UNIVERSITY OF NOTRE DAME

MORAL PSYCHOLOGY LABORATORY

TOOLS FOR MORAL CHARACTER EDUCATION

道德心理學實驗室

道德與品格教育研究工具

The Classroom RAVES Model

for Moral Character and Ethical Knowhow

教室 RAVES 模式：道德品格與倫理實用知識

Guidebook, Version 4 指導手冊第四版

© 2015 Darcia Narvaez
University of Notre Dame
Notre Dame, IN 46556
dnarvaez@nd.edu

Tonia Bock
University of St. Thomas
St. Paul, MN 55105
tsbock@stthomas.edu

The State of Children Today 學童學習現況

Many children today come to school stressed, distressed and not ready to learn. They have not received the nurturing they need and so their neurobiological systems are out of whack.
現在許多學童到校上課時常有壓力、沮喪且尚未準備好來學校學習。他們沒有攝取足夠的營養，因此他們的神經生物系統無法正常運作。

The stress response can be toxic in early life when other systems are supposed to be setting their parameters. Too much stress during sensitive growth periods will lead to threat reactivity and a disposition towards social distrust and self-protection. Threat reactivity impairs openness and higher order thinking, making getting along challenging and learning difficult.
在早期的成長階段，各個身體系統應該要發展各自的生長特徵，此時壓力反應對於成長階段是有害的。而在敏感的成長時期，太多壓力將導致孩童產生威脅反應、對社會不信任及產生自我防衛傾向。威脅反應會損害孩童的開放性與高階思考能力，讓他們面對挑戰與學習時更為困難。

What can teachers do? Provide a *sustaining classroom* that reconstitutes critical brain functions. Teachers can help students learn ways to calm themselves and self-regulation. They help them rebuild the social brain areas with socially pleasurable activities. They can help imaginations grow in prosocial ways—with the welfare of others in mind. Several options are listed below.
老師可以做什麼呢？ 提供一個「永續的教室」以重建學童關鍵的大腦功能。 教師可以幫助學生學習如何自我平靜與自我調整，並以愉快的社交活動重建學生的社會腦區。同時也可以幫助學生的想像力以親社會的方式發展，同時關心他人福祉。幾個選項列舉如下。

The *Sustaining Classroom* Promotes

- **Self-Calming**
  - Deep breathing
  - Mindfulness
  - Meditation

- **Communal Imagination**
  - Group attachment
  - Us and Us
  - Ecological attachment

- **Social Pleasure**
  - Free play with peers
  - Social dance, song, art

提升「永續的教室」：

- 自我平靜
  --深呼吸
  --正念
  --冥想

- 共同想像
  --團體依附
  --彼此依附
  --生態依附

- 社交愉悅
  --與同儕自由玩樂
  --社交舞蹈、歌唱與藝術

"BEST PRACTICE" TEACHING: Brief Summary
"最佳實踐" 教學：簡介

WHY DO CHILDREN MISBEHAVE? 為什麼兒童會出現不當的行為？
- Feel <u>uncared for</u> and like they don't belong (counter with caring relationship)
  感到不受關懷且沒有歸屬感(與受關懷的關係相反)
- Feel <u>incompetent</u> in the situation or with the task (counter with skill building)
  對於所處情況或任務感到無力感(與培養技能相反)
- Feel <u>confined</u> without a choice (counter with choices)
  感到受到限制而沒有選擇餘地(與有選擇餘地相反)
- <u>Don't understand</u> what is required of them or have the wrong idea about it (be explicit)
  不了解學童所需或有哪些錯誤想法(與清楚明確相反)
- Lack the <u>self-regulation</u> the task requires (counter with coaching for self-command)
  缺乏完成任務所需的自我調整(與訓練自我控制相反)

HOW DO CHILDREN LEARN? 兒童如何學習？
- Observation and imitation 觀察與模仿
- Immersion and practice—for <u>intuition development</u> and <u>construction of understanding</u>
  內化與練習—以發展直觀與建構理解能力
- Explicit instruction <u>while immersed</u>—for deliberative understanding
  內化時給予明確的指導—審慎的理解

WHAT INSTRUCTION DOES NOT WORK FOR TRANSFORMATIONAL LEARNING? 什麼教學方式不適用於轉化學習？
- "Teacher telling" "教師講述"
- Drill and kill 機械性的反覆練習
- Memorizing inert knowledge 背誦呆板的知識

WHAT CLASSROOM & SCHOOL CLIMATES ARE CONDUCIVE TO LEARNING & FLOURISHING? Teacher discourse and practices:
什麼樣的教室和學校氣氛有助於學習活絡？教師對話與實踐：
- Emphasis on <u>mastery</u> (rather than on performance—grades, comparison to peers)
  強調精熟(而非表現—成績、與同儕比較）
- Emphasis on <u>caring community</u> (high expectations for kind and respectful behavior)
  強調關懷社群(對於親切與尊重行為的高度期望）
- Cultivate group feeling ("aren't we working well together")
  培養團隊感（"我們一起工作"不是" 很好嗎"）
- <u>Emotionally and physically safe environments</u> are conducive to caring for others
  安全的情感與物質環境有助於關懷他人

GENERAL ATTITUDES TO HAVE 應有的一般態度

- Assume the child wants to be good.假設兒童想要變好
- Help students meet their basic needs (purpose, self-actualization, understanding, trust, belonging, competence, autonomy)
  幫助學生滿足他們的基本需求(目的性、自我實現、理解性、信任感、歸屬感、能力感、自主性)
- Preserve individual dignity (no shaming or demeaning)
  保持個人的尊嚴(不要羞辱或貶低）
- Find unique contributions to the class in each student
  找到每個學生對班級的獨特貢獻
- Each person can learn, develop and change with the right support throughout life (*growth* mindset, not *fixed* mindset)
  每個人都能在一生中獲得適當的支持以學習、發展和改變（成長的心智，而非固定的思維模式）
- Teacher-student partnership—guide student till s/he can succeed on own
  師生間的夥伴關係—指導學生直到他/她能夠自己獲得成功
- Community partnership—students help one another
  群體夥伴關係—學生們互相幫助

Today unlike in the past, BEST PRACTICE teaching is not enough to foster ethical character in students. Children today are typically not immersed in a society and activities that emphasize moral development and do not receive the close guidance and supervision needed for moral cultivation.
今日不同於以往，**最佳實踐**教學不足夠來培養學生的倫理品格。現今的兒童通常不會沉浸在一個強調道德發展的社會和活動中，也沒有得到道德培養所需的密切指導與監督。

Because schools are a constant presence in the lives of children, **a more DELIBERATIVE approach to moral character education is advocated.** The RAVE Model, a research-based approach, suggests that educators follow these four guidelines to foster moral character.
由於學校會一直出現在兒童的生活中，因此建議在道德品格教育上採用更審慎的教學法。RAVE 模式是一種以研究為基礎的方法，建議教育人員遵循這四項準則來培養道德品格。

How do children grow into morally agile adults with high moral quotients (MQ)?

