morally, emotionally, intellectually and physically;
- Develop in all students attitudes of honesty, tolerance, integrity and efficiency;
- Provide opportunities for self-directed and life-long learning;
- Provide opportunities for all students to develop numeracy, literacy, scientific and technological skills;
- Promote national development and economic sustainability;
- Promote an understanding of the principles and practices of a democratic society;
- Equip all students with basic life skills;
- Promote the preservation and protecting of the environment;
- Develop in all students an understanding of the importance of a healthy Lifestyle;
- Help all students acquire the knowledge, skills and attitudes necessary to be intelligent consumers;
- Provide opportunities for all students to develop an understanding and appreciation of the diversity of our culture;

- Provide opportunities for all students to develop an appreciation for beauty and human achievement in the visual and performing arts.

## **MORALS AND VALUES EDUCATION**

### **Nature and Scope**

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Four broad principles provide the conceptual bases for this document:

The first principle is that Morals and Values Education is first and foremost a way of introducing philosophical, in particular, ethical issues into the school curriculum. This means that essentially, the great questions of philosophy - its methods, and products - should influence school lives. The nature of concepts and ideas, philosophical disputations, meaning and purpose; “What are we living for?” should be part and parcel of matters concerning Morals and Values Education. In this respect, critical thinking as an essential learning outcome must assume that elements of logic and disputation are taught at schools.

The second principle recognises that the organisation of schooling in Trinidad and Tobago, like in many parts of the world, focuses upon the point at which there is interface and reaction between the child or student, subject or discipline and the teacher. The principle goes further to assert that values education for the purposes of influencing character formation, sees every point of interaction within the school, and indeed, the school itself as a possible pathway for the promotion of Morals and Values Education. In this regard, no pathway is superior to another and each is capable of being developed to carry effective messages concerning ethics, morality and positive values.

The third principle is based upon the recognition that there are forces within the national and international community with specialised capacity, developed over many years, to confront many of the problems of our times. The existence of these organisations and their viable social action programmes which target specific social ills should be configured into education as additional teaching and resource capacity. One of the implications of this viewpoint is that the idea of „school teachers” goes beyond the traditional prescriptions to include all of those who promote bodies of knowledge that specifically target school children and youth.

The fourth principle is that discussion is an indispensable tool in the search for meaning. It is the medium through which arguments are presented, assessed, and defended or rejected on the basis of their merit. Discussion promotes the search for knowledge and a keenness to evaluate the worth of claims against standards of public acceptability and logical thinking. Discussion, more than anything else, creates the basis of the nation which has learnt to talk to its many parts. It is the belief that a nation which has developed the capacity to talk to its many parts

hardly ever needs to fight a civil war to iron out intractable issues. Here, as the aphorism goes, words die so that men may live.

In sum, these principles lead to a multi-dimensional concept of Morals and Values Education as a means of providing children and youth with a positive view of morals and values principles and their benefits to them both now and in the future. Programmes based on this concept seek to enable children and young people to appreciate the relationship between personal development, successful living and the choices they make in everyday life. They aim to empower children and young people with knowledge, skills and attitudes to become informed decision-makers and to demonstrate behaviours that will foster the promotion and protection of their personal development and the well-being of their families and communities.

## **The Moral Angle**

Ethics as a term is constantly used side by side with or as a substitute for morals or moral values. Although they are not the same, they may for practical purposes be treated as such. They both involve issues such as: What is wrong and what is right? What ought we to do and what ought we not to do? What is the good life for man? What is good and what is bad? What is the nature of acts and judgments that are good (or, bad)? Are there any principles that are intrinsically good (or, bad)? What is the definition of „good“? What are the ultimate moral principles to guide behaviour? For our purposes here, the distinction is not very critical.

What is basic to all moral and ethical situations is that there must be genuine choices available at the point when judgments or acts are made or acted upon. For example, a mentally deranged person is not regarded as a moral agent or morally responsible person. Moral debates are therefore often involved in taking positions on issues concerning free will and determinism and also the meaning and attributes of personhood. For example, what forms of psychosis preclude persons from moral responsibility? Who qualifies as a person? Also, at what point does a child become a moral agent? Another important feature of moral and ethical issues is that they are often stated in the form of dilemmas - as situations where the choice of one principle results in the infraction of another important principle. For example, at what point should a medical doctor defy the ethics of his profession and invoke higher principles? Indeed, to state that an issue is a moral issue is to assert that one recognises a principle or set of principles which should override all other considerations. It is a situation of: “My principle is superior to your principle.” This is the reason why moral issues quickly change into religious issues. They involve transcendent principles, beliefs, and judgments. Moral issues

always invoke a conflict of principles. Most moral debates are about which principles are „ultimate“ and how they can be justified as such.

All aspects of life generate their own moral and ethical problems. All citizens at some point in their lives have to answer the question as to whether unjust laws have to be obeyed. Or, for that matter, whether all religious precepts are necessarily moral! All parents have to face at some point the issue of what to tell children and what not to tell children. For example, should children be lied to for the sake of efficient control of their behaviour? Should we break oaths, marriage vows, and promises for the sake of other reasons? Should the state carry out hanging? Should abortion be made legal?

All human societies have developed systems of providing guidance in our dealing with moral and ethical issues. These systems generally fall into two categories: idealism and relativism. These also have many subcategories. In most societies, the actual mechanism for making sure that individuals choose one or the other of these resides with chiefs, leaders, priests, deities, diviners, etc. who act as moral guides. However, the problems are as much for individuals to decide as it is for societies and communities because there are always consequences.

The two main areas in philosophy that are central to education are; epistemology and ethics or moral philosophy. The central moral questions in education are:

What should we teach? (curriculum)

To whom should these bodies of knowledge be taught? (student/learners)

In what manner should the teaching be done? (teaching strategies)

On what grounds should we justify socialising someone else's child? (vision for education)

Many moral and ethical issues arise in each one of the above areas:

Curriculum: What is the value of what is currently being taught to children? Are these morally legitimate? Should one teach more mathematics or personal hygiene at the primary school? What is the moral justification for teaching children about sex (or any other subject)? How do we justify the emphases upon cognitive learning? Do they serve the interests of the majority of children? Do examination contents relate to what children need to know? Is what is taught what is examined? What does the “interests of the child” mean? Do the „subjects“ have adequate socializing content? Should Christian doctrine be compulsory to all children since the foundation pillars of modern Trinidad and Tobago are located in Judeo Christian values, ethics, language, world-view, etc?

Students/Learners: Would it not be ethically justifiable to give the bright children half day of schooling so that more resources can be directed at the weak and failing

students in full-day schools? Should society insist on moral grounds that denominational schools use their 20% SEA admission facility exclusively for physically challenged children and children from poor homes? Should more resources be expended upon gifted children? Should the state insist upon „educating“ children who are not capable of benefitting from the offerings of the education system, as it now exists? Should children’s right to privacy and confidentiality be respected in all circumstances? Should the weak and vulnerable be given special privileges?

Teaching/Learning Strategies: Is the education system cognizant of and sensitive to the differences between „education“ and „indoctrination“? Is rote learning moral? Does the education system constantly remove choices from the student and thereby deprive students of their moral right to a choice in how they are taught? Is it possible to justify the use of non-rational (indoctrinatory) teaching strategies in schools? Does

the structure of schooling allows teachers to practise various degrees of cruel and inhumane treatment of children? Should teachers disregard all other considerations in their attempts to complete teaching the syllabus? Should the moral beliefs of teachers be considered important?

Vision for Education: Do students have a right to demand justice and fairness within the education system? Are teachers’ moral leaders and exemplars? Do those in charge of the education system practice procedural justice in the way schools are administered? In relation to the struggle against the HIV/AIDS epidemic, should we provide children with free condoms when they become sexually active? Should children be allowed rights to abortion without parental permission? Should copyright issues be more important than the rights of children to obtain knowledge?

The ordinary daily lives of schools generate many moral and ethical questions. At what point does photocopying of materials infringe moral and ethical boundaries? Should teachers connive in children forging data or statistics for the sake of better marks and grades? Should teachers reveal confidential information on children? Should teachers have interpersonal relationships and/or sexual liaisons with students? Should principals alone choose how school financial grants from government are spent? Should school authorities lie about the performance of students? Should individuals with unconventional sexual orientations be permitted to teach children?

There are many ways in which the moral questions above make themselves manifest in our everyday interaction with the various agencies, policies and practices that together shape what schooling and education mean in our nation. At another level, the ways in which colour, creed, class and race consciously and unconsciously shape our judgment on important matters are moral issues that we constantly struggle with in our nation.

Constant articulation and debate are the main channels through which we can find some solutions to moral and ethical problems. To teach children about moral and ethical issues is really another way of saying that we teach them the „give and take“ of a debate or conversation. Incidentally, it is a philosophical truth that „good“ cannot be defined. The social and political implication of this truth is that it is ethical and moral for human beings to constantly pursue the ends of truth, justice, freedom and respect for persons as ultimate moral principles. This is just another way of expressing the hope that inclusive ways of policy and decision-making are the safest route to a kinder and gentler society. The human condition may never allow us to define „good“ with any finitude; but we can always provide guidelines and safeguards in terms of how we collectively express the „good“ to suit the interests of all sections of society.

## **Limitations**

Morals and Values Education involves teaching and learning situations where particular values must be transmitted under certain conditions. In this respect, it is crucial that certain principles operate to ensure that the teaching /learning situation is free from practices that fall under the general label of „indoctrination“.

Basically, indoctrination is said to occur where non-rational means (e.g. rote learning, conditioning, punishment, fear, drugs, and drilling) are used to bring about desired learning outcomes. In the words of R. S. Peters these methods interfere with “wittingness”, “participation” and the “understanding” of the learner. The debates in Philosophy of Education have come to the following general conclusions about indoctrination:

- The processes that lend rational credence to the transmission of knowledge are often compromised by indoctrinatory procedures.
- Indoctrination is about proselyting and the treatment of learners as means to an end rather than as ends in themselves.
- The teaching of doctrines and ideas which are closed to rational debate invoke indoctrination.
- All subjects or disciplines, including logic, science and mathematics are capable of being used to serve indoctrinatory purposes.
- The educator’s ultimate aim is to set the student free to participate as an equal in the many-sided business of generating knowledge and understanding.



- The subjects and disciplines which deal with areas of knowledge not subject to strong decision procedures or proofs are more vulnerable as vehicles of indoctrination.
- Every teaching situation necessarily invokes values that encourage the pursuit of the truth, freedom, fairness, justice, etc. To try to compromise any of these by using non-rational means is to promote indoctrination in some form or shape.

## **IMPLICATIONS**

### **The Role of the School**

For these principles to be effectively translated into action, children and youth must be provided with learning experiences which relate, as far as possible, to the challenges of their everyday lives. Schools are strategically placed to make a significant contribution to this process and by so doing play their appropriate role as exemplars of values and moral action. For this to be possible, schools must act out of a fundamental understanding of the multiplicity of factors which influence the development of children and youth. They must focus on working with all social action groups with viable programmes which cater to children and youth and this should include parents and community groups. School rules and regulations, teaching and other staff relationships must be infused with democratic principles and the quality of the physical environment must be shaped deliberately to continually and consistently provide opportunities that support and reinforce the adoption of positive values within the school, the family and the nation.

### **The Role of Teachers' Colleges**

It is both logical and essential that for schools to perform their roles creditably, teachers' colleges be able to produce a reliable cadre of teachers who are competent as persons and as professionals to implement Morals and Values Education. At the end of his preparation, a graduate teacher trainee should be able to:

- Appreciate the importance of understanding the factors and contexts which are influencing the behaviour, choices, lifestyles, health and welfare of children and young people and their families;
- Utilize this information to develop learning experiences that go beyond the mere acquisition of knowledge to equip young people and children with the skills to examine critically the choices they make;
- Help children and young people to acquire and practice specific skills that support positive values;
- Show knowledge of strategies which provide children and young people with opportunities to engage in participatory, experiential and action-oriented learning experiences;
- Apply principles that forge bonds and linkages between school, home and the community as a means of effective social control;
- Implement appropriate evaluation strategies, and with others, as necessary, to monitor progress made by children and young people towards acquiring positive values;
- Develop a standard of personal life practices which will help maintain his or her positive self-image in order to serve as a role model to students.

## **Social Action Programmes**

Social Action Programmes are the programmes created by various organisations, particularly the Non-Governmental Organisations and the various religious denominations which specifically target children and young people with the aim of achieving behaviour acquisition and modification in specific areas of the lives of those children and young people. Government ministries, in particular the Ministries of Health and Youth and Sports, naturally have nurtured a number of social action programmes on the bases of their particular national mandates.

The numbers of these organisations continue to grow daily indicating the need for the education of young people in many life skills that the schools find it impossible at the moment to carry in their curricula, mainly because of the fullness of those programmes and the time constraints that are imposed by the organisation of schooling in Trinidad and Tobago. It is also the case that many of the school programmes developed by these special interest groups are extremely sophisticated and well-supported with resources. This case indicates that it is possible to construct curricula which extend the concept of teachers beyond the

bounds recognised by tradition.

The curriculum design strategy adopted by this document makes it possible for curriculum innovation to occur at the point where it should actually happen, that is, within the schools. It also provides scope for the purveyors of social action programmes to intervene within the schools in curriculum innovation in any of the learning pathways they may so choose.

## **Community Groups**

Community groups that aim to help maintain an environment that facilitates the development of positive values in children are a crucial aid to any values education programme. The truism that parents alone cannot bring up a child is at the basis of the importance of community groups. Their activities ultimately complement that of the school in ensuring that the child is presented with values that lead to a future that ensures good citizenship. In particular, community groups should endeavour to:

- Support parents in satisfying the basic needs of children.
- Create a community atmosphere that is convivial.
- Support parents in supervising children.
- Provide extra learning/teaching resources to children.
- Take steps to ensure the physical and mental wellness of the community.
- Source extra help for parents when children are at risk.
- Maintain community structures that promote peace.
- Provide guidance and counselling whenever needed.

It is hoped that community groups will study the various pathways identified in this document for the values education of children and youth and endeavour to enhance community participation and contribution towards enriching the total morals and values education of children and young people.

# **CORE CURRICULUM**

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## **The Core Values and Principles of Education\***

By nature, core issues are definitional. To assert a set of issues, values, qualities, attributes or characteristics as core means that without those issues, qualities, etc. things will not be what they should be. Indeed, they would be different. The idea of core implies also that a periphery or addition exists to supplement a core in order for a fullness of an idea to be achieved. Generally, given different contexts, it is possible for the relationship between core and periphery to change but on the whole cores are expected to remain durable. The following are the core values, concepts or ideas which are essential to any programme of values education:

## **The Promotion of Rationality**

Rationality is needed for at least three reasons. First, it is needed in complex areas of judgement where one must balance the effects of actions in the short term against the long term consequences, or where an ability to comprehend and deal with issues of clashing principles is required. Secondly, rationality is needed in a sophisticated understanding of the distress of others, as feelings for the distress of others may be felt just as keenly by those with limited rationality, but the execution of appropriate help depends upon the ability to master cognitively complex situations (Israely, 1985). In this respect, Popper (1945) argued that the adoption of rationality is in actuality a moral decision by society, for its rejection - the surrender to irrationality and blind obedience to others' decisions - invites all the brutalities of totalitarian regimes. Thirdly, it has been argued (e.g. Peters, 1966) that the adoption of rationality involves the making of various second-order moral commitments such as impartiality, a willingness to listen to others' points of views, and fairness.

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\* Adapted form: Richard Bailey (ed.) *Teaching Values and Citizenship across the Curriculum*. 2000. Kogan Page Ltd., London

## **The Development of Empathy**

Whilst empathy needs reason to be fully effective, reason needs empathy. The native American saying that one should never judge another person until one has had the chance to walk in his moccasins is a graphic way of saying that cognitively understanding an action is never sufficient if one wishes to fully understand why it is performed. One must also bear in mind that in our times empathy has been extended to apply not only to persons but also to nature - animals, plants, the environment, etc. The development of empathy then, is a vital ingredient in values education which not only provides for reflective understanding and tolerance, but also acts as the mainspring to action. It is only by providing students with such opportunities that qualities like tolerance and the appreciation of others' difficulties, sufferings and viewpoints can be gained. As the Buddha said: "See yourself in others. Then whom can you hurt? What harm can you do?"

## **The Fostering of Empowerment and Self-Esteem**

Rationality and empathy encourage understanding in both cognitive and emotional ways, and provide a motivation for doing something about it. Yet there may still be some distance from the action, for even with a strong comprehension of an issue, and empathy for others, individuals may still not feel able to reach out. A crucial part of movement to action lies in a person's self-esteem - how individuals see and treat themselves. Those who have low self-esteem, who feel insecure and unloved, are usually the last to help others. Self-esteem and empowerment then are, closely linked processes. An essential prerequisite process for values education is, therefore, that students should at the end of the day, be taught to feel sufficiently secure and trusted in order for them to feel able to reach out and help others.

## **Developing and Furthering Cooperation**

Under previous authoritarian codes, much teaching was didactic, individualistic and highly competitive, and implied that the only valid source of opinion was the teacher. Such structures and processes helped to maintain an authoritarian and hierarchical value code. In the highly competitive, exam-oriented world of today, there exist similar dangers. Thus, students may well come to view themselves as pursuing independent, individualistic routes through their educational careers, ones in which others are seen as, at best, irrelevant, at worst as competitors. Education then fails to be an activity contributing to some common good, in which other students are viewed as those with whom they might collaborate, and who might contribute to and improve their own learning opportunities. Cooperation, therefore, is valuable in helping to improve basic teaching processes; it helps students to like and trust each other as part of the actual activity of learning, and it might well be seen as a crucial means of directing students to a less authoritarian way of learning and living in society.

