

Running Head: CHARACTER EDUCATION

The Importance of Values in Schools: Implementing Character Education

Jovan Kristo

Winona State University-Rochester Center

Table of Contents

Abstract.....3

Introduction.....4

Presenting Problem.....5

Moral Education.....8

Character Education.....11

Conclusion.....21

References.....22

Abstract

The youth of today have a lot of problems that they have to face and many of them do not have the skills to overcome the obstacles. It is evident that these youth need support in developing better values and morals. Schools have the ability to stand up and take on these problems with their students. With the solid foundation that moral education has built, character education has emerged with the ability to assist students in developing strong values and morals. The purpose of this article is to analyze the importance of implementing character education programs into schools, and what needs to be done to make those programs more effective.

The Importance of Values in Schools: Implementing Character Education

Introduction

Everyone can probably agree that kids these days have more things to worry about, distract them, and get them into trouble than any other past generation of kids have ever had. There are a lot of statistics and first hand account reports that back that statement up, and will be detailed later in the discussion of the problems youth face. With all of these issues going on in the lives of youth, there is a need for someone to step forward and do something. Many people expect that parents, extended family, and friends should be able to recognize these issues in youth and take it upon themselves to do something about it. However, there will be many instances where the people, who are most involved in a youth's life, may not know how to help or maybe too preoccupied with their own lives to notice that a particular youth is falling through the cracks. Churches and their youth groups are also pointed to, when people ask who should be stepping forward. Now these would be wonderful groups to step in and support a youth dealing with these tough challenges. Unfortunately, a high majority of youth refuse to utilize or are not aware of services that various churches and their youth groups provide. So, with parents, extended families, friends, and churches not able to provide support to a large number of youth, schools could step in and confront the issue head on. All youth are required by law to attend schools as students until they are between 16-18 years old, depending on what state they live in. So schools could step in and address the lack of morals and values with their students because they have access to working with all of the students. Things like moral education have been around for a while and have been attempting to address the problem (Brimi, 2009). Now with the foundation set from moral education, character education has emerged to help students take on

the problems that they face. Please note that for the purpose of this paper, the terms values, morals, and virtues will be used interchangeably due to the fact that they can be closely defined.

Presenting problem

It is widely known that today's youth have to face more challenges and issues than any other past generations of youth. The statistics floating around these days are nothing short of disturbing. According to the Children's Defense Fund, it was estimated in 2003 that every day three children are killed by abuse or neglect, five children or teens commit suicide, eight children or teens are killed by firearms, 183 children are arrested for violent crimes, 381 children are arrested for drug abuse, 2,104 babies are born into poverty, 2,402 children are abused or neglected, 2,811 high school students drop out, 3,697 babies are born to unmarried mothers, and 4,261 children are arrested (Williams, 2003).

In 2002, the Report Card on the Ethics of American Youth conducted a sample study of over 12,000 high school students from all over the United States. The results showed that 74% of the students admitted to having cheated on an exam in the past year, 38% of the students admitted that in the last year they had stolen something from a store, and 43% of the students thought that one had to lie to get ahead in life. However, when asked if students believed whether or not they thought it was important for people to be trustworthy, 95% reported that it was important (Britzman, 2005). This raises the question of whether these students even know what trustworthy or honesty really means. Maybe, they just believe that other people should be trustworthy, but they do not have to be.

In 1988, the Rhode Island Rape Crisis Center (as cited by Lickona, 1991) conducted a study using a sample of 1,700 sixth through ninth graders. The students were asked to answer a question that dealt with acceptability of a man forcing a woman to have sex with him if he had spent money on her. It was reported that 24% of the boys and 16% of the girls that were surveyed believed that it was acceptable. Then they were asked a question that dealt with the acceptability of a man forcing a woman to have sex with him if they had been dating for longer than six months. Surprisingly, 65% of the boys and 47% of the girls thought that this would have been acceptable. This study showed that a large number of students do not even know that rape is wrong (Lickona, 1991).