兒童如何成為具道德敏感和高道德智商(MQ)的成人

RAVES:

Relationships (attachment, positive social climate, village of support)

關係（依附關係、正向的社會氛圍、支持網絡）

Apprenticeship context (modeling, guidance)

見習期情境（模仿、指導）

Virtuous Models (narratives, role models, expectations of virtuous behavior: e.g., generosity, self-control)

道德楷模（道德行為的敘述、角色楷模與期望：例如慷慨、自制）

Ethical skill development (sensitivity, judgment, focus, action)

倫理技能發展（敏感度、判斷、關注、行動）

Self authorship (independence, autonomy)

自主權（獨立、自主）

PLUS
加上

High Expectations and High Community Support for Achievement and Ethical Behavior

對學業成就與道德行為的
高度期望與高度社群支持

(Narvaez, 2006; 2007; 2008)

RAVES: *Five Principles for Educators*
RAVES 模式：五項原理提供教育人員做為參考

Relationships. Secure attachment relationships (social trust and interdependence built through emotional presence, verbal/nonverbal/emotion/cognitive consistency) are fundamental to a good life. Teachers can seek to establish a secure relationship with each child. For an individual to be open to ongoing experience, their needs and individuality need to be acknowledged and taken into account. The responsive teacher expresses openness to mutual influence and models 'unconditional positive regard' (Rogers, 1983) for the child's "becoming" a prosocial member of the community. In such a relationship, the child can thrive as a person and as a student. Caring community classrooms provide the support students need for achievement and prosocial behavior (Battistich, 2008). A sustaining climate offers a caring, mastery-learning environment but also fosters human potential through intentional guidance for purposeful, democratic participation (see Narvaez, 2011) where students care for one another's welfare (Power & Higgins–D'Alessandro, 2008). Development occurs in a context of supportive relations that include the wider community. Educators can help restore the ecological system of support. Reinvigorating and coordinating the child's network of support among family, community, and neighborhood institutions means that educators align goals to build assets and foster flourishing in the child and neighborhood (Lerner et al., 2003).

關係：安全依附關係（透過情緒表現、語言/非語言/情緒/認知的一致性，來建立社會信任和相互依賴關係）是美好生活的基礎。教師試圖與每位學童建立穩固的關係。若要讓學童願意持續參與，他們的需求與個別差異都是需要考量的因素。對了讓學童「成為」群體中活躍的成員，回應的老師需表達他(她)對於相互影響力和開放性，以及採用羅傑斯「無條件的積極關懷」模式(Rogers, 1983)。在這樣的關係中，孩子可以同時以個人和學生的身分茁壯成長。關懷社群教室為學生提供成就和利社會行為所需的支持（Battistich，2008）。此支持性的氛圍提供具有關懷、精熟經驗的學習環境，同時也能透過有目的性的引導學生進行福利相關的民主參與以培育他們的潛能 (Power & Higgins–D'Alessandro, 2008)。此發展是發生在包含更廣泛社群在內的相互支持關係背景下。教育人員可以幫助學生恢復支持性之生態系統。在家庭、社群和鄰里機構之間重新復甦和協調兒童的支持網絡，意味著教育人員將目標集中在建立資產並促進兒童和鄰里的蓬勃發展(Lerner et al., 2003)。

Apprenticeship. When teachers view children with a growth mindset (instead of a fixed mindset; Dweck, 2006), they realize that students can grow and change but often require structured guidance to foster development in a host of skills needed to live a good life (Lave, 1988). This takes modeling and coached practice along with immersion in experience for developing well-educated intuition (Hogarth, 2001). Mentors provide deliberate, intentional instruction, which is required to foster moral problem solving skills, including both social and emotional learning (Elias et al., 2008). The Minnesota Community Voices and Character Education project (Narvaez et al., 2004) identified sets of ethical skills that can be taught in public schools using a novice-to-expert instructional approach.

見習期：當教師看到學童擁有成長的心智（而不是固定的思維方式（Dweck，2006），他(她)們已經意識到學生可以成長和變化，但往往需要結構化的指導，以培養其發展並滿足生活中所需要的技能(Lave, 1988)。這些都需要模仿與練習，伴隨著行為的內化，以發展

良好的直觀能力(Hogarth, 2001)。導師需要提供審慎的與有目的之指導，以促進學生道德問題解決的能力，其中包括社會和情感的學習(Elias et al., 2008)。明尼蘇達州社區聲音(The Minnesota Community Voices)和品格教育計畫(Character Education project) (Narvaez et al., 2004)確立了一組可以適用在公立學校從新手到專家老師的道德品格實踐教學模組。

Virtuous Models. Moral development is about learning for life (Dewey, 1938). The kind of life that is considered virtuous is conveyed though the culture (shared practices and beliefs) in which a child is immersed. The narratives and stories, practices and expectations of a community implicitly guide children's development. Children and youth learn, practice and apply the ethical competencies considered important by the community. Indigenous cultures around the world value in particular generosity, self-control and respect for humans and nonhumans.

道德楷模：道德發展是關於學習如何生活(Dewey, 1938)。而被視為具有道德的生活方式則是透過已被兒童內化之文化（共同的習慣和信仰）所傳遞。 社群的敘述、故事、實踐和期望隱約影響著兒童的發展。 兒童和青少年會學習、實踐和運用那些社群認為重要的倫理能力。 世界各地的原住民文化特別重視慷慨、自制與尊重人類和非人類生物。

Ethical Expertise. Ethical skills are developed through a novice-to-expert pedagogy in the apprenticeship context until the individual is able to self-author. Ethical sensitivity, judgment, focus and action involve sets of skills that can be intentionally cultivated in schools and classrooms.

倫理專門知識：在見習期情境下，可透過新手到專家教學法來發展倫理技能，直到個人能夠達到自主學習。道德敏感度、判斷、關注與行動包含了幾組能在學校和教室中特意培養的技能。

Self Authorship. Autonomy is a fundamental characteristic of intellectual and moral maturity (Piaget, 1932) and is particularly important for moral functioning (Narvaez, 2011). Moral self-authorship capacities include capacities like moral self-monitoring (am I taking all sides into account in making my decision?) and moral self-reflection (does this action align with my moral identity?). Those with good self-monitoring are able, for example, to change strategies when a particular course of action is not working, whether working a math problem or a moral problem.

自主權：自主性是智能與道德成熟的基本特徵(Piaget, 1932)，對道德的運作尤其重要(Narvaez, 2011)。道德自主權能力包含道德自我監控（我在做決策時是否考慮所有層面？）和道德自我反思（此一行動是否符合我的道德認同？）舉例來說，那些具有良好自我監控能力的人，他們能在特定行為不能奏效時改變策略，無論是數學問題還是道德問題上。

The "R" in RAVES: Relationships
"R"在 RAVES 中代表關係(Relationships)

Establish a caring relationship with each student.
與每個學生建立關懷關係
What does caring look like?
關懷看起來像什麼？

Every child is different and individual. The teacher shows respect by tuning in to the needs of the child and showing care in a way that honors the child's culture and preferences.
每個孩子都是不同的和個別的個體。
老師需要調整教學以達成每個孩子的個別需求，以表現出尊重每位學生的文化和喜好，表現出對每位學生的關心。

BEING WITH means **使用方法**	**CHERISHING, DELIGHTING IN** **珍惜與欣賞**
•Emotionally engaged: •情感參與 　　•Commitment to being in the moment 　　•當下的承諾 　　•Unconditional personal regard 　　•無條件的個人關懷 　　•Deep respect 　　•深度的尊重 •Feeling empathy: •同理心感受 　　•Feeling with the other 　　•了解他人的感受 　　•Develop understanding 　　•發展理解 　　•Compassionate, active listening 　　•富同情心的，積極的傾聽 •Abiding: •守法 　　• Self is set aside . 　　• 把自己放在一旁 　　• Focused on "us" 　　• 焦點在 "我們" 　　• Trustworthiness 　　• 誠信	•Nurturing: •培育 　　•Customized caring 　　•個別化的關懷 　　•Positive parenting-like 　　•像父母般的正向管教 　　•Forgiving 　　•原諒 •Evocative: •喚起 　　•Call forth best self 　　•喚起最好的自我 　　•Call forth uniqueness 　　•喚起自己的獨特性 　　•Flourishing 　　•茂盛的 •Playful: •好玩的 　　•Spontaneous 　　•自發的 　　•Positive humor 　　•積極幽默 　　•Child like 　　•像孩子般的童心未泯

