

MORAL PSYCHOLOGY LABORATORY

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*TOOLS FOR MORAL CHARACTER EDUCATION*

# The Classroom RAVES Model

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## for Moral Character and Ethical Knowhow

Guidebook, Version 3.1

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## “BEST PRACTICE” TEACHING: Brief Summary

### WHY DO CHILDREN MISBEHAVE?

- Feel uncared for and like they don’t belong (counter with caring relationship)
- Feel incompetent in the situation or with the task (counter with skill building)
- Feel confined without a choice (counter with choices)
- Don’t understand what is required of them or have the wrong idea about it (be explicit)
- Lack the self-regulation the task requires (counter with coaching for self-command)

### HOW DO CHILDREN LEARN?

- Observation and imitation
- Immersion and practice—for intuition development and construction of understanding
- Explicit instruction while immersed—for deliberative understanding

### WHAT INSTRUCTION DOES NOT WORK FOR TRANSFORMATIONAL LEARNING?

- “Teacher telling”
- Drill and kill
- Memorizing inert knowledge

### WHAT CLASSROOM & SCHOOL CLIMATES ARE CONDUCTIVE TO LEARNING & FLOURISHING? Teacher discourse and practices:

- Emphasis on mastery (rather than on performance—grades, comparison to peers)
- Emphasis on caring community (high expectations for kind and respectful behavior)
- Cultivate group feeling (“aren’t we working well together”)
- Emotionally and physically safe environments are conducive to caring for others

### GENERAL ATTITUDES TO HAVE

- Assume the child wants to be good.
- Help students meet their basic needs (purpose, self-actualization, understanding, trust, belonging, competence, autonomy)
- Preserve individual dignity (no shaming or demeaning)
- Find unique contributions to the class in each student
- Each person can learn, develop and change with the right support throughout life (*growth* mindset, not *fixed* mindset)
- Teacher-student partnership—guide student till s/he can succeed on own
- Community partnership—students help one another

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.

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.

## How do children grow into morally agile adults?

### **RAVES:**

**Relationships (personal, social climate)**  
**Apprenticeship context (modeling, guidance)**  
**Village of stories, support**  
**Ethical skill development**  
**Self authorship**

### **PLUS**

**High Expectations and High Community Support  
for Achievement and Ethical Behavior**

*(Narvaez, 2006; 2007; 2008)*

## RAVES

### *Five Principles for Educators*

**Relationships.** Teachers 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. Relationships also include the climates or cultures that comprise the practices and expectations shared by members of an organization. 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).

**Apprenticeship.** When teachers view children with a growth mindset (instead of a fixed mindset; Dweck, 2006), they realize that students 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 intuition (Hogarth, 2001). Mentors provide deliberate, intentional instruction is required to foster moral problem solving skills, which include 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.

**Village Support.** 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 each area aligns goals to build assets and foster flourishing in the child and neighborhood (Lerner, Dowling & Anderson, 2003). It is in the community that children and youth practice and apply ethical competencies. After all, moral development is about learning for life (Dewey, 1938).

**Ethical Expertise.** Ethical skills are developed through a novice-to-expert pedagogy in the apprenticeship context until the individual is able to self-author. Autonomy is a fundamental characteristic of intellectual and moral maturity (Piaget, 1932) and is particularly important for moral functioning (Narvaez, 2011).

**Self Authorship.** Moral self-authorship capacities include executive functioning 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.

**The “R” in RAVES: Relationships**

*Establish a caring relationship with each student.*

*What does caring look like?*

<p style="text-align: center;"><b>BEING WITH means</b></p> <ul style="list-style-type: none"> <li>•Emotionally engaged:             <ul style="list-style-type: none"> <li>•Commitment to being in the moment</li> <li>•Unconditional personal regard</li> <li>•Deep respect</li> </ul> </li> <li>•Feeling empathy:             <ul style="list-style-type: none"> <li>•Feeling with the other</li> <li>•Develop understanding</li> <li>•Compassionate, active listening</li> </ul> </li> <li>•Abiding:             <ul style="list-style-type: none"> <li>• Self is set aside</li> <li>• Focused on “us”</li> <li>• Trustworthiness</li> </ul> </li> </ul>	<p style="text-align: center;"><b>CHERISHING, DELIGHTING IN</b></p> <ul style="list-style-type: none"> <li>•Nurturing:             <ul style="list-style-type: none"> <li>•Customized caring</li> <li>•Positive parenting-like</li> <li>•Forgiving</li> </ul> </li> <li>•Evocative:             <ul style="list-style-type: none"> <li>•Call forth best self</li> <li>•Call forth uniqueness</li> <li>•Flourishing</li> </ul> </li> <li>•Playful:             <ul style="list-style-type: none"> <li>•Spontaneous</li> <li>•Positive humor</li> <li>•Child like</li> </ul> </li> </ul>
<p style="text-align: center;"><b>RESPONSIVE</b></p> <ul style="list-style-type: none"> <li>•Serving             <ul style="list-style-type: none"> <li>•Giving of self</li> <li>•Receptivity (Noddings, 2002)</li> </ul> </li> <li>•Demanding             <ul style="list-style-type: none"> <li>•High expectations</li> <li>•Accountability</li> </ul> </li> <li>•Sharing             <ul style="list-style-type: none"> <li>•Self transparency</li> <li>•Self as model</li> </ul> </li> </ul>	<p style="text-align: center;"><b>Attend to CHILDREN’S BASIC NEEDS</b></p> <ul style="list-style-type: none"> <li>• Belonging (caring relationships)</li> <li>• Understanding (meaning)</li> <li>• Control (choice, autonomy)</li> <li>• Self enhancement (self actualization)</li> <li>• Trust (supportive community)</li> <li>• Autonomy</li> </ul>