When asked about having any moral concerns about her students, Cali, a school counselor in North Carolina, reported some disturbing experiences with students that she had been apart of. In one instance, a second grade teacher at her school informed her that one of the second grade students in her class had started a sex club and that in order to join it was required that you participate in a sexually oriented activity. In another instance, Cali was approached by a kindergarten teacher, who had a student in his class, who was talking about killing his dog and chopping it up with a machete (Cali, 1997).

Cook (2006) found that nearly one in three girls and one in four boys reported being highly stressed. Suicide is the third-leading cause of death for people between the ages of fifteen to twenty-four and the sixth leading cause of death for five to fourteen year olds. Among students nationwide, 5.4% had not gone to school on one or more days in the last month because they felt unsafe. Between 15 and 25 % of students are bullied with moderate frequency. Lastly, he

reported that more than half of sixth graders report peer pressure to drink beer, wine, or liquor and that one of every three sixth graders say they feel pressured to use marijuana (Cook, 2006).

Something needs to be done to assist our youth in learning how to handle and avoid all of these issues. There needs to be some kind of intervention that can help prevent future youth from becoming a sad statistic that a study releases. It seems very logical that teaching and developing morals and values in youth could assist in decreasing all of the problems that were listed previously. If youth are never taught morals, if they never get a good grasp of what good values really are, then it seems very plausible that they will not be capable of dealing with and avoiding the types of issues at hand. Or they may need assistance in learning how to resist giving into temptations even when they know they are doing something they should be staying away from.

I have first hand experience working with youth who lack morals and values. Through my experience as a youth counselor at a residential group home, I have worked with a lot of youth who are in and out of juvenile detention centers for various reasons such as drug and alcohol addiction/abuse, violent behavior, terroristic threats, sexual perpetrating, school truancy, theft, and serious family relation issues. I am shocked by how many youth I have worked with that do not appear to understand basic values like respect. They live their lives demanding respect from adults and peers and yet they do not even know how to show respect to others. Their version of conflict resolution is to get aggressive. They solve things by getting physically aggressive and using physical force to get their way. Or they get passive aggressive by ignoring rules, holding grudges, and failing to accomplish requested tasks in order to feel like they have control over their lives. The most frustrating thing for me when working with these youth is that they are all just normal, likable kids who just never seemed to learn how to properly behave. They do not

view the world in the same way. They do not have a healthy value system. They come from broken homes and have parents, who lack the essential parenting skills. Many of these parents probably spent time in residential and detention centers just like their children are, because they never learned values from their parents. It just becomes very apparent that if youth, with whom I work with, were taught morals and were given the opportunity to build an acceptable value system, then they would have a lot easier time behaving the way society would want and expect them to behave.

Moral education

In the United States, there is a history of schools incorporating moral education into their school system (Brimi, 2009). When the settlers of America's first colonies established their schools their educators were mostly concerned with training their students to act morally and within their religious expectations. As the United States began to be established, the policy makers were most concerned with students learning to act appropriately, even if they did not internalize the value system themselves. Through the 1800's, the actual teaching of religious doctrine gradually faded out of schools until the 1870's. At this point in time, taxes became schools primary financial support and new laws in line with the separation of church and state completely took the bible out of the classroom (Brimi, 2009).

Then in the mid twentieth century, psychology made some contributions to the field of moral education in a new way. Theories of cognitive and moral development emerged to help assist schools in understanding how their students develop, and consequently, how to better teach to assist in the students' development. Piaget developed a theory about cognitive development that progresses in four stages (Papalia, Olds, & Feldman, 2007). The last three stages theorize