RESPONSIVE 作出回應	Attend to CHILDREN'S BASIC NEEDS 參與兒童的基本需求
•Serving •服務 　　•Giving of self 　　•給自己 　　•Receptivity (Noddings, 2002) 　　•感受性(Noddings, 2002) •Demanding •要求 　　•High expectations 　　•很高的期望 　　•Accountability 　　•有責任 •Sharing •分享 　　•Self transparency 　　•自我透明度 　　•Self as model 　　•自我榜樣	• Belonging (caring relationships) • 歸屬感（關懷關係） • Understanding (meaning) • 理解性（有意義） • Control (choice, autonomy) • 控制性（選擇，自主） • Self enhancement (self actualization) • 自我增強（自我實現） • Trust (supportive community) • 信任感（支持的社群） • Autonomy • 自主權

What to pay attention to when building a caring classroom community:
建立一個關懷課堂社群時要注意什麼：
　　◎ have an embodied, positive sense of community 能體現的，積極的社群意識
　　◎ sing, play, dance, and laugh 唱歌，遊玩，跳舞和歡笑

The "R" in RAVES: Relationships (cont.)
"R"在 RAVES 中表示關係(Relationships) (繼續)

Establish a sustaining community of caring relationships.
建立一個永續性的關懷關係社群

*See the *Checklist for an Ethical and Achieving Classroom (CEAC)* for more information.
*需要更多訊息，請參閱 *Checklist for an Ethical and Achieving Classroom*（CEAC）

1. STUDENT MOTIVATION
1.學生動機

Allow student autonomy (provide self-direction, build self-efficacy and self regulation)
Encourage student interaction (promote collaboration, provide opportunities for helping others, encourage ownership of the classroom)
Develop a leader relationship (be a responsive leader, show warmth, offer guidance)
Meet needs of students (emotional, psychological, social, curiosity)

允許學生的自主權（提供自我導向，建立自我效能和自我調整）
鼓勵學生的互動（促進合作，提供幫助他人的機會，鼓勵課堂的所有權）
發展領導關係（成為一個有反應的領導者，表示溫暖，提供指導）
符合學生的需求（情緒的，心理的，社會的，好奇心）

2. COMMUNITY FELLOWSHIP
2.社群團體

Promote solidarity/diversity/oneness (emphasize unity, common good, connectedness)
Facilitate student interaction (provide training in social skills, collaboration, helpfulness)
Establish trust (treat students with respect and expect the same, build a class narrative—"our story")
Create nurturing leadership (encourage and guide student leadership, distribute expertise among students, recognize and accommodate diversity when appropriate)

促進團結一致/多元性/一致性（強調統一，公益，聯結性）
促進學生互動（提供社會技能訓練，合作，樂於助人）
建立信任（利用相等方式來尊重與期待學生的表現，建立課堂敘事 - "我們的故事"）
創造培養領導者（鼓勵和指導學生領導者，分配學生的專業知識，認識和適應多樣性）

3. HUMAN POTENTIAL
3.人類的潛能

Nurture creativity (help students develop strategies and tools for creative performance in multiple
    domains)
Use developmental discipline (foster discipline through a sense of commitment/belonging to
    organization, build skills for self-control and social connection)
Create a supportive physical structure ([to the degree made possible by finances and opportunity]
    give students choices in work setting, promote an aesthetic environment, provide a
    comfortable environment)

培養創造力（幫助學生發展多個領域創意表現的策略與工具）
使用發展的紀律（透過對組織的承諾感/歸屬感，建立自我控制和社會聯結的技能來培養紀律）
創造一個支持性的物理結構（藉由財務和機會實現的程度）給予學生在工作環境中的選擇，促進一個美學的環境，提供一個舒適的環境）

4. DEMOCRATIC ORGANIZATION
4. 民主的組織

Open governance (hold class meetings, allow shared decision making and shared leadership)
Open communication channels (set up grievance procedures, due process, open discussions)
Implement helpful infrastructure (design regulation to promote autonomy, longterm small groups, coaching)
Promote community building (encourage shared norms, shared values, authenticity)

開放的管理（舉行班級會議，允許共同的決策和共同的領導者）
開放的溝通管道（設立申訴程序，正當法律程序，公開討論）
實施有益的基礎設施（設計促進自主權的規範，長期的小團體，給予輔導）
促進社群的建立（鼓勵共同的規範，共同的價值觀，真實性）

The "A" in RAVES: Apprenticeship
"A"在 RAVES 中代實習期(Apprenticeship)

Establish an apprenticeship context of modeling and guidance.
建立一個實習情境的楷模和指導

Four levels of novice-to-expert instruction can be employed by educators -- often more than one at a time to include a range of student capacities:
教育人員可以採用以下新手到專家的四等級指導策略--在同一個時間內時常會超過學生能力的範圍：

LEVEL 1: IMMERSION IN EXAMPLES AND OPPORTUNITIES
Attend to the big picture, Learn to recognize basic patterns
等級1：融入實例與機會中
參與一個大計畫，學習去辨別基本的類型

The teacher plunges students into multiple, engaging activities. Students learn to recognize broad patterns in the domain (*identification knowledge*). They develop gradual awareness and recognition of elements in the domain.
老師讓學生們進入了多元且有吸引力的活動。 學生學習去辨別領域的廣泛模式（辨別知識）。讓學生逐漸發展對領域內知識元素的覺知與了解。

LEVEL 2: ATTENTION TO FACTS AND SKILLS
Focus on detail and prototypical examples, Build knowledge
等級2：注意於事實與技能
聚焦於細節與典型的例子，建立知識

The teacher focuses the student's attention on the elemental concepts in the domain in order to build *elaboration knowledge.* Skills are gradually acquired through motivated, focused attention.
教師將學生的注意力集中在領域的元素概念以建構精緻的知識。可藉由引發學生動機來集中注意力而逐漸獲得所需的技能。

LEVEL 3: PRACTICE PROCEDURES
Set goals, Plan steps of problem solving, Practice skills
等級3：練習步驟
設定目標、計畫問題解決步驟、練習技能

The teacher coaches the student and allows the student to try out many skills and ideas throughout the domain to build an understanding of how these relate and how best to solve

problems in the domain (*planning knowledge*). Skills are developed through practice and exploration.

老師教導學生並允許學生在整個領域中去嘗試許多技能和想法，以了解這些關係與如何使用最佳的方式來解決領域的問題（規劃知識）。 技能是藉由實踐和探索而發展的。

LEVEL 4: INTEGRATE KNOWLEDGE AND PROCEDURES
Execute plans, Solve problems
等級4：結合知識與步驟
執行計劃，解決問題

The student finds numerous mentors and/or seeks out information to continue building concepts and skills. There is a gradual systematic integration and application of skills across many situations. The student learns how to take the steps in solving complex domain problems (*execution knowledge*).
學生找到許多指導者和/或尋找訊息來繼續構建其概念和技能。 在許多情況下會逐步系統整合和應用技能。 學生學習如何採取步驟去解決複雜的領域問題（執行知識）。

Note about expertise:
Research shows that expertise development is aided by general strategies and attitudes with which one approaches a new domain. Moral expertise development is aided by an attitude of openness towards others, an attitude of self-growth and development, and an attitude of compassion towards others. Taking these attitudes into each ethical skill allows for more rapid development of the skill.
注意事項：
研究指出，專業知識的發展需得到了一般性策略和態度的幫助，其中一種策略和態度與一個新的領域很相近。道德專業知識發展受到對他人的開放態度影響，此為自我增長和發展的態度，以及對他人的同情態度。將這些態度納入每項道德技能中才能使技能發展更加快速。

The "A" in RAVES: Apprenticeship (cont.)
"A"在 RAVES 中代表實習期(Apprenticeship) (繼續)

Establish an apprenticeship context of modeling and guidance.
建立一個實習背景的楷模和指導

Guidelines for "selecting schemas to guide instruction" (Marshall, 1995)
A method intended to resemble a longitudinal study of expert knowledge in identifying a basic set of expert schemas to guide instruction.
"選擇基模以指導教學" 指南（Marshall, 1995）
一種類似專家知識的縱貫性研究方法，用於辨別一組基本的專家基模以指導教學

1. According to Marshall, one should Define the Universe of a skill as an expert understands it. We examined philosophical, psychological, and educational literatures for the sensitivities, motivations and problem-solving skills that are considered important for a moral person to have. Some of these are rooted in simpler forms of knowledge and skills, which we included in our final developmental list.