## **Encouraging Spiritual Values**

Defining „spiritual“ is generally acknowledged as being a difficult task mainly because of the multiplicity of interpretations which must take into consideration the sum total of differing cultural practices within the ambits of the long history of the human species. But generally „spiritual“ refers or applies to „ultimate reality“, „something fundamental in the human condition“, „meaning“, „source of inspiration“, „wonder, hope, gratitude, love and acceptance“ and „God.“ This includes also the sense of awe that lies at the base of human consciousness about reality and nature, past, present and future. Objectively, „spiritual“ refers to reflection, prayer, living things and the sum of experiences which have generated a large body of literature on some of the following topics:

- apparitions
- communication with the spirits of those who have died
- telepathy
- reincarnation
- „out of body“ experiences
- miracles
- religions and their icons
- reasons for being moral
- limits to human understanding
- the problem of evil
- the significance of death
- coping with personal tragedy
- the quest for transcendent meaning

## Safeguarding Democratic Citizenship

The cluster of values that inform constitutions and their institutions in Trinidad and Tobago and the Caribbean are those of democracies operating in the contexts of multicultural societies. Human rights and freedoms form the pillars in the relationship between citizens and leaders. The defence of these values and the institutions they are meant to serve is critical to the maintenance of the democratic state. For the school system, the cognitive appreciation of the basic principles of a democracy and multiculturalism must be linked with the practices at school that identify and reinforce the ideals, concepts and the norms of the democratic state. Indeed, the safeguards of the democratic state are the same as the core values that have been described above. Without these values democratic institutions quickly degenerate into dictatorships.

## **THE ESSENTIAL LEARNING OUTCOMES -**

### **Underpinning Values**

The Essential Learning Outcomes identified by the Secondary Education Modernisation Programme are the following:

Communication  
Problem Solving  
Aesthetic Expression  
Technological Competence  
Personal Development  
Citizenship.

In order for these outcomes to be achieved, the teacher must focus attention on the values that underpin these outcomes and develop strategies for making them manifest in his teaching. These are the Essential Learning Outcomes and their underpinning values:

### **Communication:**

Clarity  
Knowledge  
Empathy  
Listening  
Caring  
Simplicity  
Creativity  
Respect  
Trust

## **Problem Solving:**

Determination  
Understanding  
Cooperation  
Creativity  
Knowledge  
Excellence  
Perfection  
Vision  
Conjecturing  
Generalising  
Verification  
Experimentation  
Modelling

## **Aesthetic Expression**

Creativity  
Imagination  
Simulation  
Humour  
Economy/Simplicity  
Communication  
Persuasiveness  
Role Play  
Harmony  
Freedom  
Co-operation  
Excellence

## **Technological Competence**

Knowledge  
Persistence  
Imagination  
Cooperation  
Clarity  
Determination  
Creativity  
Perfection  
Precision  
Perfection



## **Personal Development**

Self-Esteem  
Respect  
Discipline  
Cooperation  
Peace  
Honour  
Courage  
Service  
Health  
Resourcefulness

## **Citizenship**

Service  
Leadership  
Knowledge  
Tolerance  
Discipline  
Democracy  
Courage  
Obedience  
Respect

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# CURRICULUM DESIGN

Curriculum design is a specialised aspect of curriculum development dealing with the preparation of curriculum plans and materials for use potentially by any students or teachers of a given description. Decker Walker (1979) identifies two other areas of curriculum development as firstly; curriculum policymaking, the establishment of limits, criteria, guidelines and the like with which curricula must comply, without developing actual plans and materials for use by students and teachers. The other aspect is site-specific curriculum development, the many measures taken in a school or district to bring about curriculum change there. Implicit in all aspects of curriculum development are also technology and the curriculum, curriculum evaluation, adaptation and supervision. It must be noted, however that in theory and in practice, these three domains are not entirely separate, procedurally or conceptually.

The design of this curriculum reflects the concepts outlined in the conceptual framework and the implications for the roles of schools, families, NGOs, and teachers' colleges. It also attempts to respond to the concerns about the degree of effectiveness of traditional approaches to the teaching of morals and values. To do this effectively, there is a deliberate shift away in this document away from the traditional approaches to the organisation of the curriculum.

Many morals and values education curricula have tended to change by accretion with units of the curriculum centred around specific values or principles. In a situation where there is obviously an overloading of the curriculum in schools, teachers find themselves constantly trying to keep up with new knowledge or the reinterpretation of old ones, and the even more difficult situation of trying to find connections between seemingly separate and specialised bits and pieces of knowledge. For example, there are in Trinidad and Tobago a total of about seventeen Teachers' Guides produced during the last ten years by various organisations and groups to help teachers introduce certain important specialised knowledge into their curricula. These are very rarely used even by those teachers who know they exist. In most cases these documents are incongruous clip-ons to the traditional disciplines and subjects. Deliberate strategies have been introduced in this document to ensure that Morals and Values education programmes do not become clip-ons.

# INFUSION

Infusion is the strategy chosen by the Ministry of Education for the implementation of the morals and values curriculum in the formal education system in Trinidad and Tobago.

Infusion, in the narrowest sense of the term is the strategy of implanting or integrating separate curriculum material into existing curricula in such a way that no curricula material is lost and that the integrity of subject areas is preserved. The theoretical and practical problems presented by the strategy are enormous. For example, if one assumes that two subject areas have equal integrity, why should they not occupy the school curriculum side by side and weighted to reflect their importance, relevance, or size? The question however, wrongly assumes that all subjects must be learnt the same way even if they seek different educational outcomes.

A broader sense of infusion is often presented when *time-tabling* a subject as a separate entity is contrasted with *infusion*. The predominant concepts and ideas which shape *time-tabling* are: dedicated specialist teachers, subjects, periods/durations, examinations, and pass/fail evaluations. The core objectives that denote *time-tabling* are achieved in the relationships between students, teachers and formal bodies of knowledge such as Mathematics, Science, Literature, etc.

*Infusion* on the other hand is the informal learning that represents so much of the actual learning of human beings. Its enduring characteristics are modelling, sensitisation, pervasiveness, persuasion, participation, conviviality and reinforcement. The examples here are the ways in which young people in Trinidad and Tobago acquire a large repertoire of reggae, dub, and hip hop songs outside of any *time-tabled* learning. Infusion as a teaching/learning tool generally occurs when these characteristics are organised to bring about the learning of a particular subject, module or unit of knowledge through the already existing formal curriculum. This document is based upon the obvious belief that the essential requirement for strategies of infusion is PERVASIVENESS of content. Indeed, this pervasiveness cannot be bounded by classroom practices only. Its major challenge, at the same time, is that values are infused only through those channels where it can be most effective in affecting behaviour.

## Infusion of Morals and Values

The viewpoint here is that the interface between the school and the child or young adult learner is organised at several levels so that there are pathways that lead into

the learning life of the child or young adult at school. Each of these pathways, whether classified as curriculum, core curriculum, or extra-curricula is capable of being developed into an effective engine for promoting character education based upon values. Although some of these pathways resemble crowded highways, others are less traversed but each presents opportunities for affecting the values that shape the life of the child. A policy of infusion is effective only when a school engages all the pathways available to it to serve the development of the child. The advantage of the concept of the learning pathways is that it cuts across the divide between infusion and subject time-tabling.

The main pathways for the majority of schools are: Core and Elective subjects; Teaching Strategies; “See Me!”; Form Periods; School Assemblies; School Clubs; Sports and Games; Sanctions; Religious Occasions; and, School Administrative machinery.

## **Core and Elective Subjects**

These involve the identification and teaching of the particular values intrinsic to the nature of each subject. For example in Mathematics, the concepts of measurement, through the allocation of numerical value to things, events, and situations will be discussed critically with emphasis upon the rationale for such allocations, the meanings of such allocations and the relationship of such allocations to the nature of truth. Other issues concern:

- the examination of the relationships between logical truth, probable truth and other kinds of truth with the aim of sensitizing students to the fact that it is possible, given different assumptions for different situations to require different allocations of numerical values. For example in Social Studies, the same broad approaches apply, so that in the study of various issues that shape the social world, the values that underpin them are clarified as a way of teaching students to appreciate the fact that depending upon assumptions, it is possible for groups or individuals to arrive at different conclusions or even for the same person to arrive at different conclusions at different times;
- the identification in all subjects of those areas within the subject which are particularly rich in values issues and are capable of serving as rich avenues for teaching values. Pertinent biographical details of some of the individuals and civilisations that contributed to the development of the subject are often helpful in this respect and, the promotion of Knowledge as a value.

## Teaching strategies

- The use of co-operative learning, field research, drama, skits, etc. will reinforce conviviality and positive social values e.g., co-operation, peer tutoring/support exchange of ideas, negotiation, conflict resolution, conviviality, debate, creation of knowledge, etc.
- The deliberate socialisation, to the extent possible, of even the most abstract of subjects
- Group activities will serve to humanise abstract subjects. This will involve values such as listening, showing respect, helpfulness, sharing, kindness, etc.

“SEE ME !!”: These involve those occasions when a teacher makes it his/her responsibility to exercise pastoral care over individual students. The essence of the meeting is that the teacher goes into some depth in explaining to a student a matter of importance pertaining to the student’s values. These occasions, although rare, are qualitatively some of the best for the development of the child, especially when they are conducted in an atmosphere full of empathy and without rancour.

FORM PERIODS: These are the time-tabled occasions, usually once sometimes twice a week, when selected teachers meet with students as a Form group. The device enables students to air and discuss their various grievances with teachers. Form periods are not structured and therefore allow multi-purpose and creative use of the period for counselling students, allow in-depth sharing of ideas and encourage students to make suggestions towards values that help in improving all aspects of school life.

SCHOOL ASSEMBLIES: The morning school assembly of students and teachers at the beginning of each school day arose out of a combination of religious sentiments and practical housekeeping needs of schools. The use of these occasions to constantly state the purpose of schooling and the greater visions of the Good Life schooling implies, is important. When this is done through songs, stories, drama or talk that rally flagging spirits and invoke God to the cause of humanity, important values that support peace, love, and harmony are affirmed.

CLUBS: These are mainly to be conceptualised as activities that support the curriculum in its attempts to provide holistic education that prepares the child for life. Furthermore, they help to provide children with activities of their own choice

and thereby assist in the definition of self and spirit. The implication is that school club activities should be rich in their variety, convivial all the time and fully supported by the principal and staff. Ideally every teacher should serve as patron of at least one club in the school.

**SPORTS AND GAMES:** The point of most of the common games young people play are mainly two: to train the body to perform specialised tasks that are accomplished only after the most rigorous training and discipline, and, in the case of group sports and games, to bring about a high level of bonding and comradeship between individuals in order to achieve clear objectives and goals. The values of discipline and the reward that comes with achievement are important here. The other values that are developed in the process are: perseverance, self-confidence, respect, fair play, etc.

**SANCTIONS:** All sanctions, whether threatened or actually imposed, imply the existence of standards that seek to preserve social cohesion, civility and decorum. Sanctions reinforce the authority of those who either have the legitimacy to impose the sanctions or to recommend one. They are effective only to the extent that they are imbedded in principles of fairness, justice and common sense. This is important because it is possible to use sanctions to protect and preserve negative values. Sanctions, when properly used, promote respect, equity and justice.

**RELIGIOUS OCCASIONS:** Religious occasions are underlined by the need to share the Visions of the Good Life as prescribed by the doctrines of particular religious groups. Usually the invocation of the Almighty God, holy men and women, disciples, icons, deities or saints who have clarified the will and expressions of the Almighty God are an important part of the occasion. The essence of a religious occasion is the reassertion of the importance of values of infinite proportions - love, salvation, holiness, sanctity, godliness, spirituality, altruism etc. To be religious in this context is to attempt to anchor individual or group lives to what is conceived of as approved by Almighty God. An approach to religious education that is based upon teaching Comparative Religion will show how these values of infinite proportion have been expressed within particular religious traditions of mankind.

**SCHOOL ADMINISTRATIVE MACHINERY:** The set of rules, regulations, conventions and traditions that determine the daily lives of children when at school, is usually the domain of the Principal. He works within a structure of authority that leads to the highest levels of government. The power and authority exerted by the Principal have important consequences for shaping the value systems of schools and the character education of children. Where there are clear lines of democratic decision-making, with efficient systems of conflict resolution, management of resources, power sharing, and trust, schools will promote values that transcend the classroom. The truth however, is that most schools have inherited a tradition of being run on autocratic and bureaucratic lines.

# CORE SUBJECTS AND CONNECTION TO VALUES EDUCATION

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The following indicate the areas where certain central concepts, ideas, and processes can be used successfully to integrate Morals and Values concerns into other subject areas. Included in the following are some of the core values that define specific subjects or disciplines. To teach a subject without a keen interest in promoting its core values is to betray the nature of the subject, its purpose and its possible contributions to the important social task of inculcating these values in children.

## Foreign Language

- common human values
- identity
- patriotism
- icons and symbols
- reverence
- honour
- patriotism
- filial piety
- codes of honour
- conventions and traditions
- family values
- rituals
- emotions
- listening
- memorisation
- respect
- tolerance

## Language Arts

- dichotomy between logic and convention
- meaning and context
- listening skills
- identity and change
- critique and analysis
- values and stories, poems, folktales, etc.
- linguistic shifts across time
- deep structures and infrastructures
- grammar and logic
- conventions

- poetic license
- obscenity
- oracular styles
- clarity
- order
- creativity
- tolerance

## Mathematics

- simplification
- precision/clarity
- numbers and reality
- limitations of mathematical truths
- nature of truth
- models and reality
- algorithms
- measurements and sameness
- construction of mathematical problems
- mathematics and implicit value judgments
- problem, formula and solution (e.g. The story of Archimedes and the King's golden crown)
- logical proof
- logical truth and material truth
- probability and truth
- simplification
- generalization/approximation
- statistical data/forecasting/prediction
- rationality/reasoning

## Physical Education and Sports

- lifestyle and personal values
- health
- fairness and competition
- self-esteem and fitness
- codes of honour
- winning and losing
- studies in courage
- The Olympic Games and Human Values
- sports and drugs
- fatigue and over-exercising
- perfection
- great moments
- dedication
- practice



- rule following
- order
- fortitude
- co-operation
- sacrifice

## **Science**

- experiments and ethics
- science and truth
- science and probability
- usefulness and relevance
- humane outcomes
- cloning and human reproduction
- Is science value free?
- science and material poverty
- science and religion
- science and spirituality
- protection of life
- simplification
- Popper's falsifiability criterion
- prediction
- conjecturing
- creativity

## **Social Studies**

- historical reconstructions
  - oral and written documents
  - land use
  - land preservation
  - respect for the environment
  - justice
  - human rights
  - democracy
  - freedom of speech
  - parliament
  - preambles to constitutions
  - spirit and letter of the law
  - comparative religion
  - deviancy
  - positive resistance
  - rights of the child
  - HIV/AIDS and STDs
  - genocide
  - delinquency
- liberty

- self preservation

## **Technology Education**

- tools
- configuring a problem
- problems and solutions
- solutions worse than the problems
- priorities and resource allocation
- humanitarian technology
- information technology
- creativity and inventiveness
- coping with high speed technology
- stress factors and technology
- virtual reality
- technology and gender
- power and electricity
- safeguarding the environment
- standardisation
- simplification
- humane technology
- skills and tools
- production
- resourcefulness
- creativity

## **The Visual and Performing Arts**

- beauty
- caricature
- expression
- reality
- abstraction
- representation
- masks
- alternatives
- ritual
- perfection
- precision
- license
- rhythm and rhyme
- definition
  - space and infinity
  - timing
  - death and rebirth

- simplification
- conviviality
- harmony
- freedom

## **RECOMMENDED TOPICS FOR VALUES EDUCATION CURRICULUM BY AGE GROUPS**

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### **Core Values During the Infant and Childhood Years**

Peace  
 Respect  
 Love  
 Responsibility  
 Happiness  
 Cooperation  
 Honesty  
 Humility  
 Tolerance  
 Unity  
 Freedom  
 Gratitude  
 Cleanliness  
 Friendship

(Recommended Order of Values Units)\*

### **Additional Major Values and Related Topics for the Infant and Childhood Years (5 to 10 years):**

Respect for Persons	Gratitude	Agreeing to Disagree
Rules and Regulations	Discipline	Abstinence
Friendships	Families	Love
Correct Conduct	Sexuality	Saying No!
Visions of the Good Life	Healthy Lifestyles	Spirituality

Self-Preservation  
 Rights of the Child  
 Godliness  
 Ancestors

„Is it true?“  
 Parenthood  
 Moral Dilemmas  
 Patriotism

Evil  
 Freedom  
 Greatness  
 Non-Violence

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 \* Adapted from: Diane Tillman and Diana Hsu (2000): Living Values for Children Ages 3-7. Health Communications Inc. Deerfield Beach, Florida.