about the stages that school age children would develop through. He proposed that by the time children begin school they are in the preoperational stage (ages 2-7) of their cognitive development where the main emphasis is the mastery of motor development skills. As they move through elementary school, they move into the concrete operations stage (ages 7-12) where they begin to think logically and concretely about situations. As students move from the preoperational stage to the concrete stage they are able to move from being egocentric all the time, to the ability to be sociocentric at times. This means that they can now see things from other peoples' point of view instead of only seeing things from their own perspective. Then around the time students move onto the middle school grades they move into the formal operation stage (age 12 and older) where they develop the ability to think abstractly (Pearson & Nicholson, 2000). Then Kohlberg took Piaget's cognitive development theory a step further by theorizing about moral development and reasoning. Kohlberg's theory of moral reasoning consists of six stages, which are divided into three different levels. Students will enter elementary school at the first level, which is called preconventional morality and it begins with stage one which deals with obedience and punishment. In this stage students will obey rules in order to avoid punishment. The second stage of preconventional morality deals with self-interest. Students will conform to rules in order to get something they want. The second level of Kohlberg's moral reasoning is conventional morality. Students usually achieve this developmental level around the time they are entering middle school. This level begins with stage three, where students obey rules because they want to please others. They worry about what people think of them and they want to be seen as a "good boy or girl". The fourth stage of the moral reasoning theory is when students become concerned about showing respect to higher authority and maintaining social order. By the time students reach the third and final level, they

will usually be in high school; however, there are some students who do not reach this level until college, or not at all. This level begins with stage five where students follow rules and conform in relation to what is good for the welfare of society. At this point, they are able to recognize that there are instances where human needs and the law conflict. In the final stage of Kohlberg's theory, students act upon what they think is the right thing to do, regardless of rules or opinions of others (Papalia, Olds, & Feldman, 2007).

Piaget and Kohlberg's theories really led the way for moral education to begin to establish itself theoretically. Later, there were several other theories that emerged to make contributions to moral education. Havighurst's social development theory stated that most children develop a sense of right and wrong in early childhood before they even reach structured schools. Also, his theory talked about how in middle childhood, students learn to get along with their classmates and develop a conscience and attitudes about friendship groups (Pearson & Nicholson, 2000). Loevinger developed an ego development theory that proposed that students develop from a self-protective stage where they follow the rules, into a conformist stage where they learn to appreciate niceness, helpfulness, and cooperation from others (Pearson & Nicholson, 2000). Gilligan's theory of moral reasoning focused more on relationships and care. According to her theory, in regards to moral decision making, emotional factors such as emphasizing with others and caring and compassion for other should be taken into account (Schuitema, Dam, & Vaeuglers, 2008). Then in the 1980s, moral education took more of a behaviorist approach with many new social programs (Brimi, 2009). The most famous of those was the war on drugs campaign "Just Say No". Students began to get messages that were to do as they were told, such as resist drugs, abstain from sex, or conform to whatever other behavior chosen as appropriate. In these campaigns, behavior was shown to be right or wrong. This

contradicted Kohlberg's theory where students were to engage in their own moral reasoning (Brimi, 2009).

Character education

In attempting to teach today's youth to have solid morals and values, and to turn the lives around of those who have already begun to go down the wrong path, character education could be the answer. Lickona (1993) describes character education as a program that strives to encompass the following:

The cognitive, affective, and behavioral aspects of morality. Good character consists of knowing the good, desiring the good, and doing the good. Schools must help children understand the core values, adapt or commit to them and then act upon them in their own lives. (p.9)

Many are unaware that the idea of character education in schools is not a new one. In the early part of the nineteenth century, teaching morals in school was an accepted part of most public school curricula in the United States. A popular teaching tool back then was a series of stories called the *McGuffey Reader* that told tales of heroism and virtue. These stories also included the values of the country's early patriots such as George Washington (Lickona, 1991). Schools were able to use these stories to start discussions with their students about how to act in a way that reflects their virtues. However, character education never really got the chance to fully evolve and establish itself. This was due to the ideas of new theorists, such as Darwin and Einstein, who broke on to the scene and changed the way people thought. According to Darwinism, biological life developed through evolution. With this theory, people began to see

morality as an evolving force that was not fixed or certain so it was seen as really difficult to teach. Then many schools took Einstein's theory of relativity and applied it to the teaching of values. They began to believe that right and wrong are relative to each individual's point of view, so teaching one view of values was not acceptable. Then with the launch of Sputnik, the United States refocused their school curriculum to focus more intensely on mathematics and science. At this point, any traces of the beginnings of character education were lost and moral education began to fade away (Lickona, 1991).