1.根據馬歇爾(Marshall)的論點，人們應該按照專家的方式來學習一個定義廣泛的技能。我們檢視了哲學的，心理的和教育的文學在敏感性、動機與問題解決技能上，而此對於須具備道德的人來說是重要的。其中一些是植根於較簡單的知識和技能形式，我們將其納入我們的最終將發展清單。

2. Situation Description. We followed the guideline to describe the sets of situations to which expert schemas pertain. For example, we identified 'emotional expression' as a skill area (see p. 11). But what does this mean? We tried to break skills into teachable units as subskills (e.g., reading emotions in others, expressing one's own emotions) (see p. 18). Even these, however, are parsable (e.g., reading emotions in one culture or another, in one medium or another, in different sexes or ages). We spent most of our time outlining the big picture—the big list of skills and subskills.
2.情況說明
我們遵循指南來描述專家基模架構所屬的情況。例如，我們將 "情感表達" 辨識為技能領域（見第 11 頁）。但這是什麼意思？我們嘗試將技能打破將其成為可教學單位的分項技能（例如，閱讀別人的情緒，表達自己的情緒）（見第 18 頁）然而，即使這些是可解析的（例如，在一種文化或另一種文化中閱讀情緒，在一種媒介或另一種媒介中，在不同的性別或年齡中）。我們花了大部分時間勾勒大的藍圖--技能和分項技能的大列表。

3. Status Quo Appraisal. We reflected upon the schemas students have already: What prior knowledge do they have? How do they use prior knowledge and how is it organized? We aimed our skills at the middle school level with the understanding that some skills are simple and should be somewhat familiar to most children by that age whereas some skills require years of study into adulthood if not life-long practice.

3.現狀評估

我們反應了學生已經有的基模:他們有什麼先備的知識?他們如何使用先備的知識和如何組織?我們將技能定位於中學階段,理解一些簡單的技能,且對於大多數兒童來說,這種技能應該比較熟悉,而如果是終身實踐,一些技能則需要成人多年的學習才能達成。

4. Source Evaluation. We examined existing instructional materials for match up with identified features of domain. We collected ideas for teachers to use to teach each subskill. For areas untouched by existing materials, we created suggestions for academic instructional activities.

4.來源評估

我們審查了現有的教學材料以配合可辨識的領域特徵。我們收集了教師用來教學的每一分項技能。對於現有材料不受影響的地區,我們為學術教學活動提出了建議。

5. Theoretical Verification. We elaborated on the hypothetical schema structures to corroborate that they conform to schema theory by considering the four kinds of knowledge (identification, elaboration, planning, execution) and how they might be manifested in the newly identified schemas. We believe that the skills and subskills we've identified can be characterized as schemas and we present activities according to the four kinds of knowledge Marshall has outlined.

5.理論驗證

我們藉由考慮四種知識(識別,闡述,規劃,執行)以及這些知識如何在新辨別的基模中表現出來,闡述了假設的基模結構以證實它們符合基模理論。我們認為已 被辨識的技能和分項技能可以被表徵為基模,且我們根據馬歇爾(Marshall)描述的四種知識來呈現活動。

6. Practicality check. Whether or not an individual can acquire the knowledge identified is an empirical question, largely answered in the affirmative for empirically-based skills. Some skills, like "Find meaning in life" are less clearly supported by available data yet we believe that identifying adult exemplars for each of the skills and subskills is an indication of their learnability.

6.實際檢察

一個人是否可以獲得所辨別的知識是一個經驗的問題,大致的回答是基於有肯定的經驗 技能。然而有一些技能,如 "尋找生命中的意義" 明顯地能得到數據的支持就極為有限 ,但我們認為辨別成人範例中的每個技能和分項技能即是指出了他們的學習能力。

The "V" in RAVES: Virtuous Models
"V"在 RAVES 中代表道德楷模(Virtuous Models)
Examples, Guidance and Practice of Virtue: The Power of Stories
美德的例子、指導與實踐：故事的力量

Stories shape what we believe about ourselves and the world. They guide our actions. And children learn whom they can/should become from the stories we tell them. How we treat them are stories they internalize.
故事塑造了我們對自己和世界的信念。他們指導我們的行動。 孩子們從我們告訴他們的故事中學習他們能/應該成為誰。我們如何對待他們是他們內化的故事。

What is the guiding narrative for your group? What stories guide virtuous behavior? Adults can pass on the stories of the community. In doing so, it's important that adults understand that their own characters are "under construction" by the activities they pursue and by how they use their imaginations.
你們團體的指導敘述是什麼？什麼故事引導道德行為？人們可以傳遞社區的故事來了解自己的角色，是藉由他們所追求的活動，以及他們如何使用自己的想像力來"建構"自己的道德行為。

Expectations for Virtue
美德的期望

What specific virtues are emphasized in the class and school? Which are illustrated concretely and practiced? For example, in most indigenous, first-nation communities, the virtues most emphasized are generosity, self-control and respect for all life. Children are immersed in a community whereby they
   ◎ hear about the importance of the virtue
   ◎ have active, full body experiences of the virtue with others
   ◎ find pleasure from the virtuous behavior
課堂和學校強調什麼是具體的美德？哪些已被具體地說明和實踐？例如，在大多數原住民及原住民族社群中，最強調的美德是慷慨，自我控制和對一切生活的尊重。 孩子們沉浸在一個社群裡：
◎聽到美德的重要性
◎具有與他人美德的主動與全面體驗
◎從道德行為中找到樂趣

TEACHER HELPS LINK VIRTUE TO LIFE ….
教師幫助學生聯結美德生活…

1. Link classroom work to the community Students relate their work to the needs of the local community
        Students practice civic leadership (develop a vision, strengthen political voice)
        Students learn social entrepreneurship

Parents are involved in classroom activities

1.將課堂工作與社區聯繫起來
學生將工作與當地社區的需要聯繫起來
學生實踐公民領導（制定願景，加強政治聲音）
學生學習社會創業精神
家長參與課堂活動

2. Promote global awareness
Students link their work to other students around the world.
Students promote human rights, celebrate diversity, learn civil disobedience for social justice
Students learn cooperation orientation (non-violent conflict resolution)
Students learn respect for outgroups

2.促進全球意識
學生將工作與世界各地的其他學生聯繫起來。
學生促進人權，慶祝多樣性，學習公民不服從社會正義
學生學習合作導向（非暴力衝突解決）
學生學習尊重外部團體

3. Develop global citizenship skills
Students develop sociopolitical awareness of the world (systems, institutions, consequences)
Students develop ecological consciousness (conservation, preservation, respect for wildness)

3.發展全球公民技能
學生發展對世界的社會政治意識（系統，制度，後果）
學生發展生態意識（保護，保存，尊重野性）

4. Cultivate flourishing
Students learn to develop an engaged and purposeful life
Students learn to self-actualize
Students help their communities flourish

4.促進繁榮
學生學習發展一個有參與且有目的性的生活
學生學習自我實現
學生幫助他們的社區蓬勃發展

The "E" in RAVES: Ethics

E 在 RAVES 中代表道德

Teach ethical skills across the curriculum and extra-curriculum.