**PRIMARY SCHOOL CURRICULUM: Implementation Matrix**

IN ALL THEMES OR MODULES		
CONCEPTS	SKILLS	
Behaviour	Discussion	Perspective taking
Dilemmas Consequences	Identifying consequences	Reasoning
Multiple Perspectives	Working in Groups	Estimating scope
Point of View	Listening	Guessing
Friendship	Fantasizing	Truth
Referee	Giving reasons	Judging reasons
Judge	Refusing	Reporting
Arbitrator	Planning	Identifying solutions
Rules of the Game	Identifying Temporary and Permanent	Story telling
Proof	Dilemma construction	Role playing
Evidence	Identifying cause and effect	Complaining
Witnesses	Searching	Telling jokes
Law	Using proverbs	Explaining
Human Dignity	Awareness of feelings	Apologising
Empathy	Cleanliness	Caring
Innocent Bystander	Sharing	Analysis
Peer Support	Disagreeing respectfully	Solutions
	Using information	Classifying

(DRAFT)

**MORALS AN VALUES EDUCATION CURRICULUM - FIRST DRAFT – 2002**

**Course Guidelines - Primary School Level**

TOPIC /SKILLS	LEARNING OBJECTIVES	SUGGESTED LEARNING/ TEACHING STRATEGIES	INTEGRATED CURRICULUM ACTIVITIES	SUGGESTED ASSESSMENT
<p><b>LOVE:</b> Caring Sharing Empathy Fairness Truth Joy Happiness Contentment Courage Peace Safety Persistence Respect Kindness Gratitude</p>	<p>Pupils will:</p> <ul style="list-style-type: none"> <li>- Examine the culturally acceptable ways of expressing love in different social contexts:               <ul style="list-style-type: none"> <li>- within the family</li> <li>- at school</li> <li>- within various religions</li> <li>- love of country</li> </ul> </li> <li>- Identify the things one can give to show love e.g. Flower cards, sayings, poems, etc.</li> <li>- Explore the ways in which love can degenerate into an obsession or possession, and jealousy.</li> <li>- Learn that love, respect and empathy go hand in hand.</li> </ul>	<ul style="list-style-type: none"> <li>- Exchange of Gifts</li> <li>- Support for the needy</li> <li>- Debates/Discussions</li> <li>- Love Songs</li> <li>- Sayings and Proverbs</li> <li>- Religions and Love</li> <li>- Activities that depict love</li> <li>- Hugs and Kisses</li> </ul> <p><b>PATHWAYS/RESOURCES</b></p> <p>Morning Assembly Counselling Games and Sports Religious Occasions Classroom interactions Form periods Community support</p>	<p>Love as a universal human quality that expresses itself in different forms in different human endeavours. For example:</p> <ul style="list-style-type: none"> <li>-Mathematics: precision, elegance and creativity.</li> <li>-Science: the fecundity and universality of hypotheses.</li> <li>Games and Physical Education:           <ul style="list-style-type: none"> <li>- perfection</li> <li>- effort</li> </ul> </li> <li>Languages and Literature:           <ul style="list-style-type: none"> <li>- imagination</li> <li>- creativity and</li> <li>- linguistic ability, etc.</li> </ul> </li> </ul> <p>ETC.</p>	<ul style="list-style-type: none"> <li>- How Love is expressed in relationships in Trinidad and Tobago</li> <li>- What love is NOT</li> <li>- Projects/Group Work in expressing love</li> <li>- Songs, poem or proverbs assignment</li> <li>- Listing of similarities and differences between love and obsession</li> <li>- best expressions of love</li> <li>- Concepts and ideas central to the value</li> </ul>

**GOVERNMENT OF THE REPUBLIC OF TRINIDAD AND TOBAGO: MORALS AND VALUES  
EDUCATION FOR PRIMARY SCHOOLS.**

<b>TOPIC /SKILLS</b>	<b>LEARNING OBJECTIVES</b>	<b>SUGGESTED LEARNING/ TEACHING STRATEGIES</b>	<b>INTEGRATED CURRICULUM ACTIVITIES</b>	<b>SUGGESTED ASSESSMENT</b>
<p><b>PEACE:</b> Law abiding Patience Silence Happiness Sleep Smiles Absence of pain And hurt Play discussion Tolerance Respect Negotiation Reflection/ mediation</p>	<p>Pupils will be led to discover:</p> <ul style="list-style-type: none"> <li>- what peace feels like</li> <li>- what peace looks like</li> <li>-what words create peace</li> <li>- behaviour consistent with peace</li> <li>-what each person can do to promote peace</li> <li>-what a peaceful school must have and must do</li> <li>- what makes a nation peaceful</li> <li>- the icons of peace in our times</li> <li>- what should happen on a day of peace</li> <li>- United Nations Day of Peace.</li> </ul>	<p>Case Studies, Debates and Discussions:</p> <p>Factors that lead to:</p> <ul style="list-style-type: none"> <li>- conflict between individuals and groups</li> <li>- Scientific growth that promote peace</li> <li>- Social and Political structures that promote peace</li> </ul> <p><b>PATHWAYS/RESOURCES</b></p> <p>Games Classroom interactions Club Activities Meditation P.T.A. Activities Counselling</p>	<ul style="list-style-type: none"> <li>- Healthy communities</li> <li>- Family Life</li> <li>- Constitutions</li> <li>- Decision Procedures as means of resolving conflicts</li> <li>- Authority structures</li> <li>- Cultural studies</li> <li>- Joint activities/ projects</li> <li>- Murals, Collage,</li> <li>- Symbols of peace</li> <li>- Peace in several languages</li> <li>- Mock U.N. Sessions</li> </ul>	<p>Group Work/Project on theme.</p> <p>Concepts related to Peace</p> <p>The story of the U.N</p> <p>Peace Vocabulary</p> <p>Peace Song or Poem</p> <p>Skit</p> <p>Peace portfolio</p> <p>Murals and Collages.</p>

**GOVERNMENT OF THE REPUBLIC OF TRINIDAD AND TOBAGO: MORALS AND VALUES  
EDUCATION FOR PRIMARY SCHOOLS.**

TOPIC /SKILLS	LEARNING OBJECTIVES	SUGGESTED LEARNING/TEACHING STRATEGIES	INTEGRATED CURRICULUM ACTIVITIES	SUGGESTED ASSESSMENT
<p><b>HUMILITY</b></p> <ul style="list-style-type: none"> <li>- Simplicity</li> <li>- Gratitude</li> <li>- Honour</li> <li>- Respect</li> <li>- Reverence</li> <li>- Confidence</li> <li>- Unity</li> <li>- Caring</li> <li>- Sharing</li> <li>- Empathy</li> <li>- Obedience</li> <li>- worship</li> </ul>	<p>Children will be able to:</p> <ul style="list-style-type: none"> <li>- state and describe actions which show humility</li> <li>- give examples of individuals whose life exemplified humility</li> <li>- show understanding of some of the main concepts and ideas central to humility</li> <li>- show application of the value in different situations including the classroom and the school.</li> <li>- Describe humility and its relationship to caring and sharing</li> <li>- Answer questions concerning aspects of their religion which models humility.</li> </ul>	<ul style="list-style-type: none"> <li>- Peer support methods</li> <li>- Group work/study leadership skills</li> <li>- Skits</li> <li>- Drama</li> <li>- Plays</li> <li>- Songs/analysis</li> <li>- Activities that depict the value</li> <li>- Violence reduction skills</li> <li>- Negotiation skills</li> </ul> <p><b>PATHWAYS/RESOURCES</b></p> <ul style="list-style-type: none"> <li>- Religious knowledge</li> <li>- Occasions and Celebrations</li> <li>- Supports and games</li> <li>- Subjects/disciplines</li> <li>- Morning Assembly</li> <li>- School Administrative Machinery</li> </ul>	<ul style="list-style-type: none"> <li>- Biographies and Autobiographies</li> <li>- Folk stories</li> <li>- Heroes and Heroines</li> <li>- Spirituality and religion</li> <li>- Self-sacrifice and suffering</li> <li>- Fighting for freedom</li> </ul>	<ul style="list-style-type: none"> <li>-Choose any person who in your opinion exemplifies humility and describe his character.</li> <li>-Tell a story and identify who showed humility and on what occasion.</li> <li>- Group production of skit or radio drama on the subject of humility.</li> <li>- Body sculpture many forms of humility.</li> </ul>

**GOVERNMENT OF THE REPUBLIC OF TRINIDAD AND TOBAGO: MORALS AND VALUES  
EDUCATION FOR PRIMARY SCHOOLS.**

TOPIC /SKILLS	LEARNING OBJECTIVES	SUGGESTED LEARNING/TEACHING STRATEGIES	INTEGRATED CURRICULUM ACTIVITIES	SUGGESTED ASSESSMENT
<p><b>TOLERANCE</b></p> <ul style="list-style-type: none"> <li>- respect</li> <li>- justice</li> <li>- honour</li> <li>- truth</li> <li>- civility</li> <li>- kindness</li> <li>- discuss human rights</li> <li>- self-control</li> <li>- stereotyping</li> <li>- prejudice</li> <li>- differentiating</li> <li>- generalizing</li> <li>- categorizing</li> </ul>	<p>Children will learn to:</p> <ul style="list-style-type: none"> <li>- describe the characteristics of tolerance</li> <li>- negotiate differences</li> <li>- walk away before situations develop into violence</li> <li>- develop a strong sense of empathy</li> <li>- explore some of the methods through which differences can be resolved</li> <li>- appreciate that difference is not necessarily bad, ugly or dangerous</li> <li>- understand that disagreements will always be with us</li> <li>- practice some of the ways in which differences can be resolved.</li> </ul>	<ul style="list-style-type: none"> <li>- Stories about animals living together and working together to achieve common aims and goals</li> <li>- Point out how different people across the globe make contributions to our daily comforts and survival</li> <li>- Texts from all religions and creeds</li> <li>- Activities that depict the value</li> </ul> <p><b>PATHWAYS/RESOURCES</b></p> <ul style="list-style-type: none"> <li>- Subject/Disciplines</li> <li>- Social Studies</li> <li>- Citizenship</li> <li>- Sports and Games</li> <li>- Clubs</li> </ul>	<p>Social Studies:</p> <ul style="list-style-type: none"> <li>- economic activities</li> <li>- human family</li> <li>- international specialization</li> <li>- immigration</li> <li>- civil rights</li> <li>- movements</li> <li>- humanitarian laws</li> <li>- Language and Literature stories from across cultures showing archetypical cases of tolerance and intolerance e.g. Shakespeare: The Merchant of Venice (Abridged versions etc.)</li> <li>Drama, Song and the Performing Arts:</li> <li>- convivial occasions in all cultures</li> </ul>	<p>Show understanding of:</p> <ul style="list-style-type: none"> <li>- a typical ceremony in a different culture</li> <li>- how others dance</li> <li>- set of attributes that constitute “tolerance”,</li> <li>- examples of acts of intolerance</li> <li>- group project on persuading other people to accept “Carnival”.</li> <li>- Give examples of related values concepts and attitudes.</li> </ul>



**GOVERNMENT OF THE REPUBLIC OF TRINIDAD AND TOBAGO: MORALS AND VALUES  
EDUCATION FOR PRIMARY SCHOOLS.**

TOPIC /SKILLS	LEARNING OBJECTIVES	SUGGESTED LEARNING/TEACHING STRATEGIES	INTEGRATED CURRICULUM ACTIVITIES	SUGGESTED ASSESSMENT
<p><b>GRATITUDE</b></p> <ul style="list-style-type: none"> <li>- respect</li> <li>- acknowledgment</li> <li>- honour</li> <li>- forgiveness</li> <li>- justice</li> <li>- happiness</li> <li>- thanksgiving</li> <li>- offertory</li> <li>- propitiation</li> <li>- sacrifice</li> <li>- feast</li> <li>- conviviality</li> <li>- reconciliation</li> </ul>	<p>Children will learn to:</p> <ul style="list-style-type: none"> <li>- describe many ways of showing gratitude</li> <li>- when to say „thank you“.</li> <li>- Identify the characteristics in a story who showed displayed gratitude</li> <li>- use common phrases, terms and words that express gratitude in Trinidad and Tobago, etc., „means so much“, „thoughtful“, etc.,</li> <li>- identify religious expressions of gratitude</li> <li>- relate gratitude to some of the other topics/skills</li> <li>- state how some animals express gratitude.</li> </ul>	<ul style="list-style-type: none"> <li>- Story Telling and Analysis</li> <li>- Group Work/Cooperative Learning</li> <li>- Demonstrations</li> <li>- „Thank You in a number of languages - an investigation/ research approach</li> <li>- Questioning</li> <li>- Writing a Poem/Song on the value</li> </ul> <p><b>PATHWAYS/RESOURCES</b></p> <ul style="list-style-type: none"> <li>- Classroom interactions</li> <li>- Sports and games</li> <li>- Form periods</li> <li>- Counselling and Guidance</li> <li>- P.T.A. activities – especially fundraising</li> <li>- School Assembly</li> </ul>	<p>Social Studies: Personal Development Community Spirituality</p> <p>Language: Literature and Spanish: Stories Cultural practices Spirituality</p> <p>History: Events War Reconciliation Thanksgiving Friendship</p> <p>Geography – Famine relief Drought Natural Disasters</p>	<ul style="list-style-type: none"> <li>- Games that exemplify the main characteristics of the value</li> <li>- Skits</li> <li>- stories from religious icons that express gratitude</li> <li>- Create/write cards appropriate for thanksgiving occasions</li> <li>- Delivery of a short note of thanks</li> </ul>

**GOVERNMENT OF THE REPUBLIC OF TRINIDAD AND TOBAGO: MORALS AND VALUES  
EDUCATION FOR PRIMARY SCHOOLS.**

TOPIC /SKILLS	LEARNING OBJECTIVES	SUGGESTED LEARNING/TEACHING STRATEGIES	INTEGRATED CURRICULUM ACTIVITIES	SUGGESTED ASSESSMENT
<p><b>HONESTY</b></p> <ul style="list-style-type: none"> <li>- courage</li> <li>- honour</li> <li>- self-discipline</li> <li>- truthfulness</li> <li>- respect</li> <li>- trust</li> <li>- humility</li> <li>- justice</li> <li>- fairness</li> <li>- trust</li> </ul>	<p>Pupils will:</p> <p>Discover the difference between honesty and dishonesty.</p> <p>Identify some of the possible results of dishonesty.</p> <p>Give examples of honesty from religious texts.</p> <p>Help children appreciate the ways in which dishonesty can destroy a community.</p> <p>Practice how to articulate their points of view.</p> <p>Show children why and when to take a stand.</p> <p>Discover how honesty builds trust and respect.</p>	<ul style="list-style-type: none"> <li>- skits</li> <li>- role-play</li> <li>- modeling stories from religious books</li> <li>- local folklore</li> <li>- song/poem</li> <li>- proverbs/icons</li> <li>- demonstrations</li> <li>- meditation/silent</li> <li>- reflection</li> </ul> <p><b>PATHWAYS/RESOURCES</b></p> <ul style="list-style-type: none"> <li>- Classroom situations</li> <li>- Games/Sports</li> <li>- Subject Areas</li> <li>- Clubs</li> <li>- School Administration</li> <li>- Machinery</li> <li>- Religious Occasions</li> <li>- School Assembly</li> </ul>	<p>Mathematics:</p> <ul style="list-style-type: none"> <li>- precision</li> <li>- probability and certainty</li> <li>- limits to quantification</li> <li>- accurate reporting</li> </ul> <p>Social Studies:</p> <ul style="list-style-type: none"> <li>- ethics</li> <li>- power versus justice</li> <li>- right and wrong</li> <li>- refusal techniques</li> <li>- accurate reporting</li> </ul> <p>Science:</p> <ul style="list-style-type: none"> <li>- respect for data</li> <li>- recording of findings</li> <li>- simplicity of presentation</li> <li>- analysis</li> <li>- reporting</li> </ul>	<ul style="list-style-type: none"> <li>- Identifying honest characteristics in stories</li> <li>- Explaining relationships between honesty and other values.</li> <li>- Stating some of the consequences of mass dishonesty</li> <li>- Identifying icons of honesty in all religions</li> <li>- Values activities</li> <li>- Identify songs, poems and proverbs that deal with honesty and its opposites.</li> <li>- Debate honesty versus cronyisms, racism, etc.</li> <li>- Formulation of dilemmas</li> </ul>

**GOVERNMENT OF THE REPUBLIC OF TRINIDAD AND TOBAGO: MORALS AND VALUES  
EDUCATION FOR PRIMARY SCHOOLS.**

TOPIC /SKILLS	LEARNING OBJECTIVES	SUGGESTED LEARNING/ TEACHING STRATEGIES	INTEGRATED CURRICULUM ACTIVITIES	SUGGESTED ASSESSMENT
-	-		Visual & Performing Arts: Dramatic Presentations of conflict between power and honesty  Language Arts: - Stories & analysis - Values activities	

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EDUCATION FOR PRIMARY SCHOOLS.**

TOPIC /SKILLS	LEARNING OBJECTIVES	SUGGESTED LEARNING/TEACHING STRATEGIES	INTEGRATED CURRICULUM ACTIVITIES	SUGGESTED ASSESSMENT
<p><b>UNITY</b></p> <ul style="list-style-type: none"> <li>- Cooperation</li> <li>- Purposefulness</li> <li>- Common vision</li> <li>- Alliances</li> <li>- Leadership</li> <li>- Group norms, rules and regulations</li> <li>- Culture and heritage</li> </ul>	<p>Pupils will:</p> <ul style="list-style-type: none"> <li>- Explore relationships between unity and other similar concepts and ideas</li> <li>- Give examples of unity of purpose in daily life</li> <li>- Discover what makes unity work for all of us</li> <li>- Learn the crucial role of common vision in unity</li> <li>- Show how a relay race resembles the unity of purpose of a family</li> <li>- State how each person can contribute to unity</li> <li>- Identify some of the things that unite a people</li> <li>- Explore the relationship between unity and the rule of law.</li> </ul>	<ul style="list-style-type: none"> <li>- Stories, Songs &amp; Poems</li> <li>- Identify groups and state the core characteristics that bind members together</li> <li>- Name some groups and help children to identify their bonds of unity</li> <li>- Encourage children to come forward and tell stories that exemplify unity.</li> <li>- Names that denote unity (e.g. USA)</li> </ul> <p><b>PATHWAYS/RESOURCES</b></p> <ul style="list-style-type: none"> <li>- Games and Sports</li> <li>- School Administrative Machinery</li> <li>- School Assembly</li> <li>- PTAs</li> <li>- Religious Occasions</li> </ul>	<ul style="list-style-type: none"> <li>- Communities</li> <li>- Groups and Organizations</li> <li>- International and National organizations</li> <li>- Co-operatives</li> <li>- Families</li> <li>- Codes of ethics</li> <li>- Leadership</li> <li>- Markets</li> <li>- War and Peace</li> <li>- Numbers</li> <li>- Communication and clarity of aims and purposes</li> <li>- Criticisms and Group Building</li> <li>- Relationships</li> <li>- Historical events</li> <li>- Comparative Religion</li> </ul>	<ul style="list-style-type: none"> <li>- State why groups seek unity</li> <li>- Identify the unifying elements of some popular groups in Trinidad and Tobago</li> <li>- State when unity can go wrong</li> <li>- Tell a story which shows the good that can come out of unity.</li> <li>- Perform a skit to depict Unity.</li> </ul>