However, since the 1990s character education has begun to work its way back in to school curriculums. These programs are working hard to push students to experience personal growth as they integrate academic knowledge from core classes with emotional knowledge from character education programs (Stone & Dyal, 1997). Also, character education programs can be effective in helping students learn to make their own good decisions without having to be told what to do. Many programs focus the teaching of valued traits in three different areas, which are self, others, and the students' community. It can be helpful for schools to focus different traits into each one of these three areas. Traits such as responsibility, self-discipline, courage, and self-respect are all great value traits to focus the student on themselves and their own self-regulation. To teach traits to students that promotes healthy relations with others, schools could focus on kindness, honesty, respect, and empathy. And when it is desired to teach students how to relate to their personal community, traits like fairness, civic virtue, and justice could be very useful (Pearson & Nicholson, 2000).

Character education has caught on and has been growing so much that in 1992, the Josephson Institute of Ethics hosted a weekend long meeting consisting of the nation's top

character education developers and the result was the *Aspen Declaration* as well as the birth of the Character Counts Coalition. The *Aspen Declaration* is document about character development and eight principles emphasizing the importance of character education in schools (Josephson, 2001). Also, through this document, the six most important values defining character were organized into what is now called the Six Pillars of Character. These six core values include trustworthiness, respect, responsibility, fairness, caring, and citizenship; when put together, the Six Pillars of Character are T.R.R.F.C.C. which is meant to be an acronym for terrific. The Character Counts Coalition is an organization that was created to help implement the principles of the *Aspen Declaration*. The coalition consists of 27 national organizations which include the Character Education Partnership, Boy Scouts of America, National 4H Clubs, Girl Scouts of America, National Education Association, YMCA of the USA, Big Brothers and Sisters of America and many more. There are numerous benefits for school leaders who become members of the Coalition. The benefits range from discounts on training and education materials to monthly newsletters reporting the new and most effective techniques in character education. The Coalition even offers free consultation and program evaluations to members of their organization (Josephson, 2001).

As great as character education sounds there is some controversy surrounding it. Critics who are not very familiar with character education want to keep it out of schools because they believe that the program is trying to instill specific religions back into schools. This is definitely not the case. These programs are teaching and developing values that are universal for all religions and are not attached to religious beliefs. However, character education does value spirituality and does not shy away from talking about it. The important thing is that school professionals should know to have discussions about religion that are descriptive, non-confessional, and conducted in

an environment free of influence. Also, discussions about religions are a good opportunity to point out the necessity and significance of tolerance, respect, and mutual understanding in a world of diversity (Wolf, 2004). Another criticism is whether character education programs are actually effective in what they are setting out to do. There have been several studies on the effectiveness of these programs and the results have been varied. One study that evaluated several different programs found that there were significant correlations between the instruction of character education curriculums and a decline in discipline problems as well as an increase in academic performance (Richardson, Tolson, Huang, & Lee, 2009). However, Viadero (2007) looked at 41 programs and he found that only nine of them had a positive rating. The rest of the programs were found to have either 'mixed' success or 'no discernible effects'. None of the programs in this study were found to have negative effects. These studies show that there is potential for character education to achieve what it has set out to accomplish. However, there does need to be more studies conducted to evaluate what makes a character education program effective. Neither of the previous studies mentioned what the 'effective' programs were doing right, and what the programs with mixed success or no discernable results needed to improve on. There seems to still be a need for more studies to evaluate character education programs and to report their results in more detail, in order to allow these programs to be aware of their weaknesses and improve on them.