透過課程與課外活動教導道德技能

WHAT CAN EDUCATORS DO TO TEACH ETHICAL SKILLS? Model, emphasize, discuss the ethical skills required for moral behavior: ethical sensitivity, ethical judgment, ethical focus and ethical action. 教育人員可以怎麼做來教導道德技能？模範、強調討論道德行為所需要的道德技能：道德敏感度、道德判斷、道德關注與道德行為

ETHICAL BEHAVIOR
requires skills in these four areas
道德行為:在以下四個面向所需要的技能

ETHICAL SENSITIVITY: *NOTICE!*

Involves picking up on the cues related to
ethical decision making and behavior;
Interpreting the situation according to who is involved,
what actions could be taken, what possible reactions
and outcomes might ensue.

Exemplar: Mother Teresa

道德敏感度:注意

包含發現有關道德決策與行為的「線索」;根據誰參與其中、什麼行為可以執行、有什麼可能的反應與可能隨之發生的結果來解讀情況

範例:泰瑞莎修女

ETHICAL JUDGMENT: *THINK!*

Involves reasoning about the possible actions in the situation
and judging which action is most ethical.

Exemplar: King Solomon

道德判斷:思考

包含思考在情況中有可能的行為與判斷怎樣的行動最具道德性

範例:所羅門王

ETHICAL MOTIVATION: *AIM!*

Involves prioritizing the ethical action over other goals and needs
(either in the particular situation, or as a habit).

Exemplar: Martin Luther King, Jr.

道德動機:目的

包含將道德行為的優先次序高於其他的目標與需要(在特殊情況中或是一種習慣)

範例: 小馬丁·路德·金恩

ETHICAL ACTION: *ACT!*

Involves implementing the ethical action by knowing how to do so
and following through despite hardship.

Exemplar: Paul of Tarsus

道德行為:行動

包含如何融入道德行為，知道該如何去做並且即便遭遇困難，仍繼續下去

模範: 保羅 塔舍士

The "E" in RAVES: Ethics (cont.)
Teach ethical skills across the curriculum and extra-curriculum.
E 在 RAVES 中代表道德
透過課程與課外活動教導道德技能(繼續)
Table with List of Suggested Ethical Skills that can be Taught in Schools*
在學校中可以被教導的道德技能建議表

DIRECTIONS: Consider individual or groups of students, writing "high" or "low" skill level. Then use this in planning intervention. Subskills are listed in Appendix B and can be rated individually.
指導語:透過個人或是小組,在表單中填寫高級或是初級技能。接者用以參考如何設計教學介入。次要即能列在附件 B,也可以被分別評分。

ETHICAL SENSITIVITY	Student Skill (high/low)	ETHICAL REASONING	Student Skill (high/low)
Understand emotional expression		Understand ethical problems	
Take the perspectives of others		Using codes & identifying judgment criteria	
Connecting to others		Reasoning critically	
Responding to diversity		Reasoning ethically	
Controlling social bias		Understand consequences	
Interpret situations		Reflect on process and outcome	
Communicate well		Coping and resiliency	
ETHICAL FOCUS		**ETHICAL ACTION**	
Respecting others		Resolving conflicts and problems	
Cultivate conscience		Assert respectfully	
Help others		Taking initiative as a leader	
Being a community member		Planning to implement decisions	
Finding meaning in life		Cultivate courage	
Valuing traditions & institutions		Persevering	

Developing ethical identity & integrity		Working hard	
道德敏感度	**學生技能 高階/初階**	**道德推理**	**學生技能 高階/初階**
了解情緒表達		了解道德問題	
採納他人的觀點		使用編碼與辨別判斷標準	
與人蓮結		批判思考	
回應多元性		道德思考	
控制社會偏見		了解後果	
判斷情況		反思過程與結果	
溝通良好		處理與彈性	
道德關注		**道德行動**	
尊重他人		解決衝突與問題	
培養良知		有禮的堅持	
幫助他人		像領導者一樣主動出擊	
成為社區的一員		計畫將決策落實	
尋找生命的意義		培養勇氣	
尊重傳統與習俗		堅持到底	
發展道德認同與正直		努力工作	

* from the Minnesota Community Voices and Character Education Project (Anderson et al., 2004; Narvaez et al., 2004).
參考自明尼蘇達社區聲音與品格教育計畫(Anderson et al., 2004; Narvaez et al., 2004)

The "E" in RAVES: Ethics (cont.)
Teach ethical skills across the curriculum and extra-curriculum.

E 在 RAVES 中代表道德
透過課程與課外活動教導道德技能(繼續)
Working with Educators
與教育人員合作

The RAVES Model balances two formative components critical to its implementation: (1) top-down guidelines for implementation and (2) bottom-up fidelity to the needs of the community. The top-down portion concerns what to teach – the 28 skills that contributed to mature moral functioning, and how to teach—the novice-to-expert, apprenticeship paradigm that includes fostering deliberative understanding as well as intuition development through immersion experiences. The guidelines are built upon fundamental assumptions about the purpose of schooling--to nurture effective global citizens in the context of community. The guidelines are only half of the equation. The other half are the teachers and community members who decide how best to apply the guidelines in their particular context.

RAVE 模式需平衡形成性的要素到實際執行:(1)由上而下的教學介入指導方針 (2)由下而上反映社群的需要。第一部分包含該教些什麼?這 28 個有關如何培養與使得道德技能成熟的指標,從新手到專家,實習典範包含如何發展謹慎的了解與建立直覺觀,透過道德融入學習經驗。這些指導方針是透過學校目標的基本假設來加以建立,透過社群來培養有效能的全球公民。而指導方針只是整體計畫的一部分。第二部分有關老師及社區成員,他們決定如何最有效的在所屬的情況下使用這些指導方針。

The necessary local adaptation of the guidelines based on local needs is the "bottom-up" half or the overall framework. Each community discusses the guidelines in terms of specific community perspectives, needs, and diversity, adapting them according to its own common understandings of moral being. Universal principles about "what" and "how" to teachers are adapted for local particularities and are melded together by the community itself. Thus, optimal functioning is grounded in the specific context of the individual and his or her community. This top-down and bottom-up combination allows each community to have its mark on the set of guidelines but within certain parameters, those of optimal functioning within a pluralistic democracy and a global community.

當地使用這些指導方針的方式,是根據當地的需要,也就是由下而上的部份。每一個社群討論該社群的需要與多元性,來取決如何使用指導方針來達到普遍認同的道德行為。對老師而言通用性的方式是如何來使用這些指導方針,在當地成員討論後共同訂立決策。因此,功能性是依據所屬社群的獨特性與需求來將道德融入的方式加以調整。如此,由上而下與由下而上的方式,允許每個社群決定該社群所需要的指導方針,然而某些面向的指導方針也考量到多元民主與全球社群的道德。

Dr. Narvaez offers links to tools in Appendix A that educators and community members may find helpful in starting the local adaptation of the guidelines (i.e., starting the bottom-up process).

Dr. Narvaez 於附件 A 中提供教育人員與社群成員如何依照當地需要,而作調整的指導方針。(例如:開始一個由下而上的程序)

The "S" in RAVES: <u>Self-Authorship</u>
Teach students self-authorship and self-regulation for life tasks
S 在 RAVES 中:自主權
教導學生有關生命中任務的自主權與自我規範

Virtuous individuals must be autonomous enough to monitor their behavior and choices. Once developed, virtues must be maintained through the selection of appropriate friends, activities and environments (Aristotle, 1988).

有美德的個人必須有足夠的主動性來控管他們的行為與選擇。一旦建立美德,必須透過結交合適的朋友、活動與環境來持續地維持。(Aristotle, 1988).

Self-regulation is the final phase of skill development. Self-regulation has to do with preparing students for post-instruction by helping students build capacities for independent action, learn how to monitor their own performance, and learn to get support they need.