**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.**

## The “R” in RAVES: Relationships (cont.)

### *Establish a sustaining community of caring relationships.*

\*See the *Checklist for an Ethical and Achieving Classroom (CEAC)* for more information.

#### *What to pay attention to when building a caring classroom community:*

#### **1. STUDENT MOTIVATION**

Student autonomy (provide self-direction, build self-efficacy and self regulation)

Student interaction (promote collaboration, provide opportunities for helping others, encourage ownership of the classroom)

Leader relationship: (be a responsive leader, show warmth, offer guidance)

Meet needs of students (emotional, psychological, social, curiosity)

#### **2. COMMUNITY FELLOWSHIP**

Solidarity/Diversity/Oneness: (emphasize unity, common good, connectedness)

Student interaction: (provide training in social skills, collaboration, helpfulness)

Trust (treat students with respect and expect the same, build a class narrative—“our story”)

Nurture leadership (encourage and guide student leadership, distribute expertise among students, recognize and accommodate diversity when appropriate)

#### **3. HUMAN POTENTIAL**

Nurture creativity (help students develop strategies and tools for creative performance in multiple domains)

Developmental Discipline (foster discipline through a sense of commitment/belonging to organization, build skills for self-control and social connection)

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)

#### **4. DEMOCRATIC ORGANIZATION**

Open governance (hold class meetings, allow shared decision making and shared leadership)

Open communication channels (set up grievance procedures, due process, open discussions)

Helpful infrastructure (design regulation to promote autonomy, longterm small groups, coaching)

Community building (encourage shared norms, shared values, authenticity)

## The “A” in RAVES: Apprenticeship

### *Establish an apprenticeship context of modeling and guidance.*

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:

#### **LEVEL 1: IMMERSION IN EXAMPLES AND OPPORTUNITIES**

*Attend to the big picture, Learn to recognize basic patterns*

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.

#### **LEVEL 2: ATTENTION TO FACTS AND SKILLS**

*Focus on detail and prototypical examples, Build knowledge*

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.

#### **LEVEL 3: PRACTICE PROCEDURES**

*Set goals, Plan steps of problem solving, Practice skills*

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.

#### **LEVEL 4: INTEGRATE KNOWLEDGE AND PROCEDURES**

*Execute plans, Solve problems*

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*).

#### **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.

## The “A” in RAVES: Apprenticeship (cont.)

### *Establish an apprenticeship context of modeling and guidance.*

#### **Guidelines for “selecting schemas to guide instruction” (Marshall, 1999)**

*A method intended to replace a longitudinal study of expert knowledge in identifying a basic set of expert schemas to guide instruction.*

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.
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. Still to be done is to take each subskill and note the characteristics and defining features of each within particular contexts, identifying the relations among elements. So we haven’t done the network mapping of features and their relations although we are able to combine skills and subskills into more complex problems as Marshall suggests.
3. Status Quo Appraisal. Take into account 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.
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.
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.
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.

## The “V” in RAVES: Village

### *Restore the Village of stories, safety and support: Asset-Building Communities and Coordinated Developmental Systems.*

Adults can come together with their stories about their own development. 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.

### *The Power of Stories*

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.

### *Restoring the Village of Engagement*

Children should be immersed in a community whereby they:

- ⊙ have active, full body experiences with others
- ⊙ find pleasure from social relationships
- ⊙ have an embodied, positive sense of community
- ⊙ sing, play, dance, and laugh

### **TEACHER ALSO HELPS ....**

#### **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  
 Involve parents in classroom activities

#### **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 to learn cooperation orientation (non-violent conflict resolution)  
 Students learn respect for outgroups

#### **3. Develop global citizenship skills**

Students develop sociopolitical awareness of the world (systems, institutions, consequences)  
 Students develop ecological consciousness (conservation, preservation, respect for wildness)

#### **4. Cultivate flourishing**

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

**The “E” in RAVES: Ethics**

*Teach ethical skills across the curriculum and extra-curriculum.*

**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.

***ETHICAL BEHAVIOR***  
*requires skills in these four areas*

**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*

**ETHICAL JUDGMENT: THINK!**

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

*Exemplar: King Solomon*

**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.*

**ETHICAL ACTION: ACT!**

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

*Exemplar: Paul of Tarsus*

### The “E” in RAVES: Ethics (cont.)

*Teach ethical skills across the curriculum and extra-curriculum.*

#### Table with List of Suggested Ethical Skills that can be Taught in Schools\*

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.