In order to assist in improving character education programs, Lickona (2003) expanded and redefined the 'Six Pillars of Character' into what he referred to as the ten essential virtues. The first virtue is wisdom. This is the ability to make logical decisions that are good for both ourselves and others. It allows us to know when to act, how to act, and how to balance different virtues when they do not agree. The second virtue is justice, which means to respect the rights of

other people. In schools, this can easily be described with an emphasis on The Golden Rule, treat others the way you want to be treated. The third virtue is fortitude, which is the ability to do the right thing when that is not the easiest thing to do. Having fortitude could make all the difference for the teen agers who turn to suicide when they do not know how else to deal with their overwhelming emotions. The fourth virtue is self-control which is the ability to handle ourselves and not give into overbearing feelings or temptations. The fifth virtue is love, which in this context refers to the willingness to sacrifice for the good of others. This can be seen in many forms such as empathy, compassion, kindness, generosity, service, loyalty, patriotism, and forgiveness. The sixth virtue is having a positive attitude. Having a negative attitude is a burden on the people around you and roadblock for yourself. If someone has a positive attitude then they are increasing their chance of success and are more valuable to others. Plain old hard work is the seventh virtue. When it comes down to it, anyone who has ever accomplished anything major in their life had to have put forth at least some hard work to get there. Hard work can be seen through taking initiative, being diligent, setting goals, and being resourceful. The eighth essential virtue is integrity which is how people act when no one is looking. It involves following moral principles, being truthful, and standing up for what you believe. Gratitude is the ninth virtue and it entails being thankful for what you already have. In today's world it is very easy to be envious of the possessions and privileges that those around us possess. Having gratitude is the ability to look past that, and be happy with everything that you are blessed to have in your life. The tenth and final virtue is humility which gives us the ability to see our own imperfections and strive to become better than ourselves. These ten essential virtues represent what character education stands for and what it was established to pass on to its students (Lickona, 2003).

Burrett and Rusnak (1993) also made an effort to improve the implementation of character education programs by proposing six key principles as a guide. The first principle is that character education should be a part of every subject, not just another separate class that is taught. Teachers are encouraged to find ways to implement character education topics right into their daily lesson plans. For example, in literature class students could be prompted to discuss the value of justice in the decisions of a central character from a piece of literature. Or in math class students could learn how to construct graphs by using data about recycling. Then after their math lesson is over, the importance of conserving our environment would be a good way to conclude the class period. This really provides teachers a lot of freedom to be creative and have fun while including important values in their lessons (Burrett & Rusnak, 1993). Teachers and curriculum writers could also support character education through:

- Reviewing instructional materials for themes relating to personal development and referencing such materials to specific learning objectives
- Reviewing national, state, and local documents for statements of goals relating to personal and social/cultural development
- Constructing a chart of ideas or concepts in various subjects that are focused on character themes
- Selecting methods and activities that involve students in the process of reflection about moral/ethical issues
- Teaching lessons that integrate character education with the content being taught

- Evaluating students learning for evidence of understanding of and personal growth in matters of character

(Burrett & Rusnak, 1993, pg. 20)

The second key principle is that the school and community are vital partners in the character development of youth. Decades ago, our local communities were different than they are today. They were tight-knit and friendly, everybody knew everybody, and relatives were living just around the corner. Today, things are moving a lot faster, people are busier, and families are traveling far distances for a variety of different things. The sense of community that was once strong and involved in students' lives is no longer as relevant. The lesson here is that schools need to ensure that they involve the local community in their efforts to educate well rounded students. This can be done by encouraging parents to be involved with their children's school by being apart of the PTA (parent-teacher association) board, volunteering to chaperone field trips, and keeping them aware of what is going on in the life of their child at school. Also, it is important for schools to encourage community involvement by doing things such as inviting community members to support school causes and to come speak to classes about community organizations or jobs (Burrett & Rusnak, 1993).

The third principle of a strong, integrated program is to provide a positive classroom environment that supports character education. The first part of this principle is making sure that the classroom's positive environment is the number one priority. This can be assisted by several things such as promoting team building through small group work, using social learning skills like cooperative learning, and interacting with students in a way that allows them to be comfortable expressing their opinions (Burrett & Rusnak, 1993).