自我規範是技能建立的最後一個步驟。自我規範包含如何在教導學生後,讓學生建立自主行動的能力、學習如何管理他們自己的表現,並學學習如何得到他們所需的幫助。

Individuals can be coached in domain-specific self-efficacy and self-regulation (Zimmerman, Bonner, & Kovach, 2002). In fact, the perception of personal agency is formed from our self-regulatory skills and lies at the heart of the sense of self (Zimmerman, 2000). Virtuous individuals have a sense of efficacy for virtue. Barry Zimmerman (2000) laid out the following phases of self-regulation:

個人可以被訓練在特定領域的自我效能與自我規範。(Zimmerman, Bonner, & Kovach, 2002)。事實上,自我規範的技巧建立在我們如何看到自己(Zimmerman, 2000)。有美德的個人擁有美德的效能。Barry Zimmerman (2000)提出以下有關自我規範的建構期程。

PHASE I. USE FORETHOUGHT

A. Perform a task analysis of the job to be done. First, establish a hierarchy of goals (proximal and distal). As these are completed, self efficacy is promoted. Second, plan strategically by selecting the methods that are appropriate for the task and setting (all of which may change along the way).

B. Adopt self-motivational beliefs by breaking tasks into small enough pieces for successful completion, building a sense of efficacy. Anticipate outcomes and the positive consequences of reaching them. Adopt internal motivation rather than relying on external (extrinsic) motivation. Experts adopt a mastery orientation to learning (learning for its own sake) rather than a performance orientation (meeting an external goal).

第一期:深謀遠慮

A.透過一個對工作的任務分析。首先,建立目標的制度(短程與長程的)。在這些任務完成後,自我效能就被提升。接著,策略性的計畫透過方法的選擇,選擇適合目標任務與情境的(隨著執行可能隨時調整)。

B.採取自我鼓勵的信念將任務分成小的部分以提高成功完成的可能性,建立效能感。預期正面的結果來達到目標。採用內在動機而非依賴外在動機。專家使用成功的經驗來學習(學習是為了個人自己的益處)而非外在表現導向(為了達到外在的目標)

PHASE II. MONITOR PERFORMANCE

The second phase of self-regulation is to monitor performance (also known as volitional control). Engaging self-control helps one focus on the task and optimizes effort. There are several techniques that can be used: (1) Self-instruction such as verbalizing the steps as one solves a problem; (2) Using imagery, for example, to visualize success at the task; (3) Focusing one's attention by, for example, structuring the environment (e.g., turning off the television); (4) using task organizing strategies by re-organizing steps or boiling them down to essential parts.

第二期:控管表現

第二期的自我規範是控管表象(也被理解為違反規範控制)。透過自我管理來幫助個人專注在任務並且最佳化成就。有下列幾個方法可以使用: (1)自我教學,例如:說出解決問題的每一個步驟;(2)使用圖像:例如,想像

任務成功時的圖像；(3)集中個人注意力，例如:建構環境(如:關掉電視)；(4)使用任務組織管理策略，如從新規劃步驟，或是將任務劃分為幾個必需的部分。

Self observation is also part of monitoring performance. Self recording by keeping track of performance, conditions and effects can help improve performance (e.g., did I cut down on cigarettes today as planned? Why or why not?). Selective and intermittent self monitoring can improve performance. Self-experimentation is also useful in testing functioning under different conditions.

自我觀察也是控管表現的一部分。自我紀錄透過記錄表現，行為與結果來提高表現。(例如:我是否照計畫減少抽菸量?是或不是?)自我選擇與間歇性的自我控管可以提高表現。自我實驗也是在不同情況下可以提高表現的方式。

PHASE III. SELF REFLECT

The third phase of self-regulation is self-reflection. This is done by self-judgment, for example, comparing self-monitored information with a standard or goal. There are typically four approaches to self-evaluation: mastery, previous performance, collaborative (role fulfillment), and normative (which is problematic). The other factor in self-judgment is attribution of outcomes. Attribution of failure to the need to improve learning strategies is motivating. Attribution of failure to ability is de-motivating.

Self-reflection also includes self reaction. One is motivated by the self-satisfaction of meeting a goal. When one does not meet a goal as planned, it is important to use adaptive strategies (rather than defensive or blaming strategies) in order to motivate oneself for subsequent learning and performance. Self administered rewards and praise are motivating. Cheering oneself on is also critical when failure has occurred.

第三期:自我反思

第三期的自我規範是自我反思。透過自我評價，如:比較自我監控的訊息與一個標準規範或目標。主要有四個方式來進行自我評價:成功經驗、過去的經驗、合作(角色成就)和標準化的方式(但通常有問題)。其他在自我評價的因素是透過結果歸因來評估。對於失敗，歸因於學習策略的提高，能有利於學習動機；將失敗歸因於能力，則會降低學習動機。

PHASE IV. HARNESS RESOURCES

Highly self-regulating people are able to harness social and environmental resources to meet their goals. They rely on others and seek help when needed.

第四期:善用資源

高度自我規範的人能有效善用社會與環境的資源，來達成他們的目標。他們在需要幫助的時候，能仰賴他人的協助。

FOR MORAL CHARACTER & ETHICAL KNOWHOW

STUDENT SELF ASSESSMENT (SELF-MONITORING)
How Did I…?
學生自我評量(自我監控) 我該如何做…?

ETHICAL SENSITIVITY
道德敏感度

1. Compassion 熱情

Try to empathize? 試著強調?

Consider the other person's needs? 考量他人的需要?

Try to find out that person's perspective? 試著找出他人的觀點?

Focus on helping? 專注於幫助他人?

Consider my own and others' biases? 考量自己與他人的偏見?

2. Emotional Intelligence 情緒智商

Calm down? 冷靜下來

Accept the emotions in the situation? 接受情況中的情緒

Express emotions respectfully? 尊重他人的情緒表現

ETHICAL REASONING
道德推理

3. Practice Decision Making 練習決策

Follow a model of decision making? 根據典範來做決定?

Work with others to make a decision? 與他人共事來做決定?

Think about choices? 思考選擇?

Think about all the consequences, especially to others?思考所有的後果，特別是對他人而言?

4. Reason ethically 道德的思考

Consider alternative choices? 思考選擇其他替代方案?

Think about all the consequences, especially to others?思考所有的後果，特別是對他人而言?

Think optimistically? 樂觀的思考?

ETHICAL FOCUS
道德關注

5. Highlight Values 最高的美德

Consider my family values? 思考個人家族的價值觀?

Consider our classroom values?思考本班的價值觀?

Put people over things?人優先於事物?

Control media instead of letting it control me? 控制媒體而非被媒體控制?

Consider counter-consumerist values? 考量反消費者主義的價值觀?

Step back to be reverent and grateful? 退一步更為虔誠和感恩?

6. Highlight Citizenship 最高的公民權

Think about how to help our community? 思考如何幫助我的社群?

Practice our tradition? 實踐我們的傳統?

Be a good environmental steward? 成為一個環境的好管家

ETHICAL ACTION
道德行動

7. Take Action for Others 為他人行動

  Make a plan to help others? 幫助他人寫計畫?

  Practice assertiveness for others? 練習如何讓他人能提出主張?

  Take a leadership role in helping others? 以一位領導者的角色來幫助他人?

8. Practice Resiliency 練習彈性

  Practice perseverance? 練習堅持到底?

  Practice centering myself? 練習自我中心?