**GOVERNMENT OF THE REPUBLIC OF TRINIDAD AND TOBAGO: MORALS AND VALUES  
EDUCATION FOR PRIMARY SCHOOLS.**

TOPIC /SKILLS	LEARNING OBJECTIVES	SUGGESTED LEARNING/ TEACHING STRATEGIES	INTEGRATED CURRICULUM ACTIVITIES	SUGGESTED ASSESSMENT
<p><b>CO-OPERATION</b></p> <ul style="list-style-type: none"> <li>- Unity</li> <li>- Fairness</li> <li>- Justice</li> <li>- Production</li> <li>- Sharing</li> <li>- Caring</li> <li>- Empathy</li> <li>- Kindness</li> <li>- Loyalty</li> <li>- Inter-dependence</li> <li>- Diversity</li> </ul>	<p>Pupils will:</p> <p>Explore the many ways in which co-operation is indispensable</p> <p>Identify the ideas related to cooperation</p> <p>Discover the importance of obedience to rules and procedures in promoting co-operation</p> <p>Be equipped with knowledge about negotiation and conflict resolution skills.</p> <p>Acquire leadership skills.</p> <p>Examine the role of discipline in co-operative efforts.</p> <p>State the importance of managing diversity.</p>	<ul style="list-style-type: none"> <li>- Co-operative teaching/ learning strategies</li> <li>- Group work</li> <li>- Competitive games between different groups</li> <li>- Project assignment requiring co-operative effort.</li> <li>- Stories of scientific achievements</li> <li>- Poems, stories and songs</li> </ul> <p><b>PATHWAYS/RESOURCES</b></p> <ul style="list-style-type: none"> <li>- Form Periods</li> <li>- Games and Sports</li> <li>- Religious Occasions</li> <li>- School Administration</li> <li>- Machinery</li> <li>- PTA</li> </ul>	<ul style="list-style-type: none"> <li>- Scientific Discoveries and Co-operation</li> <li>- Economic success as co-operative effort</li> <li>- Human Settlements as co-operative systems</li> <li>- Examples of co-operation</li> <li>- Markets as a co-operative institutions</li> <li>- Our Daily Needs and the co-operative principle</li> <li>- Negotiation as a way to co-operate</li> <li>- Forging Common visions</li> <li>- Violence as being destructive of all the benefits of co-operation.</li> <li>- Co-operation and the elements of Contracts and Agreements</li> </ul>	<p>Group work:</p> <p>Assignments and group ranking of individual efforts</p> <p>Students to identify song, poem or story and explain why it relates to cooperation</p> <p>Identify the main elements in the school or classroom which exemplify co-operation</p> <p>Folk tales that show the importance of co-operation.</p>

**GOVERNMENT OF THE REPUBLIC OF TRINIDAD AND TOBAGO: MORALS AND VALUES  
EDUCATION FOR PRIMARY SCHOOLS.**

TOPIC /SKILLS	LEARNING OBJECTIVES	SUGGESTED LEARNING/ TEACHING STRATEGIES	INTEGRATED CURRICULUM ACTIVITIES	SUGGESTED ASSESSMENT
<p><b>FREEDOM</b></p> <ul style="list-style-type: none"> <li>- Discipline</li> <li>- Responsibility</li> <li>- Courage</li> <li>- Persistence</li> <li>- Rationality</li> <li>- Civility</li> <li>- Co-operation</li> <li>- Choice</li> <li>- Responsibility</li> <li>- Creativity</li> <li>- Peace</li> <li>- Independence</li> <li>- Self-reliance</li> <li>- Justice</li> <li>- Empathy</li> </ul>	<p>Pupils will:</p> <p>Explain the importance of freedom.</p> <p>Explore the relationships between freedom and other values and principles.</p> <p>Appreciate freedom as the protection against oppression.</p> <p>Describe some of the fundamental freedoms of the constitution.</p> <p>Celebrate those who fought for freedom.</p> <p>Show the relationships between freedom responsibility and choice.</p> <p>Show the contrasts between freedom and unfreedom.</p>	<ul style="list-style-type: none"> <li>- Debates</li> <li>- Discussions</li> <li>- Open-ended questions</li> <li>- What are the icons of freedom in our country?</li> <li>- Visit Prisons or YTC</li> <li>- Social Action for freedom:               <ul style="list-style-type: none"> <li>• Healthy lifestyles</li> <li>• Poverty reduction</li> <li>• Education</li> <li>• Visits to Parliament</li> <li>• Teenage pregnancy Prevention</li> <li>• Prevention of child abuse</li> </ul> </li> </ul> <p><b>PATHWAYS/RESOURCES</b></p> <ul style="list-style-type: none"> <li>- Clubs</li> <li>- Classroom interactions</li> <li>- School Administrative Machinery</li> <li>- Form Periods</li> <li>- School Assembly</li> </ul>	<ul style="list-style-type: none"> <li>- Constitutional provision that defend freedom in all its manifestation</li> <li>- Responsibilities that go to ensure the preservation of freedom</li> <li>- Stories of heroic acts in the defense of freedom</li> <li>- Poems and songs that celebrate freedom</li> <li>- Gender issues</li> <li>- Human rights</li> <li>- Freedom as it occurs in National Anthems and Pledges, etc.</li> <li>- Freedom as expression of self-reliance and independence</li> <li>- Freedom and National economy , Agricultural Production, Food Security, the Army, Police, Service, etc.</li> <li>- Freedom and Scientific Advancement</li> </ul>	<ul style="list-style-type: none"> <li>- Enact a scene from History depicting juncture in the struggle for Freedom</li> <li>- Group Work: A Freedom Skit</li> <li>- Main concepts associated with Freedom Fighters across the Globe</li> <li>- The titles of a few Freedom Songs</li> <li>- Describe some states of unfreedom.</li> <li>- Prepare posters promoting freedom</li> <li>- Create jingles and slogans in support of freedom.</li> </ul>

**GOVERNMENT OF THE REPUBLIC OF TRINIDAD AND TOBAGO: MORALS AND VALUES  
EDUCATION FOR PRIMARY SCHOOLS.**

<b>TOPIC /SKILLS</b>	<b>LEARNING OBJECTIVES</b>	<b>SUGGESTED LEARNING/TEACHING STRATEGIES</b>	<b>INTEGRATED CURRICULUM ACTIVITIES</b>	<b>SUGGESTED ASSESSMENT</b>
<p><b>RESPECT</b></p> <ul style="list-style-type: none"> <li>- Honour</li> <li>- Courtesy</li> <li>- Service</li> <li>- Reverence</li> <li>- Loyalty</li> <li>- Etiquette</li> <li>- Humility</li> <li>- Discipline</li> <li>- Obedience</li> <li>- Safety</li> <li>- stereotyping</li> <li>- Caring</li> <li>- Peace</li> <li>- Sanctity</li> </ul>	<p>Pupils will learn the main dimensions of respect:</p> <ul style="list-style-type: none"> <li>- respect for persons</li> <li>- respect for property</li> <li>- respect for parents and elders</li> <li>- respect for authority</li> </ul> <p>Pupils will:</p> <ul style="list-style-type: none"> <li>- Show children the relationship between respect, peace and co-operation</li> <li>- Learn some of the ways of showing respect in Trinidad and Tobago</li> <li>- examine how respect is shown in other cultures</li> <li>- identify a number of situations, persons, or objects of respect</li> </ul>	<ul style="list-style-type: none"> <li>- What does „respect“ look like? A Discussion.</li> <li>- Is respect the same as reverence? Why?</li> <li>- How do you make others respect you?</li> <li>- When do you defend your self respect by saying, No!?</li> <li>- Discuss Case Studies on Respect.</li> </ul> <p>PATHWAYS/ESOURCE S</p> <ul style="list-style-type: none"> <li>- School Administrative Machinery</li> <li>- Clubs and their Rules</li> <li>- School Property Rules</li> <li>- Classroom interactions</li> <li>- School Rules of Conduct</li> <li>- Religious Occasions</li> <li>- Community participation</li> <li>- Form Periods</li> <li>- School Assembly</li> </ul>	<p>Language Arts:</p> <ul style="list-style-type: none"> <li>-Respect as applies within different cultures, situations, etc.</li> </ul> <p>Science:</p> <ul style="list-style-type: none"> <li>- Rules of Scientific Method</li> </ul> <p>- Social Studies:</p> <ul style="list-style-type: none"> <li>- Rules and Regulations/ Laws</li> <li>-Authority structures</li> <li>- Religions</li> <li>- Healthy &amp; Physical Education:</li> <li>- Rules of Good Health</li> <li>- Codes of Conduct for sports and games</li> <li>- Songs of Respect/ Reverence in other Languages</li> </ul> <p>-Mathematics:</p> <ul style="list-style-type: none"> <li>Algorithms</li> </ul> <p>-Spanish:</p> <ul style="list-style-type: none"> <li>- same as Language Arts above)</li> </ul> <p>ETC.</p>	<p>Knowledge of the central concepts associated with respect</p> <p>Express how respect is shown in a variety of situations cultures, religious, etc.</p> <p>Appropriate reaction to actions that disrespect us.</p> <p>A song, poems, proverb or saying on the theme of „Respect“.</p>

**GOVERNMENT OF THE REPUBLIC OF TRINIDAD AND TOBAGO: MORALS AND VALUES  
EDUCATION FOR PRIMARY**

TOPIC /SKILLS	LEARNING OBJECTIVES	SUGGESTED LEARNING/ TEACHING STRATEGIES	INTEGRATED CURRICULUM ACTIVITIES	SUGGESTED ASSESSMENT
<p><b>HAPPINESS:</b></p> <ul style="list-style-type: none"> <li>- Self-esteem</li> <li>- Discipline</li> <li>- Courage</li> <li>- Balance</li> <li>- Peace</li> <li>- Self-determination</li> <li>- Co-operation</li> <li>- Success</li> <li>- Health</li> <li>- Resources</li> <li>- Savings</li> <li>- Sacrifice</li> <li>- Obedience</li> <li>- Conviviality</li> <li>- Satisfaction</li> <li>- Friendship</li> <li>- Participation</li> <li>- Relationships</li> <li>- Conduct</li> <li>- Self-control</li> </ul>	<p>Pupils will:</p> <ul style="list-style-type: none"> <li>-Identify the major concepts and ideas associated with happiness</li> <li>-Examine the ways in which their behaviour contributes to happiness within the family</li> <li>-Appreciate the importance of health and healthy life-style in sustaining a life of happiness</li> <li>-Distinguish between pleasure and happiness</li> <li>-State what are the main hindrances to a life of happiness</li> <li>-Discuss the main characteristics of happy communities</li> </ul>	<p>Group work:</p> <ul style="list-style-type: none"> <li>- Group performance skits/plays/drama production</li> <li>- Study of Biographies and Autobiographies</li> <li>- Analysis of songs which describe happiness</li> <li>- Debate whether money can buy happiness</li> <li>- Commercial group activities</li> </ul> <p><b>PATHWAYS/RESOURCES</b></p> <ul style="list-style-type: none"> <li>- Classroom Interactions</li> <li>- Club Activities</li> <li>- School Administrative Machinery</li> <li>- Morning Assembly</li> <li>- Form Periods</li> <li>- Religious Occasions</li> <li>- Sports and Games</li> </ul>	<p>Music Performing Arts Health –mental, physical and spiritual</p> <p>Historical events, wars, disaster, heroism, courage, etc.</p> <p>Physical Activities Story telling Reading Co-operative Tasks Competitive Tasks Money Management Career planning Time Management Relaxation Exercises Stress Reduction Meditation</p>	<ul style="list-style-type: none"> <li>-Mastery of important concepts and ideas; e.g. career planning.</li> <li>- Saving habit</li> <li>- Negotiation skills</li> <li>- Display of motor skills that indicate health and wellness</li> <li>- Caring for pets</li> <li>- Ego strength</li> <li>Character analysis of stories, Holy Books, etc.</li> <li>-Describe the feeling after a successful day</li> <li>- Group design to make a person or group of persons happy for a day.</li> </ul>



**GOVERNMENT OF THE REPUBLIC OF TRINIDAD AND TOBAGO: MORALS AND VALUES  
EDUCATION FOR PRIMARY**

TOPIC /SKILLS	LEARNING OBJECTIVES	SUGGESTED LEARNING/TEACHING STRATEGIES	INTEGRATED CURRICULUM ACTIVITIES	SUGGESTED ASSESSMENT
<p>RESPONSIBILITY</p> <ul style="list-style-type: none"> <li>- work ethic</li> <li>- service</li> <li>- contribution</li> <li>- sharing</li> <li>- empathy</li> <li>- respect</li> <li>- gratitude</li> <li>- sacrifice</li> <li>- humility</li> <li>- leadership</li> <li>- happiness</li> </ul>	<p>Pupils will:</p> <ul style="list-style-type: none"> <li>- Describe how the fulfilment of their responsibilities helps to create stable families.</li> <li>-Clarify their responsibilities to their families, communities and nation.</li> <li>- Explain the many ways in which they can show that they are responsible.</li> <li>- Learn the difference between responsibility and irresponsibility</li> <li>- Explore how being responsible can win them respect and friendship.</li> <li>- Learn the many ways in which we can be responsible at school</li> <li>- Learn their responsibilities to their pets.</li> </ul>	<p>Identification and listing of responsibilities at home, at school and in the community.</p> <p>Discuss how to fulfill above responsibility and discharging it. For example, taking charge of the Morning Assembly for a month.</p> <p>Responsibilities of members of the Family</p> <p>Who is responsible for what happens within the school?</p> <p><b>PATHWAYS/RESOURCES</b></p> <p>School Administration Classroom Interaction Community Work Form Periods Morning Assembly</p>	<ul style="list-style-type: none"> <li>-Roles and Responsibilities</li> <li>- Specialization</li> <li>- Constitutional Definition of Responsibilities of some officers of state</li> <li>- Everyone’s responsibilities for the preservation of the environment</li> <li>– Science, Agriculture, Technology, etc.</li> <li>- Examples of irresponsible acts in History, Music, Dance and Drama on the theme</li> <li>- Proverbs, poems, songs, about responsibility</li> <li>- The Farm and the Farmers responsibility</li> <li>- Priests responsibility</li> </ul>	<ul style="list-style-type: none"> <li>- Skits</li> <li>- Group</li> <li>- Work/Project</li> <li>- Listing of Responsibilities at home, school and community</li> <li>- Essay: The Day I Failed to Fulfill My Responsibilities.</li> <li>- Identify and explain one religious version of responsibility.</li> </ul>

**GOVERNMENT OF THE REPUBLIC OF TRINIDAD AND TOBAGO: MORALS AND VALUES EDUCATION FOR PRIMARY.**

END

**Major Values and Related Topics for the Middling Years (10 to 14)**

Freedom	Abstinence	Relationships
The Principled Stand	Right and Wrong Conduct	Prejudice
Genocide	Gender Fairness	Law
Equity	Work Ethic	Truth
Visions of the Good Life	Cultural Differences	Moral Dilemmas
Power and Authority	Greatness	Relationships
Contracts	Professional Codes of Ethics	Nature
Human Rights	The Geneva Convention	Citizenship
Beauty	Cleanliness	Gratitude

**Middle School Curriculum: Implementation Matrix**

IN ALL THEMES OR MODULES		
CONCEPTS	SKILLS	
Attitudes	Discussion	Perspective taking
Vision/Aims /Goals	Identifying consequences	Reasoning
Cause and Effect	Working in Groups	Resolving
Multiple Perspectives	Listening	Guessing
Communication	Fantasizing	Truth
Friendship	Giving reasons	Judging reasons
Statutory Rape	Refusing	Reporting
Body Language	Planning	Identifying solutions
Judge	Identifying Temporary and Permanent	Story telling
Arbitrator/Guide	Dilemma construction	Role playing
Rules of the Game	Identifying cause and effect	Complaining
Proof	Leadership	Telling jokes
Evidence	Using proverbs	Explaining
Witnesses	Sensitivity	Apologising
Accident	Cleanliness	Caring
Human Dignity	Sharing	Analysis
Empathy	Disagreeing respectfully	Questioning
Innocent Bystander	Using information	Classifying
Hearsay	Debating	Deciding

**Major Values/Topics to Promote Personal Autonomy in Young Adults (15 to 19 years):**

The Ethics of Belief	Knowledge	Truth
Fallacies	Judgments	Morality and the Law
Research	Language	Codes of Ethics
Philosophy	The Ethics of Evaluation	Studies in Courage
Art and Truth	Technology and Morality	Moral Dilemmas
Contracts	Relationships	Profit
Human Rights	Citizenship	The Geneva
Convention		
Mission Statements	Preambles to Constitutions	Abstinence
Nature and Nurture	Race	History and Science

**SENIOR SECONDARY AND SIXTH FORM CURRICULUM: Implementation Matrix**

IN ALL THEMES OR MODULES		
CONCEPTS	SKILLS	
Freedom	Discussion	Perspective taking
Vision/Aims /Goals	Identifying consequences	Reasoning
Cause and Effect	Working in Groups	Resolving
Multiple Perspectives	Listening	Guessing
Confidentiality	Discerning	Truth
Friendship	Giving reasons	Judging reasons
Autonomy	Refusing	Reporting
Attitude	Planning	Identifying solutions
Judge	Temporary and Permanent	Story telling
Arbitrator/Guide	Dilemma construction	Role playing
Rules of the Game	Identifying cause and effect	Complaining
Proof	Leadership	Telling jokes
Evidence	Using proverbs	Explaining
Decision Procedure	Negotiation	Apologising
Rationality	Co-operation	Caring
Human Dignity	Sharing	Analysis
Empathy	Disagreeing respectfully	Questioning
Innocent Bystander	Using information	Classifying
Hearsay	Debating	Insightfulness

## **EXAMPLE OF AN ELABORATED TEACHING PLAN FOR A VALUES TOPIC.**

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See below an example of how any of the recommended values or skills can be elaborated upon, in order to teach over a period of time spanning over days or weeks. For classroom teaching purposes it is suggested that the existing format of ordinary lesson plans for the different subject areas will suffice. In such cases the lesson plan must identify and state the values that are central to the lesson. The following is an elaboration of the various components of teaching **Self-Development and Interpersonal Relationships** by Ms. Patricia Brandon, et al; Core Curriculum Guide for Strengthening Health and Family Life Education in Teacher Training Colleges in the Eastern Caribbean. (Undated.)