The fourth principle states that empowered teachers are in the best position to achieve character goals. It is imperative that schools have teachers who have a good attitude and are committed to implementing a character education curriculum. Burrett and Rusnak (1993) propose that teachers can empower themselves in the 'character' field by being active in professional organizations, reading professional journals, developing their own professional growth plan, working closely with school leaders and parents to implement the character curriculums, and inviting parents to become aware and participate in what their children are doing in school (Burrett & Rusnak, 1993).

Character education being encouraged through administrative policy and practice is the fifth key principle in implementing character education in schools. It is important that, as the leader of the school, the administrator standup and not only support the implementation of character curriculums, but also be a role model in enacting the virtues that character education stands for. The administrator could include character education into their school and district objectives. They could also be involved in community programs that support and emphasize character education ideas (Burrett & Rusnak, 1993).

The last key principle is that character education is action education. This means that curriculums should involve students in discussion, reflection, and action of worthy values and morals. This could include such strategies as exposing students to value issues through role plays, encouraging students to take opposite points of view in discussions, allowing students to be creative with the planning and organizing of their projects, and making the students' projects available for all in the school and community to see (Burrett & Rusnak, 1993).

As pointed out by Burrett and Rusnak (1993), it is important to the success of character education for teachers and administrators to be fully committed to implementing this program into their schools. What is not addressed is how valuable a school counselor could be to this process. The school counselor is a leader in the school and could be the driving force behind the entire program. They would have the ability to oversee and lead the school staff to ensure a strong program. This would take pressure and time off of the administrator's plate as well as better support and empower the teachers and staff who are implementing the program and curriculums into the classrooms. School counselors would also make great leaders in character education because of their background and training. Licensed school counselors are master's level professionals who should already be versed in theories and techniques from the moral education movement that character education has built itself on. According to the American School Counseling Association (ASCA) (as cited in Williams, 2003) school counselors should be developing competencies for all students in three essential areas: academic achievement, personal and social development, and career planning. With academic achievement school counselors work with students to accomplish various things like setting and reaching academic goals, developing a positive attitude toward learning, improving test-taking skills, and discovering and utilizing academic strengths. In the area of personal and social development, school counselors are looking to assist students in increasing self-knowledge, improving responsibility, learning to make effective decisions, learning to improve responsibility, develop relationship skills, learn healthy choices, and how to resolve conflicts. With career planning, school counselors want to work with students with things like learning career decision-making skills, exploring careers through job shadowing experiences, and learning the career planning

process. The use of character education could assist with the achieving all of these competencies that school counselor must strive for (Williams, 2003).

Another key role that the school counselor could play in assistance to implementing character education into their school is to be the bridge between the school and parents. As mentioned before, the cooperation of parents is very important to the success of a character education program. That is because a student's home needs to be a positive environment that promotes the same values that the school is working on developing in that student. If parents get a hold of the right materials and resources, then they have a chance to provide that value supporting environment. One resource that may be beneficial for parents to read through is a book written by Unell and Wyckoff (1995). In this book, the authors analyze important virtues that are all in line with the teachings of character education. Each virtue is first defined and explained to emphasize its importance. Then detail what strategies parents can use to teach these virtues in their homes. That includes the right time to attempt to teach the child, what tools to use, and how to approach it. Another good book was written by Josephson, Peter, and Dowd (2001). These authors were all involved with the Character Counts Coalition, which was mentioned earlier, so their book is based on the Six Pillars of Character. In addition to outlining the six virtues that make the 'Six Pillars', the authors also support parents by explaining helpful things such as how to encourage the development of character through praise, how to teach self-control to teens, how to prevent problems before they occur, and how to help teens correct their own behavior after problems have occurred. A third resource that would be beneficial for parents is a book written by Gauld and Gauld (2002). The authors show parents how to set their priorities straight and how to pick their battles with their children. They discuss priorities such as the importance of valuing truth over general harmony, a good attitude over aptitude, and strong principles over

strict rules. They also discuss important points like valuing both success and failures, allowing obstacles to become opportunities, and setting high expectations and then letting go of the outcomes.