  Resolve conflict peacefully? 和平地解決衝突

30 Things Teachers Can Do to Enhance Students' Moral Quotients
老師為了增強學生的道德智商所能做的 **30 件事**
Here are some ideas for ethical skill development that can be carried out throughout the school day.
這裡有些在學校生活中執行的倫理技能發展

ETHICAL SENSITIVITY 道德敏感度

Noticing needs, responding with compassion and moral imagination
注意需求,以熱情回應和道德想像

1. **Foster Compassion** (highest value in all major religions; the motive behind moral courage)
   培養熱情(是宗教最高的主要價值,道德勇氣的背後動機)
   - Develop heart feelings 發展心中的感受
   - Highlight human needs 強調人類的需求
   - Take the perspectives of others 設身處地為他人著想
   - Maintain altruism focus throughout day ("How can I/we make things better?")
     在生活中貫徹利他主義(我/我們如何讓事情更好?)
   - Point out the bias of expectations (my culture, your culture)
     指出期待的偏見(我的文化和你的文化)
   - Broaden perspectives with exposure to different points of view
     透過接觸不同觀點以擴展自己的視野

2. **Build Emotional Awareness and Regulation Skills** 培養情緒覺知和規律技能
   - Accept the range of human emotion 接受人們情緒的範圍
   - Practice respectful emotional expression 練習敬重的表達情緒
   - Manage negative emotions (e.g., when angry I count to 10)管理負面情緒(如:當我生氣就數到 10)

ETHICAL REASONING 道德推理

Reasoning about the possible actions in the situation and judging which action is most ethical

在情境中推論可能的行動,並判斷何者是最具倫理的行動

3. Practice Decision Making 練習做決定

- Think out loud (teacher models moral decision making)
  放聲思考(教師示範如何做道德決定)
- Make decisions together as a class
  在課堂中共同做決定
- Practice reflecting on the decision making process
  練習反思做決定的過程

4. Reason Ethically 有倫理的推論

- Discuss and practice ethical reasoning about choices (Is this fair/just for everyone? Is this kind?)
  討論並練習和選擇有關的倫理推斷(是否對每個人公平/正義?是否厚道?)
- Highlight consequences of choices
  強調選擇的結果
- Infuse optimism, gratitude, and graciousness in reasoning
  在推論時,注入樂觀,感謝和優雅

ETHICAL FOCUS 道德關注

Identifying and prioritizing the ethical
確認和優先考慮倫理

5. Highlight Values 關注價值
- Students bring their family values into the classroom (family homework)
  學生將家中價值觀帶到課室中(家庭作業)
- Develop classroom values together 共同發展班級價值觀
- Nurture attachments to people not things (delight in one another)
  培養對人而非對事物的依附(樂於和彼此相處)
- Teach media literacy and control over media 針對媒體素養進行教學並控制媒體
- Encourage counter-consumerist values 鼓勵反消費主義的價值觀
- Develop reverence, wonder, awe and gratitude 發展尊敬,完美,敬畏和感謝

6. Highlight Citizenship 關注公民權益
- Practice community building in the classroom 練習在課室中建立團體
- Design traditions /rituals as a class 設計課室中的傳統或儀式
- Practice environmental stewardship 練習環境的保護職責

ETHICAL ACTION 道德行動
Implement ethical action by <u>knowing how</u> to do so and <u>following through</u> no matter what

提供倫理行動的執行方式,並且無論如何都得遵守

7. Take Action for Others 對他人採取行動
- Plan creatively to help others 為了幫助他人而設計創意的計畫
- Practice assertiveness for others (e.g., how to stand up to a bully)
  練習果斷的對待他人(例如:面對霸凌時如何站起來回應)
- Adopt leadership roles in helping others 以領導者的腳色來在幫助他人

8. Practice Resiliency 練習韌性
- Practice perseverance 練習堅定
- Practice centering oneself (e.g., deep breathing, focus on the Divine)
  訓練自己專注(例如:深呼吸,深度專心)
- Practice non-violent conflict resolution, including making amends
  練習非暴力的解決衝突決定,包括賠償

FOR MORAL CHARACTER & ETHICAL KNOWHOW

References

Anderson, C., Narvaez, D., Bock, T., Endicott, L., & Lies, J. (2004). *Minnesota Community Voices and Character Education: Final Report and Evaluation.* Roseville, MN: Minnesota Department of Children, Families and Learning.

Aristotle (1988). *Nicomachean Ethics* (W.D. Ross, Trans.). London: Oxford.

Battistich, V. A. (2008). The Child Development Project: Creating caring school communities. In L. Nucci & D. Narvaez (Eds.), *Handbook of moral and character education* (1st ed.). Mahwah, NJ: Erlbaum.

Dewey, J. (1938/1997). *Experience and education.* New York: Touchstone.

Dweck, C. S. (2006). *Mindset: The new psychology of success.* New York: Random House.

Elias, M. J., Parker, S. J., Kash, V. M., Weissberg, R. P., & Utne O'Brien, M. (2008). Social and Emotional Learning, Moral Education, and Character Education: A Comparative Analysis and a View Toward Convergence. In L. Nucci & D. Narvaez (Eds.), *Handbook of Moral and Character Education.* Mahwah, NJ: Erlbaum.

Hogarth, R. M. (2001). *Educating intuition.* Chicago: University of Chicago Press.

Lave, J. (1988). *Cognition in Practice.* New York, NY: Cambridge University Press.

Lerner, R. M., Bornstein, M. H., & Smith C. (2003). Child well-being: From elements to integrations. In M. H. Bornstein, L. Davidson, C. M. Keyes, K. Moore, & The Center for Child Well-Being. *Well-being: Positive development across the life course* (pp. 501– 523). Mahwah, NJ: Lawrence Erlbaum Associates.

Marshall, S. P. (1995). *Schemas in problem solving.* Cambridge: Cambridge University Press.

Narvaez, D. (2006). Integrative Ethical Education. In M. Killen & J. Smetana (Eds.), *Handbook of Moral Development* (pp. 703-733). Mahwah, NJ: Erlbaum.

Narvaez, D. (2007). How cognitive and neurobiological sciences inform values education for creatures like us. In D. Aspin & J. Chapman (Eds.), V*alues Education and Lifelong Learning: Philosophy, Policy, Practices* (pp. 127-159). Springer Press International.

Narvaez, D. (2008). Triune ethics: The neurobiological roots of our multiple moralities. *New Ideas in Psychology, 26*, 95-119.

Narvaez, D. (2010). Building a sustaining classroom climate for purposeful ethical citizenship. In T. Lovat and R. Toomey (Eds.), *International Research Handbook of Values Education and Student Wellbeing* (pp. 659-674) New York: Springer Publishing Co.

Narvaez, D. (2011). Neurobiology, moral education and moral self-authorship. In. D. de Ruyter & S. Miedema (Eds.), *Moral education and development: A lifetime commitment* (pp. 31-44). Rotterdam*:* Sense Publishers.

Narvaez, D. (2014). *Neurobiology and the Development of Human Morality: Evolution, Culture and Wisdom.* New York, NY: W.W. Norton.

Narvaez, D. (2015). The co-construction of virtue: Epigenetics, neurobiology and development. In N. E. Snow (Ed.), *Cultivating Virtue* (pp. 251-277). New York, NY: Oxford University Press.

Narvaez, D., & Bock, T. (2014). Developing expertise and moral personalities. In L. Nucci & D. Narvaez (Eds.), *Handbook of Moral and Character Education* (2nd ed.) (pp. 140-158). New York, NY: Routledge.

Narvaez, D., Bock, T., Endicott, L., & Lies, J. (2004). Minnesota's Community Voices and Character Education Project. J*ournal of Research in Character Education, 2,* 89-112.

Nucci, L., Narvaez, D., & Krettenauer, T. (Eds.) (2014). *Handbook of Moral and Character Education* (2nd Ed.). New York, NY: Routledge.

Piaget, J. (1932/1965). *The moral judgment of the child* (M. Gabain, Trans.). New York: Free Press.

Power, C., & Higgins–D'Alessandro, A. (2008). The Just Community Approach to Moral Education and the Moral Atmosphere of the School. In L. Nucci & D. Narvaez (Eds.), *Handbook of Moral and Character Education.* Mahwah, NJ: Erlbaum.