<b>SELF-DEVELOPMENT AND INTERPERSONAL RELATIONSHIPS</b>	
<b>OBJECTIVES</b>	<b>CONTENT</b>
<p>1. To recognise that self-concept is influenced by specific factors and is manifested in the way one behaves in all aspects of life.</p>	<ul style="list-style-type: none"> <li>• Definition of self-concept.</li> <li>• Factors which influence self-concept.</li> <li>• Physical, emotional, social aspects of self-concepts.</li> <li>• Relationship between self-concept and self-esteem.</li> <li>• Socialization in the family and community</li> <li>• Uniqueness of individuals within the wide range of human potential.</li> </ul> <p>Sources of gaining new insights about self</p> <ul style="list-style-type: none"> <li>• Opportunities of maximising strengths and improving weaknesses.</li> </ul> <p>Difference in psychosocial background Age, gender differentiation Changing morals Evolving psychosocial risk factors related to:</p> <ul style="list-style-type: none"> <li>Substance abuse (drug, alcohol)</li> <li>HIV/AIDS</li> <li>Teenage pregnancy</li> <li>Domestic violence</li> <li>Child Abuse</li> <li>Rape</li> <li>"Gang" activities</li> </ul>

## SELF-DEVELOPMENT AND INTERPERSONAL RELATIONSHIPS

### STRATEGIES

- Short paper and presentation on self concept and ways in which it is exhibited.
- Case studies related to each aspect.
- Individual and group work to encourage introspection and sharing about self.
- Autobiographical sketches, questionnaire.
- Roles-plays
- Simulation activities
- Survey community to ascertain child rearing patterns/customs/beliefs
- Stimulation activities
- Observations scales
- Group assessment of personal assets and liabilities
- Learning journal
- Open-ended sentences
- Case studies

### EVALUATION

- Self-reporting
- Rating scales
- Open-ended questions
- Sentence completion
- Self evaluation
- True, false test
- Role-plays
- Autobiographical sketches
- Report writing

<b>SELF-DEVELOPMENT AND INTERPERSONAL RELATIONSHIPS</b>	
<b>STRATEGIES</b>	<b>EVALUATION</b>
<ul style="list-style-type: none"><li>• Role-plays</li><li>• Statistical data</li><li>• Visits to institutions</li><li>• Interviews</li><li>• Newspaper clippings</li><li>• Panel discussions</li></ul>	

## SELF-DEVELOPMENT AND INTERPERSONAL RELATIONSHIPS

### OBJECTIVES

**To respond positively to opportunities for enhancing self-concept and self-esteem in self, students and others.**

### CONTENT

- Climate for learning:  
Physical and emotional comfort  
maintaining a caring attitude and a focus on student behaviour trust and confidentiality honesty and openness, sensitivity, acceptance.
- Effective strategies for promoting learning
- Giving and receiving feedback
- Theory of criticism
- Goal-setting
- Decision-making
- Stress management

**To appreciate that the dynamic nature of interpersonal relationships is necessary and inevitable.**

- Intimate relationships
- Platonic relationships
- Relationships at work
- Familial relationships
- Peer relationships
- Influence of gender and social class issues on establishing and maintaining relationships

<b>SELF-DEVELOPMENT AND INTERPERSONAL RELATIONSHIPS</b>	
<b>STRATEGIES</b>	<b>EVALUATION</b>
<ul style="list-style-type: none"> <li>• Case studies</li> <li>• Role-plays</li> <li>• Observations</li> <li>• Structured experiences</li> <li>• Practice giving and receiving feedback</li> <li>• Prepare life plan</li> </ul>	<ul style="list-style-type: none"> <li>• Personal logs/diaries (self disclosure)</li> <li>• Evaluating learning</li> <li>• Peer appraisal</li> <li>• Observation</li> </ul>
<ul style="list-style-type: none"> <li>• Case studies</li> <li>• Lecturettes</li> <li>• Video Vignettes</li> <li>• Analysis of newspaper articles, reviews of books, soap operas, movies, videos</li> <li>• Types of relationships portrayed "in"</li> <li>• Discussion of impact on how trainees, children and adults behave and their expectations in inter-personal relationships</li> </ul>	<ul style="list-style-type: none"> <li>• Written assignments</li> <li>• Evaluation reviews of books, soap operas, etc.</li> <li>• Rating scales, checklist, etc for: <ul style="list-style-type: none"> <li>- Assessment of individual groups</li> </ul> </li> <li>• Observation of modelling appropriate group</li> <li>• Self-reporting questionnaires role-plays</li> <li>• Assessment of group projects</li> </ul>



<b>SELF-DEVELOPMENT AND INTERPERSONAL RELATIONSHIPS</b>	
<b>OBJECTIVES</b>	<b>CONTENT</b>
<p><b>To establish a classroom climate conducive to developing a positive self-concept in students and that allows for the development of relationships that can contribute to classroom cohesiveness</b></p>	<ul style="list-style-type: none"> <li>• Group dynamics as related to the classroom</li> <li>• Mapping and surveying classroom dynamics</li> </ul>
<p>2. To establish linkages between school/home/community in order to reinforce and extend opportunities for developing a positive self-concept among students.</p>	<ul style="list-style-type: none"> <li>• Home/school/community communication</li> <li>• Roles and responsibilities of home/school/community</li> <li>• Impact of the various environments on self-concept</li> <li>• Functions and responsibilities of group membership</li> <li>• Conflict resolution</li> <li>• Consensus</li> </ul>

<b>SELF-DEVELOPMENT AND INTERPERSONAL RELATIONSHIPS</b>	
<b>STRATEGIES</b>	<b>EVALUATION</b>
<ul style="list-style-type: none"> <li>• Simulation activities</li> <li>• Micro-teaching</li> <li>• Pupil rating scales</li> <li>• Micro-teaching practice</li> <li>• Panel discussions with students at level of the school</li> <li>• Visits to schools to construct and analyze socio-grams</li> <li>• Interview fellow student/teachers</li> </ul>	<ul style="list-style-type: none"> <li>• Climate for learning: <i>Physical and emotional comfort</i> <i>maintaining a caring attitude and a focus on student behaviour, trust and confidentiality</i> <i>honesty and openness</i> <i>sensitivity</i> <i>acceptance</i></li> <li>• Effective strategies for promoting learning</li> <li>• Giving and receiving feedback</li> </ul>
<ul style="list-style-type: none"> <li>• Survey</li> <li>• Interviews</li> <li>• Register of community skills/resources</li> <li>• Discussions on team building</li> <li>• Consensus seeking and conflict resolution</li> <li>• Simulation activities</li> <li>• Role-play</li> </ul>	<ul style="list-style-type: none"> <li>• Open-ended questions</li> <li>• Task performance</li> <li>• Group assessment</li> </ul>

# PROMOTING VALUES

## HOW TO ADDRESS VALUES, VIRTUE, AND CHARACTER USING THE WHOLE-SCHOOL APPROACH

There are many creative ways to transmit values in a school environment. The following is one simplified example of what should take place in all contexts of values education in schools:

Select a focal value, virtue, or desirable character trait. (See below for some examples)

Define it via group discussion and by looking at the dictionary definition and note the derivation of the root word.

Provide age-appropriate literature or example that explores, addresses, and involves that value. Integrate this material with your current reading programme and areas of emphasis, making relevant assignments. You may emphasize the selected value by getting other teachers to include aspects of the value in class and small-group discussions for the day, week or month or specified period of time.

Help students identify life examples of the value, particularly in the life of the school. Several useful approaches include appointing a class to report to the school assembly which examples of the value “in action” have been recorded for a given week (or other period of time) or having a circle or sharing time in which students identify and share times when their behaviour involved that value, might have involved that value or when they saw that value enacted by others. Interesting discussions will take place, for example, as to whether “caring” was appropriate or perhaps overdone or not genuine, or whether “assertiveness” turned into aggressiveness, or whether what seems to be a behaviour seen as aggressive in minority students or girls is seen as assertive in majority students or boys.

Assign academic projects related to that value that fit with broader learning goals. In particular, constantly invoke the Vision and Mission Statements of your school in support of the values you want to encourage.

Individual students can set personal goals around the expressions of a particular value with their classmates, toward other teachers and so on. To encourage and promote values, schools should set up the necessary mechanism for identifying and rewarding students whose actions exemplify certain values.

Paired, small group, class, or school-wide projects can be designed, related to a

particular reading or series of readings can be integrated with a social studies unit or can be applied to life on the playground, in the lunchroom, the classroom, the surrounding school environment, the community or any of the pathways indicated above. Students can be empowered to hand out “Value Cards” to people seen enacting a focal value in the classroom or in other areas of the school. Other books can be assigned, and small groups can report on how the value was expressed differently by different characters. Associated art and music projects can be carried out. Adolescents always find it quite informative, engaging, and thought-provoking to look for the varied expressions of values in song lyrics and teen magazines.

Some of the values that schools from varied socioeconomic, geographic, and cultural backgrounds appear to emphasize include:

caring	honour	respect
confidence	justice	responsibility
courtesy	kindness	reverence
creativity	love	self-discipline
enthusiasm	loyalty	service
excellence	purposefulness	tolerance
helpfulness	reflectiveness	trustworthiness
honesty	reliability	truthfulness

# **TEACHING STRATEGIES**

Teaching strategies depend upon the complexity of the subject matter, its nature and the expected learning outcomes. The following are some examples of simple teaching and instructional strategies that are easily available to teachers. In many cases it would take a combination of these to bring about the desired learning outcome.

## **SIMPLE INSTRUCTIONAL ACTIVITIES**

<b>1. Advertisement review</b>	<b>19. Maps</b>
<b>2. Allegories</b>	<b>20. Mobiles/models</b>
<b>3. Art gallery</b>	<b>21. Video production</b>
<b>4. Attitude scales</b>	<b>22. Model construction</b>
<b>5. Book cover</b>	<b>23. Mural</b>
<b>6. Brainstorming</b>	<b>24. Museum visit</b>
<b>7. Bulletin board</b>	<b>25. Newscast</b>
<b>8. Buzz groups</b>	<b>26. Newspaper story</b>
<b>9. Calypsoes</b>	<b>27. Observation</b>
<b>10. Cartoons</b>	<b>28. One-act play</b>
<b>11. Case study</b>	<b>29. Oral report</b>
<b>12. Chart making</b>	<b>30. Parliament type debates</b>
<b>13. Checklist</b>	<b>31. Pamphlet</b>
<b>14. Clothes designing</b>	<b>32. <i>Panchaet</i></b>
<b>15. Council meeting</b>	<b>33. Panel discussion</b>
<b>16. Collage</b>	<b>34. Pantomime</b>
<b>17. Computer games</b>	<b>35. Photo essay</b>
<b>18. Computer reviews</b>	<b>36. Picture dictionary</b>

1. Advertisement review	19. Maps
36. Construction	61. Picture with note
37. Costume	62. Play/skit
38. Creative writing	63. Poem
39. Crosscut diagram	64. Poster
40. Crossword Puzzles	65. Puppet show
41. Debate	66. Questionnaires
42. Demonstration of a technique	67. Rating scales
43. Diagrams/Drawings	68. Rebus story
44. Diorama	69. Recordings (audiotape)
45. Discussions	70. Role playing
46. Durbars	71. Samples
47. Editorial/essay	72. Scavenger hunt
48. Exhibits	73. Science fiction story
49. Experiment	74. Score cards
50. Fact file	75. Scrapbook
51. Fairy tale	76. Simulation experiences
52. Field trips	77. Slides
53. Films	78. Songs
54. Flannel board	79. Stencil
55. Flip book	80. Stitchery
56. Game board	81. Storytelling
57. Geometric shapes	82. Survey
58. Glossary/vocabulary	83. Television game show
59. Greeting card	84. Town meeting
60. Guest speaker	86. Transcriptions
87. Illustrated story	94. Translations

<b>1. Advertisement review</b>	<b>19. Maps</b>
<b>88. Interrupted video</b>	<b>95. Transparency</b>
<b>89. Interview</b>	<b>96. Treasure Hunts</b>
<b>90. Jigsaw puzzle</b>	<b>97. T-shirt design</b>
<b>91. Journal/diary</b>	<b>98. Worksheet</b>
<b>92. Laboratory experiences</b>	<b>99. Written reports</b>
<b>93. Letter to the Editor</b>	

Adapted from: Richard M. Adams (1995). School Nurses Survival Guide. Prentice Hall, New Jersey.

# ADDITIONAL TEACHING STRATEGIES

## A.

### ADDITIONAL „TRICKS OF THE TRADE“ FOR THE VALUES EDUCATOR.

The values educator will constantly find himself in a moderating position as students debate various issues. A skilled moderator will use a combination of techniques as the situation requires. Here is a list of some techniques that are frequently applied:

1. Building the relevant context information – What are the experiences that surround a practice (or person) that influence how it (or he/she) is viewed?
2. Top-of-the mind associations – What is the first thing that comes to mind when I say “kindness”?
3. Constructing images – Who are the people who buy cocaine? What do they look like? What are their lives about? Where are you when you buy cocaine? Describe the place. What do you see? What do you feel? What do you do?
4. Querying the meaning of the obvious – What does “soft” mean to you? What does the phrase “It is home-made” mean to you?
5. Establishing conceptual maps of a product category – How would you group these different forms of pollution? How do they go together for you? How are groups similar or dissimilar? How are groups similar or dissimilar? What would you call these groups?
6. Metaphors - If these different products were a family, who would the different members be and how do they relate to each other? If this action was a movie would you view it with your pastor?
7. Image matching – Here are pictures of ten different situations/people/actions. Which go with this man and which do not?
8. “Man from the moon” routine – I’m from the moon; I have never heard of cigarettes. Describe it to me. Why would I want to try one?
9. Conditions that give permission and create barriers – Tell me about two or three situations in which you would decide to see this show and two to three situations in which you would decide to buy something else.
10. Chain of questions – Why do you buy “X”? Why is that important? Why does that make a difference to you? Would it ever not be important? Etc.



11. Laddering (chains of association) – What do you think when you think of Brian Lara? And when you think of cricket what comes to mind? Etc.
12. Pointing out contradictions – “Wait a minute, you just told me you would like to be healthy and now you are telling me you would try to lose weight even if it affects your health negatively – how do you explain that?”
13. Sentence completions and extensions – The ideal outcome has these qualities. It makes me feel .....
14. Role playing - Okay, now you are the parent, or the Mayor of this city. What would you have done? Or, I am the Principal, talk to me. Tell me what you want.
15. Best- of- all- possible- world- scenarios - Forget about the reality for moment. If you could design your own school that has everything that you ever wanted and more, what would it be like? Use your imagination. There are no limits. Don’t worry about whether it is possible or not.
16. Script - writing - If you were to tell a story or write a poem or movie about this company or city (or whatever), what would it be about? Who are the heroines and heroes? Does the movie have a message? Would you go and see it? Who would?

## **B.**

### **BEHAVIOUR MODIFICATION THROUGH SOCIAL MARKETING STRATEGIES**

Although it is commonly accepted that cognitive change (i.e.: “I never thought of it that way before... .”) is the foundation of behaviour change or modification, classroom learning is also recognised as the LEAST effective means of bringing about behaviour change in children (Murray, 1938). It is accepted as more efficient to bring about the critical awareness that results in cognitive shift through participatory programmes that replicate real life situations as closely as possible. It has become obvious that during the last forty years or so, the groups that have expended the most energy on persuading people to change their minds and have achieved the highest level of results have been those in advertising. The term „social marketing“ has come to represent the multi-disciplinary body of studies that have been emerged out of critiques of successful advertising formats to promote social action programmes (e.g. „drive.“ „Guns kill,“ etc.)

Organisations that target children with commercial and social products are increasingly interested in the socio-demographic and psychological characteristics of this market. In consequence, a large body of knowledge has developed concerning these issues. Included in this body of knowledge are the researches which have shown what works when children and young adults are targeted with the aim of behaviour modification and reinforcement. Product promotion that target schools through the use of bulletin boards, buses, teaching materials, sampling, book covers, school bags, posters, cafeteria display, etc, are but a small part of the total number of such promotions. As a result of the sophistication in the use of these and the more recent technological tools, a large body of knowledge has also developed to help teachers promote many of the social action programmes that form the bases of the many life skills required of children and young adults. The following are particularly relevant for teachers of morals and values:

1. Children will want and ask adults to help them to acquire products and or behaviour patterns that will satisfy their needs. If a product is not perceived as satisfying, no matter how good it is for them, they will not buy it. On the other hand anything can be sold to a child.
2. Children tend to be “now” oriented, tend not to take the perspectives of others, are usually self-focussed, and dwell on immediate gratification. A positive value suggestion must fit into this thinking.
3. While research shows that children are concerned with HIV/AIDS, pollution, violence, etc. the plain fact of the matter is that they are even more concerned about money, things, success in school and social relations. Asking them to promote good health is a hard sell. But asking them to promote good health in order to make more money or look good before their friends, is more likely to succeed.
4. Children are curious, seek new experiences and enjoy attention. Often, they feel like “3-footers in a world of 6-footers,” that the world is made up of adults and few children. Attention from the adult world in the form of gifts and rewards is greatly appreciated.
5. Values educators should keep children’s major motives in mind; such as play, sentience, affiliation and achievement. (See Appendix 1) The more needs are satisfied, the more desirable the product.
6. Values educators should study the techniques used and tested among children by marketing research firms that have a track record with children. For example, “What would have been done by WITCO or KFC to these bare classroom walls?”

**REF: Adapted from a number of articles and books, in particular, Murray, H. A. 1938. Explorations in Personality, New York: John Wiley and Sons.**

## **C.**

### **DILEMMAS**

Dilemmas have been used as effective tools for teaching about the nature of the contradictions that are part and parcel of human existence. Essentially, dilemmas involve situations where clear principles and values are in conflict so that any possible solution to the dilemma on the basis of one principle or value involves the abandonment of another equally vital principle or value. Sometimes dilemmas can be constructed in such a way as to hide the fact that there is no necessary contradiction between values or principles. In such cases, the dilemma ceases to be a true dilemma and becomes just a tool for testing or teaching intelligence. Both cases of dilemmas are presented below.