Conclusion

As shown in the statistics and through this author's personal experience, there is a need for youth to receive more support. It seems that the youth do not have the correct values or morals to be able to combat the issues they experience. Moral education has been around for a long time and it has set a good foundation for character education to come in and continue to support students. Many character education programs have not been able to prove that their teachings are effective with students. There has been effort to improve character education programs in order to make them more effective in educating students in the importance of good character such as Lickona (2003) with his ten essential virtues, and Burrett and Rusnak(1993) with their proposed six key principles for an integrated character education program, to name a couple. However, there needs to be more detailed studies to evaluate programs in order to better identify what programs need to include to be effective, and what is not working. Through the support of parents, the community and the dedication of all school staff, it is this author's belief that character education has the capability to really make a difference in the lives of students by helping them develop a strong value system and teach them the skills to interact and survive in their society.

References

- Brimi, H. (2009). Academic instructors or moral guides? Moral education in America and the teacher's dilemma. *Clearing House*, 82, 125-130.
- Britzman, M.J. (2005). Improving the moral landscape via character education: An opportunity for school counselor leadership. *Professional School Counseling*, 8, 293-295.
- Burrett, K., & Rusnak, T. (1993). *Integrated Character Education*. Indiana: Phi Delta Kappa Educational Foundation.
- Cali, C. (1997). Creatures of character: Winning with character education. *Professional School Counseling*, 1, 19.
- Cook, J. (2006). *School Counselors' Role Expands to Address Challenge of Today's Students*. Retrieved March 24, 2009 from www.schoolcounselor.org
- Gauld, L., & Gauld, M. (2002). *The Biggest Job We'll Ever Have*. New York: Scribner.
- Josephson, M. (2001). *The case for character counts!* Retrieved November 5, 2007 from <http://www.charactercounts.org/howto/teaching-tools.htm>
- Josephson, M., Peter, V., & Dowd, T. (2001). *Parenting to Build Character in Your Teen*. Nebraska: Boys Town Press.
- Lickona, T. (1991). *Educating for character: How our schools can teach respect and responsibility*. New York: Bantam Books.
- Lickona, T. (1993). The return of character education. *Educational Leadership*, 51(3), 6-11.

Lickona, T. (2003). *Character Matters: How to Help Our Children Develop Good Judgment, Integrity, and Other Essential Virtues*. New York: Touchstone.

Papalia, D.E., Olds, S.W., & Feldman, R.D. (2007) *Human Development*. New York: McGraw-Hill.

Pearson, Q.M., & Nicholson, J.I. (2000). Comprehensive character education in the elementary school: Strategies for administrators, teachers, and counselors. *Journal of Humanistic Counseling, Education & Development*, 38, 243.

Richardson, R., Tolson, H., Huang, T., & Lee, Y. (2009). Character Education: Lessons for teaching social and emotional competence. *Children & Schools*, 31, 71-78.

Schuitema, J., Dam, G., & Veugelers, W. (2008). Teaching strategies of moral education: A review. *Journal of Curriculum Studies*, 40, 69-89.

Stone, C., & Dyal, M.A. (1997). School counselors sowing the seeds of character education. *Professional School Counseling*, 1, 22.

Unell, B., & Wyckoff, J. (1995). *20 Teachable Virtues: Practical Ways to Pass on Lessons of Virtue and Character to Your Children*. New York: A Perigee Book.

Viadero, D.(2007) Proof of positive effect found for only a few character programs. *Education Week*, 26, 20.

Williams, R. (2003). *Public Relations and Advocacy: Promoting the Role of the School Counselor*. Retrieved March 24, 2009 from www.schoolcounselor.org

Wolf, J.T. (2004). Teach, but don't preach: Practical guidelines for addressing spiritual concerns of students. *Professional School Counseling*, 7, 363-366.