Rogers, Carl. (1969/1983). *Freedom to Learn: A View of What Education Might Become.* (1st ed.) Columbus, Ohio: Charles Merill.

Zimmerman, B. J. (1998). Academic studying and the development of personal skill: A self-regulatory perspective. *Educational Psychologist, 33*, 73-86.

Zimmerman, B. J. (2000). Attaining self-regulation: A social cognitive perspective. In M. Boekaerts, P. R. Pintrich, & M. Zeidner (Eds.), *Handbook of self-regulation* (pp. 13-39). San Diego: Academic Press.

Zimmerman, B. J., Bonner, S., & Kovach, R. (2002). *Developing self-regulated learners.* Washington, D.C.: American Psychological Association.

APPENDIX A: Additional Tools for Educators
附件 A：給教育工作者的附加工具

Assessment tools for teachers can be downloaded from:
給教育者的評量工具可從下方網址下載:

http://www3.nd.edu/~dnarvaez/Scales.htm
or http://cee.nd.edu

For example:
例如:

Checklist for an Achieving an Ethical Classroom (CEAC): This is a good place to start with teachers. It is a self-assessment that indicates the parameters of the ethical, achieving classroom but also can demonstrate how much they are doing already.
倫理實現教室檢核表(CEAC):對於教師而言這是一個很好的出發點。這個自我評估工具能指出學生在課室中實現倫理的情形，也能證明在課堂中已經做了多少。

Teacher Ethical Self-Efficacy Measure (TESEM): This may be a good measure for pre-post testing teacher efficacy for moral education. It is still under testing. Let Dr. Narvaez know if you would like to test it with your group.
教師倫理自我效能測量（**TESEM**）:這是一個能對教師的實施道德教育之自我效能進行前後測評量的好工具，此工具仍在測試中，如果您計畫在您的團體施測，請通知 Narvaez 博士。

Appendix B: Four Processes, Suggested Skills and Subskills
附錄 B: 四個過程，指出主要技能和次要技能

ETHICAL SENSITIVITY
道德敏感度

ES-1: Understand Emotional
Expression
ES-1:理解情緒表達
Identify and express emotions
辨認並表達情緒
Finetune your emotions/sources of info
調適你的情緒或資訊來源
Manage anger and aggression
管理憤怒和攻擊的行為

ES-2: Take the Perspectives of Others
ES-2:採取他人的觀點
Take an alternative perspective
採取對立的觀點
Take a cultural perspective
採取文化的觀點
Take a justice perspective
採取正義的觀點

ES-3: Connecting to Others
ES-3:與他人聯結
Relate to others
和他人產生關聯
Show Care
表現對他人的關心
Be a Friend
成為他人的朋友

ES-4: Responding to diversity
ES-4: 對歧異的回應
Work with group and individual
differences
能與團體和個人共事
Perceive diversity
覺察到差異性

Become multicultural
成為多元文化的人

ES-5: Controlling Social Bias
ES-5:控制社會偏誤
Diagnose bias
診斷偏誤
Overcome bias/Catch stereotyping &
overcome automatic responses
克服偏誤/察覺刻板印象和克服本能反
應
Nurture Tolerance
培養寬容心

ES-6: Interpreting situations
ES-6: 詮釋情境
Determine what is happening
決定所發生的事
Perceive morality
對道德的覺知
Respond creatively (Use your imagination,
make connections)
有創意的回應(利用你的想像產生聯結)

ES-7: Communicate Well
ES-7:良好的溝通
Speaking and listening
說話和聆聽
Communicate non-verbally and
alternatively
非語言和交替的溝通方式
Monitor communication
監控溝通

ETHICAL JUDGMENT
道德判斷

EJ-1: Understanding Ethical Problems
EJ-1:理解倫理問題
Gathering information
收集資訊
Categorizing problems
將問題分類
Analyzing ethical problems
分析道德問題

EJ-2: Using Codes and Identifying Judgment Criteria
EJ-2:利用準則做辨識和判斷
Characterizing codes
準則的特徵
Discerning code application
辨別準則的應用
Judging code validity
有效度的判斷準則

EJ-3: Reasoning generally
EJ-3:普遍的推論
Use sound reasoning/Avoid reasoning pitfalls
使用合理的推理/避免推理有陷阱
Make scientific method intuitive/Get feedback
用直觀的科學方法/得到回饋
Monitoring reasoning
監控推論

EJ-4: Reasoning ethically
EJ-4:有倫理的推論
Judging perspectives
判斷觀點
Reason about standards and ideals
推論關於標準和理想
Reason about actions & outcomes
推論關於行動和結果

EJ-5: Understand consequences
EJ-5:了解結果
Choose your environments
選擇你的環境
Predicting consequences
預測結果
Responding to consequences
對結果的回應

EJ-6: Reflect on the Process and Outcome
EJ-6:對於過程和結果的反思
Reasoning about means and ends
推論意義和結果
Making right choices
做出正確的選擇
Re-designing the process
重新設計過程

EJ-7: Coping
EJ-7:處理問題
Apply positive reasoning
應用正向推論
Managing disappointment & failure
管理失望和失敗的情緒
Developing resilience
發展復原力

ETHICAL FOCUS 道德關注

EM-1: Respecting Others
EM-1: 尊重他人
Be civil and courteous/Act thoughtfully
表現公民和禮貌素養/體貼的行為
Be non-violent
無暴力
Show reverence
表現尊敬

EM-2: Cultivate Conscience
EM-2: 培養良知
Self command
自我要求
Manage influence & power
管理影響和權力
Be honorable

表現出榮譽感

EM-3: Act Responsibly
EM-3: 表現負責任
Meet obligations
 履行義務
Be a good steward
做一個好的管家
Be a global citizen
成為一個全球公民

EM-4: Be A Community Member
EM-4: 成為團體的一員
Cooperate 合作
Share resources 分享資源
Cultivate wisdom 培養智慧

EM-5: Finding Meaning in Life
EM-5: 找尋生命的意義
Center youself
自我中心
Cultivate commitment
培養承諾
Cultivate wonder
培養好奇心

EM-6: Valuing Traditions and Institutions
EM-6: 評價傳統和慣例
Identify and value traditions
辨別和評價傳統
Understand social structures
了解社會結構
Practice democracy
練習民主

EM-7: Develop Ethical Identity & Integrity
EM-7: 發展倫理一致性和正直
Choose good values
選擇好的價值
Build your Identity
建立個體的一致性
Reach for Your Potential
達成你的潛能

ETHICAL ACTION (Striving, Perseverance, Implementation)
道德行動(努力、堅定、執行)

EA-1: Resolving Conflicts and Problems
EA-1:解決衝突和問題
Solve interpersonal problems
解決人際問題
Negotiate
協調
Make amends
做出修正

EA-2: Assert Respectfully
EA-2: 尊重的主張
Attend to human needs
關注人們的需求
Build assertiveness skills
建立果斷的技能
Use rhetoric respectfully
使用尊重修辭

EA-3: Taking Initiative as a Leader
EA-3: 採取成為領袖的初步行動
Be a leader
成為一個領袖
Take initiative for and with others
和他人一起的初步行動
Mentor other
指導他人

EA-4: Implementing Decisions
EA-4: 執行選擇

Thinking strategically
策略性的思考
Implement successfully
成功的執行
Determine resource use
決定使用的來源

EA-5: Cultivate Courage
EA-5: 培養勇氣
Manage fear
管理害怕
Stand up under pressure
承擔壓力
Managing change and uncertainty
管理好改變和不確定性

EA-6: Persevering
EA-6: 堅定
Be steadfast
成為堅定的人
Overcome obstacles
克服障礙
Build competence
建立能力

EA-7: Work Hard
EA-7: 努力工作
Set reachable goals
設定可達成的目標
Manage time
時間管理
Take charge of your life
掌握自己生活