Teachers must remember that in resolving moral dilemmas, three components of moral issues – the important facts of the situation, the (cultural or other) contexts of the event, the moral value or principles involved and finally the vision of the Good Society that is implied by a moral act – must all be made clear to students.

#### **i. THE MAIDEN OF KODARO**

The maiden of Kodaro arrived at the bank of the great river that separated her village from that of her-husband-to be at dusk. The children of the nearby village could be heard shepherding the cattle into the night shelters. The ferryman had just returned from his last trip for the day when the maiden started to plead with him to ferry her across the river.

He explained the dangers of crossing at that time of the evening and the fact that he might hit a hippo or be attacked by crocodiles in the dark. He had done those journeys before but at great cost to the passenger. The maiden explained that she needed to cross the river to be at the village of the husband-to-be for the main ceremonies before sun up the next morning. She was prepared to pay the price.

He was a widower. His price was to have sex with her.

1. Is this a true dilemma?
2. What would you have done in her place? Give your reasons.
3. Can you construct a similar dilemma?
4. Is this similar to the Maxi Taxi relationships between men and girls?

**ii. MORAL RESPONSIBILITY.**

The Prince of Araban was a busy man with vast agricultural lands to supervise and many charitable functions to attend. He was often away for several days. Rumours had it that he had lovers in several villages. After a number of years of a lonely marriage, his wife fell in love with the village wrestler who was also well known for his affection for all beautiful women.

One night, while the guards were temporarily off their posts to fetch their meals, she sneaked past the guard posts, left the palace and made her way to her lover's hut. That night, she had to make her way home alone because the lover needed his rest for an important tournament in the morning.

On the outskirts of her village she met the village madman who was quite scared by her presence alone that time of the night. He picked up a stick and hit the lady, thinking she was an evil spirit. She was found dead in the morning, not far from her palace.

Asenta! Oba!

1. Identify all the characters in the story.
2. Who was morally responsible for the lady's death?
3. Do you want to share the responsibility among several characters?
4. Why is the mad man not morally responsible?
5. Can you construct another dilemma that is true to Trinidad and Tobago?

**iii. MORAL DUTY.**

A man gave his word to clear a piece of land for a sum of money. He agreed also to complete the task in eight days. It was an easy task for someone who was used to completing such tasks in less than three days.

When he went on the job, ready to fulfil his task, he found he was being hindered by several rules, regulations and other difficulties. He needed to wait for two days to comply with the Compulsory Insurance of Farmers Law. The piece of land was not within walking distance from the village as he thought, so he needed to build a hut and organise his own food and provenants. That took five days. Nobody was allowed to work the earth on Thursdays, a day set aside for Mother Earth. Then there were the numerous visitors who called during the day to seek his advice on many issues of farming.

Naturally, he barely managed to finish half of the work in the allotted time.

Asenta! Oba!

1. Should the farmer be paid in full?
2. What would you have done?
3. If you were the farmer would you have tried to finish the job by sacrificing the quality of the finished job?

### **MORAL PRINCIPLE**

A man borrowed a butcher's knife from his neighbour and promised to return the knife the Sunday after the following market day. The day arrived for the knife to be returned and the owner arrived promptly for his knife. However, his untidy appearance and strange mannerism confirmed the rumours that the man had suffered a mental breakdown the Friday after the market day.

Should the man return the knife to the owner?

Should he keep his word even if his life would be endangered?

What would you do? Give your reasons.

## D.

### Story Telling.

Story telling is an art in and of itself. Story telling is based upon real adventures you, or someone you know, has experienced. Always ensure that you have their permission to tell the story. Stories can be embellished to bring out the point. Unless you have a lot of time, keep the story short or make your whole programme one story.

Stories are meant to evoke an emotional response in the listener. Therefore, you will use very descriptive language to “translate” your “picture” into the minds of the listeners. You will use every element of communication technique available to your voice, tone, volume, gestures, stance, facial expressions, your very being. You are, in essence, an actor. Your job is to involve your audience the same way an actor involves his audience.

Some people are better at telling stories than others. But everybody is capable of using their life experiences to encapsulate language in a way that is capable of effecting listeners.

The elements that you need to consider before you start a story are:

- \* What is the main point I want to make in this story?
- \* How much time do I have to tell this story?
- \* To whom will I be telling this story?
- \* What level of language will I use to tell this story?
- \* What is the purpose in telling this story?
- \* How can I make sure the listener understands my point?
- \* What set of words would have the greatest emotional impact?

#### A Story.

When a family of ducklings fell down a Vancouver sewer grate, their mother did what any mother would do. She got help from a passing police officer.

Vancouver police officer, Ray Paterson admitted he was not sure what to make of the duck that grabbed him by the pant leg while he was on foot patrol.

“I thought it was a bit goofy, so I shoved it away,” Paterson told the *Vancouver Sun* newspaper.

The mother duck persisted, grabbing Paterson’s leg again when he tried to leave, then waddling to a nearby sewer grate where she sat down and waited for him to follow and investigate.

“I went up to where the duck was lying and saw eight little babies in the water below,” he said.

Police said they removed the heavy grate with the help of a tow truck and used a vegetable strainer to lift the ducklings to safety.

*Saturday Express. July 14, 2001; page 20. (Source: Reuters, British Columbia.)*

#### MORAL VALUES

What moral qualities are provided by the mother duck in this story?

What moral examples are provided by the policeman?

What equivalent moral stories can be constructed using human families?

# EVALUATION

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What should be evaluated?

Many different aspects of Morals and Values Education are always present whenever the subject is taught. The following are some of the main aspects of morals and values teaching and learning that should be made clear before evaluation takes place:

- Behaviour of students, teachers, parents, peer groups, etc.
- Concepts and generalisations
- Understandings
- Appreciations
- A wide variety of skills
- Personal interests
- Attitudes, values, beliefs, goals
- Personality
- Widened horizons
- Resources employed in teaching and learning

Evaluation can be used to plan as well as to document the effects of action. The large majority of evaluations seek to provide information about the extent to which a programme is being implemented as planned and producing the desired outcomes.

Evaluation helps to:

- Provide information to policy makers, sponsors, planners, administrators and participants about the implementation and effect of the programme.
- Provide feedback to those involved in project planning to determine which parts of the programme are working well and which are not.
- Make improvements or adjustments in the process of implementation.
- Demonstrate the value of efforts of contributors.

An evaluation exercise is useful and complete only when its results are reported, communicated to those who are involved, and used as the basis for future action and decisions.

Types of Evaluation:

Two main types of evaluation are essential to all teaching and learning situations.

Process Evaluation

This type assesses how and how well the interventions are being implemented.

The crucial questions involved here are:

- Were the interventions being executed the way they were intended?
- Were the interventions reaching the largest group of participants?

The main usefulness of process evaluation is that it can show that the intended programme is effectively implemented before outcome evaluation is attempted.

Outcome Evaluation

This type measures the extent to which a programme achieves specific objectives. It can demonstrate the benefits of values promotion programmes or illustrate the need for further programmes. It can demonstrate changes in behaviour, increase in knowledge, the acquisition of new concepts and ideas, changes in attitude or belief, increased confidence in using new skills, improvements in social and environmental conditions. The evaluation results here can be used as a means of persuading a community to invest in further programmes or action.



## **CRITERIA FOR USING A CHARACTER ASSESSMENT INSTRUMENT**

The most common form of assessment instrument used in Morals and Values Education is the character assessment instrument. Although the use of these instruments has been very controversial, evoking strong ethical concerns, their usefulness as indicators of temporary value is generally recognised especially when the instrument is carefully constructed and executed. The following guides are suggested:

- 1. Simplicity**

The instrument used must be simple and clear. A five point rating scale is suggested as being complex enough.

Items must be few and carefully selected to do the job intended.

Any assessment must be seen as being ephemeral and good for only a few months. In no way should assessments be used as permanent indicators of future behaviour or performance, especially of children.
- 2. Participatory**

The items on a character assessment instrument make sense only because the rating system assumes a community membership as the basis for the rating. As many groups as possible from the cohort must therefore participate in determining the assessment. It betrays the intrinsic worth of such assessments when one or two persons (e.g. teachers only) determine the outcomes of such instruments.
- 3. Relevance**

The instrument should have a mix of all the factors that will indicate a set pattern of behaviour appropriate to a relevant objective (e.g. Job qualification). These will include cognitive, affective and psycho-motor elements.
- 4. Transparency**

The individual who is the subject of the assessment should be allowed to participate in the assessment process by either participating as a referee, or in choosing the referees.

# CHARACTER RATING INSTRUMENT FOR VALUES EDUCATORS

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## INSTRUMENT

The instrument has been created to support the conventional practice of teachers' remarks concerning students' values and attitude in the majority of School Report Cards. It is hoped that a national format will gradually emerge to serve the need to report on behaviour and attitudes in order to support the holistic development of the student.

Notice that there are 26 items, each anchored with illustrations typifying performance at the lowest (1) and highest (5) levels. The illustrations are meant to help teachers to describe the student by suggesting performances at the extremes. It is advised that a total of about five (5) to (7) items only are needed for specified evaluation exercises.

Read each item and the typifying statements at each end and circle the number from 1 to 5 that best describes the applicant.

It is important to note that (1) and (5) are roughly equivalent to "Monsters" and "Angels" and under normal circumstances should only apply not more than four (4) times in an instrument of about ten (10) items unless one is dealing with an extremely atypical situation.

- **LISTENING SKILLS (Ability to listen to other points of view carefully)**

1	2	3	4	5
Does not listen at all or listens partially and mainly to confirm own views.			Suspends judgement until sure that the major points of a speaker are well-understood.	

- **ENTHUSIASM (Lively interest in all pursuits, zest for life.)**

1	2	3	4	5
Demonstrates low interest. Dull and boring.			Demonstrates an eagerness to pursue ideas into unexplored areas.	

- **COPING SKILLS (Ability to deal with the stress, rigours, and problems of life without resorting to self-destructive behaviour.)**

1	2	3	4	5
Adapts poorly to ups and downs. A minor setback tends to discourage him/her unduly.			Adapts easily when an obstacle is encountered that hinders or prevents planned goals.	

- **PROBLEM SOLVING SKILLS (Systematic diagnosis of problems and formulation of solutions)**

1	2	3	4	5
Demonstrates a difficulty in identifying the causes of a problem and suggesting alternate solutions.			Breaks a complex problem into parts, identifies relationships, and suggests several different ways in which to solve the problem.	

- **CONSIDERATION ( Attentive to the needs and rights of others)**

1	2	3	4	5
Oblivious to the needs of others, e.g. will refuse to help someone with a problem or assignment.			Mindful of others' needs, e.g. will often voluntarily help others with a problem or assignment.	

- **PERSEVERANCE/PERSISTENCE (Ability to devote prolonged attention to a difficult course of action)**

1	2	3	4	5
Quickly gives up on a problem or assignment that does not lend itself to easy resolution.			Consistently pursues a problem to its solution or to a practical point of termination.	

- **BREADTH OF INTEREST (Alert to opportunities for personal growth outside of professional environment)**

1	2	3	4	5
Displays no interest in outside activities. Tunnel existence.			Has other interests outside his/her work (e.g. music, art, business politics) which he/she pursues quite actively.	

- **CRITICAL THINKING (Ability to examine issues carefully before judgement, distinguishing relevant, from extraneous material)**

1	2	3	4	5
Generally operates on intuition, and can rarely give a logical reason for misconceptions			Identifies strengths and weaknesses and can respond by correcting errors or positions and expanding on facts	

- **LEADERSHIP (Ability to organise and motivate others to achieve difficult goals)**

1	2	3	4	5
Rarely can convince and organize others to go along with and complete a plan or project.			Can organise a group to undertake a project and maintain group support of the project until goal is achieved.	

- **CONSCIENTIOUSNESS (Responsible and thorough in accomplishing work)**

1	2	3	4	5
Seeks to get by with a minimum of effort in order to complete an assignment.			Consistently submits assignments that show careful preparation and thoughtfulness.	

- **RESPECT FOR AUTHORITY (Distinguishes between the person and the position and consistently acts to shore up the position)**

1	2	3	4	5
Incapable of making distinction between the need for authority and fact that office holders are fallible.			Constantly takes actions that ensure that goals and objectives are met without subverting authority structures.	

- **RELATIONSHIP TO OTHERS (Ability to interrelate with all sections and levels and establish helpful relationships)**

1	2	3	4	5
Demonstrates an unwillingness to develop relationships with others.			Has developed near-collegial working relationships with both superiors and subordinates.	

- **CREATIVITY (Ability to draw upon elements from many sources and put these together into a new pattern)**

1	2	3	4	5
Performs work at the routine level.			Constantly finds new ways to work with and reorganise old material.	

- **INDEPENDENCE (Ability to work in a self-directed and self-sufficient manner)**

1	2	3	4	5
Cannot work on an assignment or project on his own. Requires extensive guidance.			Works constructively on a project or assignment with a minimum of direction.	

- **FLEXIBILITY/TOLERANCE (Open-minded and receptive to new ideas)**

1	2	3	4	5
Unreceptive to new ideas and methods even when older ones have been shown to be ineffective.			Demonstrates a willingness to test his opinions and ideas, and adopt new ones.	

- **MANAGEMENT OF TIME (Ability to organize time effectively)**

1	2	3	4	5
Cannot schedule time effectively to allow for various responsibilities.			Demonstrates an excellent feeling for time, scheduling, and closure.	

- **SELF-IMPROVEMENT (Alert to suggestions and opportunities for improvement)**

1	2	3	4	5
Reluctant to recognise or accept his weaknesses even when pointed out to him.			Seeks and accepts evaluations of his work and progress from superiors and peers.	

- **VERBAL SKILLS (Ability to communicate clearly and effectively in speech)**

1	2	3	4	5
Is often obscure and very difficult to follow in a discussion.			Expresses himself very well. Presents ideas clearly and logically.	

- **PEER RELATIONSHIPS (Ability to interact with peers and establish mutually beneficial relationships)**

1	2	3	4	5
Seldom associates with peers.			Associates extensively with peers, demonstrates a willingness to share knowledge with them and to learn from them.	



- **CONCEPTUALISATION SKILLS (Ability to identify unifying concepts and ideas and show how their operation in a situation determines outcomes)**

1	2	3	4	5
Most problems are perceived as unique occurrences with no guiding principles.			Can identify and employ a connecting principle to explain interrelationships among the parts of a complex problem.	

- **ASSERTIVENESS (Willingness to express and stand by convictions)**

1	2	3	4	5
Although known to have a strong opinion on the topic being discussed, he will not speak out.			Expresses his opinion objectively and confidently, no matter how controversial it may be.	

- **CITIZENSHIP EXPERIENCE (Ability to function effectively to secure communal and political ends in a peaceful manner)**

1	2	3	4	5
Shows no sustained experience of any kind involving communal or political action.			Shows extensive Experience in a variety community programmes and exhibits a strong sense of voluntarism.	

- **DEMOCRATIC EXPERIENCE (Ability to function effectively as an equal participant in a variety of situations, applying principles that legitimise voting, safeguarding of minority rights, rule of law, etc.)**

1	2	3	4	5
Demonstrates tendencies towards lawlessness, and the promotion of individual fiats and fancies above due process.			Demonstrates commitment to due process, negotiation, consensus, principles and rights based upon equity and justice.	

- **COLLEGIALITY (Ability to facilitate organisational goals through interpersonal relationships that are cordial, respectful and friendly)**

1	2	3	4	5
A constant centre of conflict, strife and lacks tactical and interpersonal skills.			Constantly assumes the role of facilitating bonds of friendship and understanding.	

- **FAIR AND JUST (Exhibits a strong sense of relevance, applying principles that ensure equity among equals and unequals)**

1	2	3	4	5
A weak sense of individual and group advantages and disadvantages.			Alive to inequalities and constantly ensures that these are not further aggravated to the disadvantage of the whole group.	

# ESSENTIAL LEARNING LEVELS

## PRIMARY SCHOOL:-

**BASIC:** Identify some of the core values taught (Peace, Respect, Love, Responsibility, Happiness, Co-operation, Honesty, Humility, Tolerance, Unity, and Freedom) in writing and point out or create pictorial or other representations of the values in action.

**FAIR:** Identify all the values indicated above and be able to show pictorial and other representations of the values in action.

**GOOD:** Describe all the values in words and in action and describe what do not represent the values.

**EXCELLENT:** Identify the values and their negations in words and in action and describe what one can do in the family and the community to promote the values.

## MIDDLE SCHOOL:-

**BASIC:** Describe all the values in words and in action and describe what does not represent the values.

**FAIR:** Identify the values and their negations in words and in action and describe what one can do in the family and community to promote the values.

**GOOD:** Construct dilemmas. Identify the positive and negative values in particular actions, decisions, institutions, or beliefs and show some ability to describe their manifestations.

**EXCELLENT:** Construct dilemmas. Show ability to defend any side of the dilemmas. Show personal preferences and defend them with arguments while recognizing some of the limitations of the concepts and ideas which are weighted in favour of one's personal position.

**SENIOR SECONDARY:-**

**BASIC:** Construct dilemmas. Identify the positive and negative values in particular actions, decisions, institutions, or beliefs and show some ability to describe their manifestations.

**FAIR:** Construct dilemmas. Show ability to defend any aspect of the dilemmas. Show personal preferences and defend them with arguments while recognising some of the limitations of the concepts and ideas which are weighted in favour of one's personal position.

**GOOD:** Describe and defend a personal decision and show relationships with higher aims and goals that relate to an appreciation of the common good or spiritual values that transcend temporary or personal advantages.

**EXCELLENT:** Show appreciation of the facts, values and attitudes that have guided individuals and nations towards greatness and an understanding of the centrality of the individual's role in defending the right to re-interpret, protest, and assume responsibility for actions.

# OTHER MODES OF EVALUATION

## **A. VALUES FOCUSED QUESTIONS CONCERNING CLASSROOM LESSONS.**

1. Does the lesson help to make children sensitive and aware of the values that enhance the quality of their lives now and in the future?
  - Are the goals and values of the lesson clear to the teacher?
  - Are they clear to the children?
2. Is the lesson „for real“? Does it inform the daily lives of children? Does it relate meaningfully to what children already know?
3. Does the teacher follow the principle of teaching from the known to the unknown? Do the main concepts and ideas make sense to the children?
4. Can the teacher honestly say that the children enjoyed the lesson? Is the lesson another meaningless ritual of busy teachers and studious children? Is the lesson tiresome and boring?
5. Are the practical aspects of the lesson given as much attention as the theoretical?
6. Are the children encouraged to own the lesson by supplying or contributing materials to the lesson (pictures, data, objects, family records, music, etc.)?
7. Has the lesson been given adequate local flavour or has it been left abstract and alien? Does it relate to community values, issues, problems, and achievements?
8. Is the answer satisfying when the teacher asks, “Did I do my best to add material that makes the lesson a meaningful, interesting and living lesson?”
9. Does the teacher enrich the imagination of children by spicing the lesson with -
  - Interesting anecdotes?
  - Powerful pictures and images?
  - Personal/life stories?
  - Convivial group activities?
10. Is the lesson capable of helping to wake up the dormant talents of the majority of children? Or, is it another “Copy in your work books” pseudo-lesson?
11. Have the essential learning outcomes of the lesson been realised? Is there a need for a follow up lesson? What values should the next lesson emphasise?

## **B. MORALS AND VALUES EDUCATION CHECKLIST FOR CURRICULUM**

## **OFFICERS AND TEACHERS**

1. The term „values“ appears at least once in lesson plans.
2. Specific values are identified in the affective objectives of lessons units.
3. The ethical use of copyright materials is treated seriously.
4. Where mechanical skills form the main part of a lesson, cooperative teaching methods are used.
5. Whenever possible core values are explained in terms of other principles.
6. The aims and purposes of lessons and topics are linked to visions of the Good Life.
7. The choice of topics favours integrative and multi-disciplinary approaches.
8. The core values of the discipline are clear and they run through all lessons.
9. Issues concerning the nature of truth are constantly discussed as parts of lessons.
10. The limitations of statistical generalisations are brought to the attention of students.
11. Values endorsed by the United Nations, Commonwealth etc., are taught to students.
12. Teaching strategies that are values suffused are encouraged.
13. Group work and co-operative learning strategies are highly recommended.
14. The logical relationships between evidence and conclusion is explored in all subject areas.
15. Peace, Justice, Freedom and Democracy are central to Social Studies.
16. Teachers encourage debate, negotiation and agreement among students.
17. Students are likely to develop good interpersonal skills through these lessons.
18. Students are likely to acquire good communication skills through these lessons.
19. Teachers are encouraged to explore issues of spirituality and faith.
20. The document actively discourages prejudice and parochialism.

# Appendix I

## Desirable Personal Characteristics of the Values Educator

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It is essential to the development and implementation of this curriculum design document that teachers see themselves as role models. The continual efforts by teachers to improve their personal attitudes and behaviour will constantly count as major support of programmes of Morals and Values Education. The following profile of the ideal morals and values educator could serve as a guide to teachers who want to teach and promote positive values in schools.

- The ability to feel at ease and comfortable with other people: someone who is relaxed and not threatened by personal interaction with others.
- The ability to put others at ease: someone others just naturally open up to quickly.
- The ability to project unconditional regard and acceptance of others: someone who is genuinely non-judgmental or who can appear to be.
- The ability to convey warmth and empathy: someone who projects understanding of others' feelings and thoughts.
- Good verbal and interpersonal skills: someone who gets along well in many different situations and with many different kinds of people and who can use language to seem like one of the group.
- The ability to project enthusiasm: someone who seems genuinely interested in others and whose general enthusiasm stimulates heightened interest in others.
- An awareness of one's own nonverbal reactions: someone who is capable of maintaining body language and facial expressions that project the above traits and do not convey annoyance or frustration.
- Mode of dress, customs, beliefs and habits that are not threatening, intimidating or off-putting to others.
- The ability to conceptualize and to think through contingencies, as opposed to thinking literally and in a rote manner.

# Appendix II

## A. WORKING WITH CHILDREN'S INTERPRETATION OF NEEDS

The Table that follows attempts to summarise and briefly explain the most important half-dozen needs of children in three age groups based on many years of research efforts. It is a generalisation about why children behave the way they do. Further, it alludes to marketing successes and failures in the sense that marketers can only be successful if they satisfy the important needs of children (or any market). Consequently, satisfaction of children's predominant needs is at the foundation of product design efforts, and the branding, packaging, advertising, promotion, and distribution strategies of the resulting products. For example, McDonald's is by far the most popular fast food restaurant with children. Its focus on food (sentience), fun (play), and family (affiliation) - generally three of the most important needs of children - is the secret to its success among the young set. Its playgrounds are beacons to children, its tasty finger food, particularly french fries that constitute one of the major foods used by parents as transitions from soft to solid, and its "familiness" theme make children feel that they belong there.

Of all the needs that the psychologist might posit, the play need seems to be the most important to children. But to say this can be misleading to marketers whose job it is to satisfy young consumers. Children, just like the parents from whom they learn, need expression, practice needs fusion, that is to say they try to satisfy several needs with one action. The firm that targets with only the play need, to any one need, will not offer much satisfaction and is unlikely to succeed. On the other hand, the firm that does not offer play to children is unlikely to find them responsive. Thus, when Mom says to the child, "Don't play with your food," she is likely to offer less need satisfaction with a meal than the fast food firm that suggests, "Come play with your food."



B.

**Hierarchy of Childrens“Needs:**  
**Six Most Important Needs of Children**  
**by Rank and Age.**

<b>Age 0-4 Years</b>	<b>Age 4-8 years</b>	<b>Age 8-12 Years</b>
<b>Sentience</b>	<b>Play</b>	<b>Affiliation</b>
<b>Play</b>	<b>Sentience</b>	<b>Play</b>
<b>Succorance</b>	<b>Affiliation</b>	<b>Achievement</b>
<b>Change</b>	<b>Achievement</b>	<b>Autonomy</b>
<b>Affiliation</b>	<b>Change</b>	<b>Sentience</b>
<b>Exhibition</b>	<b>Exhibition</b>	<b>Exhibition</b>

**Brief Definitions:**

- Achievement: To accomplish something difficult, something adult-like.  
Affiliation: To have cooperative relationships with others such as family and peers.  
Autonomy: To act independently, particularly of parents and guardians.  
Change: To do new and different things.  
Exhibition: To make an impression, to be seen or heard.  
Play: To act strictly for fun, to be entertained, amused.  
Sentience: To seek and enjoy sensuous impressions.  
Succorance: To have care and sympathy for others.

\*REF: Murray, H. A. 1938. Explorations in Personality, New York: John Wiley and Sons.

## C. WORKING WITH CHILDREN: METHODOLOGICAL CONCERNS

Children are different from adults, particularly under the age of about nine, and consequently there are methodological concerns that must be addressed when researching them. The chief ones are as follows (McNeal, 1987):

**Children lack the articulative skills of adults.** The judgements of children, like those of adults, are influenced by and often based upon their experiences with people and social institutions. Whereas adults can be expected to articulate these background factors, one cannot reasonably expect this from children, particularly the younger ones (Neelankavil, O'Brien and Tashjian, 1985). Articulative skills are related to learning motivation personality and brain development. Most youngsters simply have not lived long enough to learn a great deal of syntax and vocabulary. Further, they are often not motivated to articulate well, and often they are shy and suspicious of adult reactions to their attempts.

**Children possess limited knowledge.** Although most adults know to approach children from children's own perspectives, the problem is that it is difficult for most adults to hold on to this consistently without giving in to adult perspectives at some point. For example, in a well known study of children's consumer behaviour (Ward, Wackman, Wartella, 1977), children were asked, "Suppose you wanted to buy a television set. What would you want to know about it?" The plain fact of the matter is that children know very little about the purchase of durable goods. In this case they dwelled on the picture quality; not on such important factors such as costs, warranties, or purchase plans. Similar problems are likely to be encountered when children are asked questions about pollution, politics, or AIDS. Also it is important to note that children's knowledge is not just in verbal form that can be elicited with verbal questions; much of it is in the form of visual codes - pictures (all teachers need to keep a collection of great pictures) that are difficult to recall in verbal codes.

**Children have very limited reasoning powers.** Children, particularly those below the age of nine, not only have less developed reasoning powers, but may reason differently. Therefore questioning that asks why of children must be done carefully or will obtain answers that are not useful. For example, studies that ask children why questions tend to have a wide range of answers that may not provide any useful information. Moreover, the reasoned answers are compounded by the children's limited articulative skills.

**Children are more self-centred than adults.** Children's lives revolve around particular and narrow social settings. Therefore, adult questions and concerns may or may not be of interest to them. For example we can expect questions about cereals on television to be of interest to them while commercials about medicines for children are less interesting, and the people and purposes behind the commercials uninteresting. When questions are less interesting there are the problems of participation, focus, and superficial thinking. A related problem that often accompanies self-centredness is short attention span.

# Appendix III

## THE WORLD HEALTH ORGANISATION'S LIFE SKILLS INITIATIVE

The World Health Organization promotes Life Skills school-based programmes as a means to develop skills among young people that lead to health lifestyle choices and optimum physical, social and psychological well being. Depending on the culture, different specific abilities are emphasized. WHO considers the following Life Skills to be the most essential (WHO, 1993):

- The ability to make decisions helps students assess their options and carefully consider the different consequences that can result from their choices.
- The ability to solve problems helps students find constructive solutions to their problems. This skill can significantly reduce anxiety.
- The capacity to think creatively is essential to design-making and problem-solving. It enables students to explore all possible alternatives together with their consequences. It helps students look beyond their personal experience.
- The capacity to think critically helps students objectively analyse available information along with their own experiences. It is this ability that helps students recognise the factors that influence their behavior, such as societal values, peer influence, and influence of the mass media.
- The ability to communicate effectively helps students to express their feelings, needs, and ideas to others – verbally or otherwise.
- The ability to establish and maintain interpersonal relations helps students to interact positively with people whom they encounter daily, especially family members.
- Knowledge of self is the capacity of students to know who they are, what they want and do not want, and what does and does not please them. It also

helps students recognise stressful situations.

- The capacity to feel empathy is the ability to imagine what life is like for another person in a very different situation. It helps students to understand and accept diversity, and it improves interpersonal relations between diverse individuals.
- The ability to handle emotions enables students to recognise their emotions and how they influence their behaviour. It is especially important to learn how to handle difficult emotions such as violence and anger, which can negatively influence health.
- The ability to handle tension and stress is a simple recognition by students of the things in life causing them stress.

WHO; 1995 and 1998.

# Appendix IV

IF\*

If you can keep your head when all about you  
Are losing theirs and blaming it on you,  
If you can trust yourself when all men doubt you,  
But make allowance for their doubting too;  
If you can wait and not be tired by waiting,  
Or being lied about, don't deal in lies,  
Or being hated, don't give way to hating,  
And yet don't look too good, nor talk too wise:

If you can dream - and not make dreams your master;  
If you can think - and not make thoughts your aim;  
If you can meet with Triumph and Disaster  
And treat those two imposters just the same;  
If you can bear to hear the truth you've spoken  
Twisted by knaves to make a trap for fools,  
Or watch the things you gave your life to, broken,  
And stoop and build 'em up with worn-out tools:

If you can make one heap of all your winnings  
And risk it on one turn of pitch-and toss,  
And lose, and start again at your beginnings  
And never breathe a word about your loss;  
If you can force your heart and nerve and sinew  
To serve your turn long after they are gone,  
And to hold on when there is nothing in you  
Except the Will which says to them: „Hold on!“

If you can talk with crowds and keep your virtue,  
Or walk with Kings - nor lose the common touch,  
If neither foes nor loving friends can hurt you,  
If all men count with you, but none too much;  
If you can fill the unforgiving minute  
With sixty seconds' worth of distance run,  
Yours is the earth and everything that is in it,  
And - which is more - you'll be a Man, my son!

Rudyard Kipling.

\* Included by special request of a parent.

# Appendix V

## FROM SCHOOL TO LIFE: JOB-RELATED VALUES AND SKILLS

Surveys have shown that lack of interpersonal skills was the most crucial factor in lack of success

in acquiring a job or keeping one. Factors such as trustworthiness, working flexibility, personal appearance, hygiene, respectfulness, and cooperativeness were found to be highly related to job success. The ten popular reasons why employers rejected job applications after the job interview:

1. Poor reasons for wanting a job.
2. Past history of job hopping.
3. Inability to communicate during job interview.
4. Poor health record.
5. Immaturity.
6. Poor personal hygiene.
7. Poor manners and mannerisms.
8. Wrong personality traits.
9. Lack of specific job skills.
10. Poorly filled out job applications.

Employers cite five primary causes of employee termination:

1. Absenteeism
2. Lack of interest
3. Continuous making of costly mistakes.
4. Not following directions.
5. Unwillingness to learn.

## EMPLOYER EXPECTATIONS AND PROBLEMS

### Expectations

Get along with people  
Communicate with public  
Be on time/dependable  
Stand on feet/stamina  
Cope with stress/work under pressure  
Care about the job  
Be willing to learn  
Be neat and clean  
Be able to load, stack, and/or stuff  
Have common sense

### Problems

Non-punctual  
Difficulty communicating with public  
Lack of transportation  
Lack of respect for supervision  
Inflexibility  
Lack of endurance  
No enthusiasm for the job  
Social life interferes  
Unable to move quickly  
Poor physical coordination and strength

# Appendix VI

## Theories of Behaviour Change and Their Application

It is important for values educators, in order for them to monitor properly the changes their students are undergoing, to understand the Stages of Change Theory. This is an individual behaviour theory also known as the Transtheoretical Model. It describes a process of behaviour change common to a number of health related actions, including smoking cessation, stress reduction, weight control, and substance abuse management (Prochaska and DiClemente, 1982; 1985) Individuals who successfully change these behaviours go through the following stages:

**Stage 1. Precontemplation:** occurs *before* the individual begins to think of making a change (“I don’t do that so often. You should see my friend Mark.”)

**Stage 2. Contemplation:** takes place when someone starts to think about making a change (“I never thought of it that way. Tell me a bit more about ....”)

**Stage 3. Preparation (Determination):** when someone makes a serious commitment to change (“I just told my friends I am no more into that.”)

**Stage 4. Action:** when the person begins to make specific changes - a stage lasting approximately six months (“I have gone a whole week without a smoke.”)

**Stage 5. Maintenance:** the four or six month’s period after the change (“Since I gave up smoking I have bought a few things from the savings.”)

**Stage 6. Termination:** the end of the maintenance process.

There are many teachers and educators who believe wrongly that behaviour change is a simple act of parents talking to their children or teachers explaining certain facts to children. The main point of the theory above is to explain that behaviour change is multifaceted and needs a combination of strategies in order to happen. Whereas Stages 1 and 2 can be brought on by classroom teaching, sensitization and awareness exercises, the rest of the Stages are more complex and depend on peer support and mentoring, teachers who model positive values, and inspiration. The final stages involve also changes in routines, habits and life practices that were there before. Sometimes this involves a simple change, for instance a child not leaving school at the same time with a certain crowd; or more complex, as for instance a child joining the Christian Fellowship or Abstinence Club or Cadet Club in order to reorganise his or her lifestyle.



# Appendix VII

## STUDENTS STUDY THEIR TEACHERS AND SCHOOLS

Abridged from R. H. E. Braithwaite (ed.): "The Still Small Voice of the Student," (1983)  
Published by the School of Education, University of the West Indies, St. Augustine.

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Six students from the following schools sat on the Panel which was chaired by Lystra

Rousseau: Chaguanas Senior Comprehensive  
St. George's College  
Barataria Senior Comprehensive  
Queen's Royal College  
Holy Faith Convent  
Holy Name Convent

Panellist: Outside the school compound there is no interaction between teachers and students. There is very little even within the school. Even when teachers try to be friendly, they cannot give proper guidance. Even on the occasions when there is supposed to be interaction between teachers and students, some teachers come into the classroom, take the roll, asks "Any problems?" and that is all that happens.

Some teachers can teach and some can't. Most students are afraid to ask questions because the teacher might feel that he or she is being interrupted and get angry. Teachers and students don't know the backgrounds of each other although they see each other every day. The students get to do their work and never get to know them. The teachers teach from the blackboard, from a rostrum talking to us down there. So there is bound to be an appearance of insincerity.

Some teachers don't know the names of students after teaching them for five years. We are not sure what teachers are for. I think they are there to teach us about life so we can go through life with a positive attitude. On the whole too many teachers look on teaching as a job and they get their salary at the end of the month and that is all there is to it.

Principals are too authoritarian. They try to do everything by themselves, sometimes even crushing the personalities of the students. This makes students afraid of them, that is wrong, nobody should be afraid of another human being. At Assembly we have lectures on good behaviour, character and that sort of thing, but there is no avenue for response, no talk back, only talking down to us all the time.

The prefects are supposed to help us, but they are all from the Sixth Form and we have no say in their selection. If we had some part in choosing them we could go to them with any problem, but instead when school opens you see a new face announcing "I am a Prefect."

Once there was a Form Four girl who had a terrible problem and there were rumours going all around the school about her. It was a big problem. I heard two teachers discussing this girl and her problem and laughing loudly over it.

Panellist: I shall speak about five problems that I have come across in my school.

1. Teachers being absent and skipping classes. There are some teachers who are away from their class as much as three periods out of the five for the week. I can think of two teachers who are always sitting in the staff room when they should be in class.
2. Students are afraid of most teachers or know that they cannot help them with their problems. I mean, this is stupidity, man. If parents can't help the students, then it is for teachers to help them.
3. Many teachers concentrate on the intelligent students, and those with the highest marks. They pay no attention to the others but only take on those who make the most marks. This makes the teacher feel that he is a good teacher.
4. Some teachers can't teach but only read from books. I can read the text book, so if a teacher does that he is only telling me that I can read for myself. This often is the cause of boring classes.
5. There is one teacher in my school (he has a Diploma in Education) that everybody is afraid of. Even the Principal is afraid of him. He believes that some sections of the school are his property, and behaves as if the place belongs to him.

Panellist: My school is a new school and most of the teachers are interested in the students. They try to get down to the problems of the students, and if you tell them something in confidence they keep it to themselves. That is the way schools should be run.

But we have problems with some teachers and some students. Some teachers come into class and just sit down. They give you work to do, pick a magazine or a book, a little later ask if you finish, then go on reading their magazine or book. Then the bell rings and that is the end of the lesson, and the same thing happens everyday.

There is one teacher who begins his lesson with a joke and everybody is in a good mood. When he gives us an Essay to write he chooses interesting topics, not boring ones. I feel that students should have topics they are interested in.

For the students there are some who give a lot of trouble. They would sit for the whole period and talk and talk and talk and never ask to go outside. Some teachers know how to handle this situation and some don't.

Being a new school there are some things that don't go properly. For example the Student Body. Nobody knows what is happening and if you ask the Student Representative, he don't know. Another weakness is that some students break classes and leave the school premises, they even run to the cinema.

was Panellist: Before coming to my present school I went first of all to a Junior School. This when the new schools were first opened in 1972 so that the first batch of students got the best of everything.

But the main problem was the administration of the school as rules were made and were broken and nobody seemed to mind. We were made to believe that the 14+ Exam would determine what would happen to the students, who would continue secondary education after three years, but apparently people were pushed everywhere. Most teachers don't know what is happening, who is to go where and nobody teaches with any purpose. There is no school spirit to speak of. There was one teacher who would just make us, in the morning shift, take down the notes left on the blackboard by the afternoon shift teacher while she just sat down and read.

The administration is really a problem, for many teachers lack confidence and do not know how to use punishment or maintain discipline. There is too much emphasis on finishing the syllabus like as if it was a computer, with everybody programmed. Teachers overdress as if they are going to a party and don't seem to be serious about their work. The periods for lessons are short and as soon as you are adjusting to one teacher, you have to be going from room to room and from teacher to teacher. And so the whole process of adjusting starts all over again.

Panellist: Sometimes the teacher just come in class and ask if you have a book. If you haven't the book after three weeks you go to the back of the class. The teacher only paying attention to those sitting in the front so some students either go to the back of the class or even go to the cinema. If you in the back the teacher ain't paying you no mind and you have to learn for yourself.

Some young-boy teachers pick out their own friends in class to pay attention because after school they does smoke together and lime and even smoke weed. Now, we have Security Guards but sometimes the students in with the Security Guards so that the whole security of the school is undermined when the Guards give them matches etc. When it come to discipline sometimes when a teacher report a student to the Principal, he come in hot-hot-hot, "Bring your parents here tomorrow, sure sure sure" The student don't take him on and come back to school without his parent and all the Principal say is "Alright try and behave yourself in the future."

The teachers too don't know how to get discipline. In the morning they ask the Prefect to take the roll. The prefect don't take the roll and quite next week the teacher asking who

was present and who was absent.

The next thing is the Library. Only the academic students use the library and the technical students in hiding. Nobody ever take anybody to the Library and make them sit them down and teach them how to read.

Sometimes these young-boy teachers and the girl students, you know what I mean. They give their favourites more marks and so on. Sometimes arguments from outside the school are brought into the school like once a teacher cuffed a boy student for something that happened out of school. They had a big fight with a sweet drink bottle being used.

Some teachers stay in front of the class smoking. They smelling the smoke from their own cigarette so they don't know all the time boys in the back smoking too. Teachers should not be asking students "Where you went last night", "Where you was liming" etc. but instead they should be saying something constructive. Teachers are big men and it is wrong that they should be making dates with girl students outside school hours.

Panellist: In school take the social side, that is games and school clubs and things like that, this is most important because it helps students feel wanted. The whole administration should be a part of the school, and should be looking on at the games and cheering on the team. There is a warm feeling of togetherness if the players know that the teachers are taking interest.

I doubt if 10% of the teachers meet the students, I don't mean the class, but in a real meeting, a human encounter, where one human being gets to know another. A sense of rapport is established and students cherish this feeling. In this way we would not feel that the teacher is a font of knowledge where we are going to be baptised. In short we need a more humane attitude.

Teachers must realise that very often the students who are least recognised are the ones who have to show off to get noticed, by speaking loudly or fighting etc. Maybe many of their problems are brought on by poor relationship between teacher and student.

\*\*\*\*\*

# Appendix VIII

## NOTICE TO ALL STUDENTS (BULLYING)

### **Our Stand On Bullying:**

**In this school bullying is not acceptable.**

### **Our Definition of Bullying:**

Any act by a student or a group of students which is persistent, intentional, and aimed at hurting another student or group of students or put(s) him/her/them under duress, qualifies as bullying.

### **The act of bullying may be expressed in one or more of the following ways:**

- Physical assaults
- Provocation
- Destruction of property
- Verbal threats and taunts
- Threatening gestures
- Demanding money, sweets, etc.
- Racist actions or comments
- Offensive pranks

### **Our Measures to Prevent Bullying:**

- Student marshals will be appointed on monthly basis and authorised to monitor and report all acts of bullying.
- Teachers will record and act on all incidents of bullying.
- Students who bully will have their parents notified and they will be brought in to be counselled.
- Teachers will discuss with students all aspects of bullying with the aim of sensitising students about the consequences of bullying.
- Student peer support groups will be trained to intervene on behalf of victims.
- Victims will have full support and assurance.
- Staff will consistently review strategies for dealing with bullying.
- A Dean will keep records and will paste names of bullies and victims on Staff Notice Boards.
- Serious and unresolved cases of bullying shall be reported to the District Supervisor for further action.

# Appendix IX

## SERIAL RADIO DRAMA FOR VALUES EDUCATION

As has been indicated throughout this document, organising children and young people to undertake projects and assignments that enable them to confront their values and to defend these values in public among their peers is one of the most effective ways of directing children and young people away from negative values choices. For young people, constructing a radio serial drama on values confrontations has been observed to provide avenues for learning about values. Teachers are encouraged to try this method even if the end products do not actually end up being aired on national radio. But there are also many good reasons why such an exercise should ultimately find its place on national radio and even television for airing.

Radio and television are the most popular media for disseminating information throughout the world. Spots, jingles and commercials have proved effective in delivering information to a large audience. Radio in particular, has the added advantage of almost universal reach in most countries. Most successful messages on radio are those that combine educational messages with entertainment. Serial drama as a popular entertainment medium, can be employed successfully to deliver a great variety of socially useful messages once they are carefully designed. It is even possible that a competition among secondary school in producing and airing the best 3-part serial drama on radio concerning the dilemmas of growing up in Trinidad and Tobago would make a tremendous contribution towards the teaching of values.

### CHARACTERISTICS OF SERIAL DRAMA:

- an ongoing story broken into 15 minute slots or less
- intimate involvement in the lives of others
- a rich diversity of characters one can recognise immediately
- a collection of different plots informing a central moral or ethical ideal
- a vicarious emotional outlet
- the opportunity to develop strong feelings about the characters and their behaviour.

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# Appendix X

## **I. R.O. PRAYER FOR SCHOOLS**

**Praise be to you, Almighty God,  
Creator of the Universe and all that is in it.  
We thank you, O Father for the opportunity,  
Which you are giving us to increase our knowledge.  
May your Divine Grace enable us to study hard and  
use what we learn for the good of our fellow citizens.  
We pray that you will free us from selfishness, lust, greed, anger, and  
hatred.  
Warm our hearts with love, fill our minds with understanding and  
strengthen our wills in the face of all difficulties.  
Help us, O Father, to make our beloved country of Trinidad and  
Tobago the kind of place where human dignity is respected, where  
equal rights are accorded to all citizens, where hard work is  
encouraged and rewarded and where You, O God, reign supreme.**

### **THE GREATEST LOVE OF ALL**

Education is the point at which we decide whether we love the world enough to assume responsibility for it and by the same token to save it from that ruin which except for renewal, except for the coming of the new and young, would be inevitable. And education, too, is where we decide whether we love our children enough not to expel them from our world and leave them to their own devices, nor to strike from their hands their choice of undertaking something new, something unforeseen by us, but to prepare them in advance for the task of renewing a common world.

**Hanna Arendt.**



## Inspiration

May you always experience the Power of the Holy Spirit, leading you every step of the journey in the Lord.

May you have an abundance of the gifts of the Spirit:

Reverence

Awe

Wisdom

Right Judgement

Understanding

Courage

Knowledge

And May these blossom into fruits of love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control.

Go forth and TRANSFORM the WORLD.

Sr. Therese Vialva,  
Holy Faith Convent, Couva.  
June 2003

In ...(the)... atmosphere of prayer and awareness of the presence and fatherhood of God, the truths of faith and morals should be taught, understood and deeply studied with reverence, and the Word of God should be read and lived with love. In this way Christ's truth will build up a family community based on the example and guidance of parents who "penetrate the innermost depths of their children's hearts and leave an impression that the future events in their lives will not be able to efface."

ALFONSO Card. LOPEZ TRUJILLO. *The Truth and Meaning of Human Sexuality*. Pontifical Council for the Family. 1995.

## SERVITUDE IN ISLAM

The principle that informs the pattern of conduct of the Muslim is that of “Ibadah” i.e. servitude to God in thought, word and deed. Most religious traditions state that “man is born as a slave thus servitude is ingrained in his nature.” This is not a bad thing as long as he recognises that that should be servitude to Allah (SWT) alone. Therefore, all the affairs of his life and each step taken by him ought to be directed at earning the Pleasure of Allah and not His Displeasure or Wrath.

In fact, this plea is embodied in Surah Al-Fatiha (the first chapter of the Qur“an) which is repeated over and over during Salah (Prayer) i.e. “Guide us (as we are) on the right path, the path of those who earn thy favour, not those on whom wrath is brought down nor of those who go astray.” Fasting during the month of Ramadan is obligatory on the Muslim male and female and builds a bond of servitude between man and his Creator.

The underlying purpose of this „Ibadah (worship) is the same as with all other injunctions of Allah (SWT) and that is, that the discipline that comes with these obligatory religious duties trains and transforms the believer so that his/her life is for the Pleasure of Allah (SWT) and the promise of his Beneficence and Mercy in this life and ultimately, in the Hereafter.

Presented by IQRA Productions - a member of the UIO.  
Farouk 642-4711.

THE LORD'S PRAYER

(IN AMHARIC)

**Abbaatachin Hoie Bessemaie Yeitnore Simich Yekedes**

Our Father who art in heaven, hallowed be thy name

**Mengisteh Timta, Fekadih Besemaie Indehonech Indihum**

**Bedidir Tihun,**

Thy Kingdom Come, Thy Will be done on earth as it is in heaven

**Ye-llet Injerachinin Sitene Zare, Bedala chinm Yeker Belen,**

Give us this day our daily bread, and forgive us our trespasses

**Igna Yebeddelunin Yeker Indeminel Wode Fatena Atagvan,**

As we forgive them that trespass against us and lead us not into temptation

**Kekifu Adinen Inge**

But deliver us and rescue us from all evil.

**Mengist Yante Natina, Hailem Misganam**

For thine is the Kingdom, The power and glory

**Lezelalemu.**

Forever and ever

**LIFE MANAGEMENT: DR. PHIL MC-GRAW'S  
TEN LAWS OF LIFE**

- 1. You either get it or you don't. Become one of those who get it.**
- 2. You create your own experiences. Acknowledge and accept accountability for your life.**
- 3. People do what works. Identify the payoffs that drive your behaviour and that of others.**
- 4. You cannot change what you do not acknowledge. Get real with your life and everybody in it.**
- 5. Life rewards action. Make careful decisions and then pull the trigger.**
- 6. There is no reality, only perception. Identify the filters through which you view the world.**
- 7. Life is managed, not cured. Learn to take charge of your life.**
- 8. We teach people how to treat us. Own, rather than complain about how people treat you.**
- 9. There is power in forgiveness. Open your eyes to what anger and resentment are doing to you.**
- 10. You have to name it before you can claim it. Get clear about what you are dealing with by finding the language to capture it.**

**From: *Life Strategies: Doing What Works, Doing What Matters.***

Defining and Measuring Equity.

Pursuing equity in health development or education means moving towards higher standards for all, bringing everyone up to at least the lowest denominator, it is about levelling up rather than levelling down.

\* Equity means that people's needs guide the distribution of opportunities for well-being or education.

\* Equity requires the reduction of unfair disparities as well as meeting acceptable standards for everyone.

\* Equity means fairness and no differences.

\* Equity means equality of:

- expenditure per capita
- inputs per capita
- inputs for equal need
- access for equal need
- utilisation for equal need

\* Equity requires equity

- in the way education resources are allocated
- in the way educational services are actually received
- in the way social services are paid for

Definitions vary by outcome. Equity can be measured using the concepts of expenditure, distribution of resources, access, utilisation, and health and educational status. However, equity is too complex an area to be measured by a single indicator.

By: Judi Nwokedi Fortuin

Director, Advocacy Initiatives (The National Health Promotion Forum South Africa)

*Our deepest fear is not that we are inadequate  
Our deepest fear is that we are powerful beyond measure.  
It is our light, not our darkness, that most frightens us.  
We ask ourselves, who am I to be brilliant, gorgeous,  
talented, fabulous and loved?  
Actually, who are you not to be?  
You are a child of God  
Your playing small doesn't secure the world  
There is nothing enlightened about shrinking  
So that other people will not feel insecure around you.  
We were born to make manifest the Glory of God  
That is within us.  
It is not just some of us; it is in everyone.  
And as we let our own light shine,  
We unconsciously give people permission to do the same.  
As we are liberated from our fear,  
Our presence automatically liberates others!*

*Nelson Mandela*

*The only way in which a human being can make some approach to knowing the whole of a subject is by hearing what can be said about it by persons of every variety of opinion, and studying all modes in which it can be looked at by every character of mind. No wise man ever acquired his wisdom in any mode but this; nor is it in the nature of human intellect to become wise in any other manner.*

John Stuart Mill, On Liberty.



## AM I MY BROTHER'S KEEPER?

In most cases - at least one, usually several of the following conditions apply to the harmful choices people make:

–where the harmful consequences of the action are likely to devolve on other people, either as threats to health, family anguish, or to pocketbook. For example, children of parents who can barely care for themselves easily become prey to diseases and social deviance. In all of these cases they become a threat to everyone, particularly as petty criminals and later as hardened criminals.

–when the potential victim or offender is being deliberately subjected to other types of communication that promote or reinforce his possibly harmful behaviour. Cigarette smoking, with its massive advertisements no governments can match, is the good example here. But among children, the transition from an exchange of words to a full-blown fight, sometimes with dangerous weapons, is aided by other children who fan the flames of animosity by name-calling or by providing the weapons.

–when he indicates the desire to change, but has trouble doing so. There is a large number of factors which can operate here as forms of addiction. Naturally, chemically addictive substances are the major factors here. However, a person's cycle of friends, membership in a gang, or work can operate separately or jointly to assume the proportions of an addiction where the victim simply feels it outside of his will to stop the harm being done to him.

## *The Shema*

*Hear, O Israel: The Lord our God is one Lord: and  
Thou shalt love the Lord thy God with all thine  
Heart, and with all thy might. And these words,  
Which I command thee this day, shall be in thine  
Heart; and thou shalt teach them diligently unto thy  
Children, and shalt talk of them when thou walkest  
By the way, and when thou liest down, and when  
Thou risest up. And thou shalt bind them for a sign  
Up thine hand, and they shall be as frontlets  
Between thine eyes. And thou shalt write them upon  
The posts of thy house and on thy gates.*

## MIND WITHOUT FEAR

Where the mind is without fear and the head is held high;  
Where knowledge is free;  
Where the world has not been broken up into fragments by narrow domestic walls;  
Where words come out from the depths of truth;  
Where tireless striving stretches its aims towards perfection;  
Where the clear stream of reason has not lost its way into the dreary desert sand of  
dead habit;  
Where the mind is led forward by thee into ever-widening thought and action  
Into that heaven of freedom, my Father, let my planet awake.

*From: "Song Offering: (GITANJALI)*

*By: Rabindranath Tagore.*

## *Islam Call to Prayer*

*Allahu Akbar*

*Allahu Akbar*

*Allahu Akbar*

*Allahu Akbar*

*Ash ahdu an la ilaha illallah*

*Ash ahdu an la ilaha illallah*

*Ash hado anna mohammadan rasulullah*

*Ash hado anna mohammadan rasulullah*

*Hayye alas salah*

*Hayye alas salah*

*Hayye alas salah*

*Hayye alas salah*

*Allahu Akbar*

*Allahu Akbar*

*La illa illallah*

\*\*\*

*God is the greatest*

*God is the greatest*

*God is the greatest*

*God is the greatest*

*I bear witness that there is no God but Allah*

*I bear witness that there is no God but Allah*

*I bear witness that Muhammad is the messenger of Allah*

*I bear witness that Muhammad is the messenger of Allah*

*Come to prayer*

*Come to prayer*

*Come to security*

*Come to security*

*God is the greatest*

*God is the greatest*

*There is no God but Allah*

## The Life of the Buddhist Monk

All monks must observe ten rules (commandments) which guide them in their everyday living. The first five of these are rules known as the „Five Precepts“ and also apply to all other Buddhists. The remaining rules apply only to monks. The rules are:

1. *They must not take the life of any living creature.*
2. *They must not steal anyone's possessions.*
3. *They must not be involved in sexual misconduct.*
4. *They must not tell any lies.*
5. *They must not use any alcohol or misuse drugs.*
- .....
6. *They must not eat after midday.*
7. *They must not attend shows where there is music or dancing.*
8. *They must not use any perfumes or personal jewellery.*
9. *They must not sleep on raised or upholstered beds.*
10. *They must not accept gifts of gold or silver.*

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