<b>ETHICAL SENSITIVITY</b>	<b>Student Skill (high/low)</b>	<b>ETHICAL REASONING</b>	<b>Student Skill (high/low)</b>
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	
<b>ETHICAL FOCUS</b>		<b>ETHICAL ACTION</b>	
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	

\* from the Minnesota Community Voices and Character Education Project (Anderson et al., 2003; Narvaez et al., 2004).

## **The “S” in RAVES: Self-Authorship**

### ***Teach student self-authorship and self-regulation for life tasks***

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).

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.

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:

#### **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).

#### **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.

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.

#### **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.

#### **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.

**STUDENT SELF ASSESSMENT (SELF-MONITORING)****How Did I...?****ETHICAL SENSITIVITY**

## 1. Compassion

- Try to empathize?
- Consider the other person's needs?
- Try to find out how that person's perspective?
- Focus on helping?
- Consider my own and others' biases?

## 2. Emotional Intelligence

- Calm down?
- Accept the emotions in the situation?
- Express emotions respectfully?

**ETHICAL REASONING**

## 3. Practice Decision Making

- Follow a model of decision making?
- Work with others to make a decision?
- Think about choices?
- Think about all the consequences, especially to others?

## 4. Reason ethically

- Consider alternative choices?
- Think about all the consequences, especially to others?
- Think optimistically?

**ETHICAL FOCUS**

## 5. Highlight Values

- Consider my family values?
- Consider our classroom values?
- Put people over things?
- Control media instead of letting it control me?
- Consider counter-consumerist values?
- Step back to be reverent and grateful?

## 6. Highlight Citizenship

- Think about how to help our community?
- Practice our tradition?
- Be a good environmental steward?

**ETHICAL ACTION**

## 7. Take Action for Others

- Make a plan to help others?
- Practice assertiveness for others?
- Take a leadership role in helping others?

## 8. Practice Resiliency

- Practice perseverance?
- Practice centering myself?
- Resolve conflict peacefully?

## 30 Things Teachers Can Do to Enhance Students' Moral Quotients

*Here are some ideas for ethical skill development that can be carried out throughout the school day.*

### **ETHICAL SENSITIVITY**

*Noticing needs, responding with compassion and moral imagination*

#### **1. Foster Compassion** (highest value in all major religions; the motive behind moral courage)

- Develop heart feelings
- Highlight human needs
- Take the perspectives of others
- Maintain altruism focus throughout day (“How can I/we make things better?”)
- Point out the bias of expectations (my culture, your culture)
- Broaden perspectives with exposure to different points of view

#### **2. Build Emotional Awareness and Regulation Skills**

- Accept the range of human emotion
- Practice respectful emotional expression
- Manage negative emotions (e.g., when angry I count to 10)

### **ETHICAL REASONING**

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

#### **3. Practice Decision Making**

- Think out loud (teacher models moral decision making)
- Make decisions together as a class
- Practice reflecting on the decision making process

#### **4. Reason Ethically**

- Discuss and practice ethical reasoning about choices (Is this fair/just for everyone? Is this kind?)
- Highlight consequences of choices
- Infuse optimism, gratitude, and graciousness in reasoning

**ETHICAL FOCUS**

*Identifying and prioritizing the ethical*

**5. Highlight Values**

- Students bring their family values into the classroom (family homework).
- Develop classroom values together.
- Nurture attachments to people not things (delight in one another)
- Teach media literacy and control over media
- Encourage counter-consumerist values
- Develop reverence, wonder, awe and gratitude

**6. Highlight Citizenship**

- Practice community building in the classroom
- Design traditions /rituals as a class
- Practice environmental stewardship

**ETHICAL ACTION**

*Implement ethical action by knowing how to do so and following through no matter what*

**7. Take Action for Others**

- Plan creatively to help others
- Practice assertiveness for others (e.g., how to stand up to a bully)
- Adopt leadership roles in helping others

**8. Practice Resiliency**

- Practice perseverance
- Practice centering oneself (e.g., deep breathing, focus on the Divine)
- Practice non-violent conflict resolution, including making amends

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## APPENDIX A: Working with Educators

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.

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 teacher 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.

### Tools for Fostering or Measuring Teacher Development

#### **Checklist for an Achieving and 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.

#### **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.

## Appendix B: Four Processes, Suggested Skills and Subskills

### ETHICAL SENSITIVITY

#### ES-1: Understand Emotional Expression

- Identify and express emotions
- Finetune your emotions/sources of info
- Manage anger and aggression

#### ES-2: Take the Perspectives of Others

- Take an alternative perspective
- Take a cultural perspective
- Take a justice perspective

#### ES-3: Connecting to Others

- Relate to others
- Show Care
- Be a Friend

#### ES-4: Responding to diversity

- Work with group and individual differences
- Perceive diversity
- Become multicultural

#### ES-5: Controlling Social Bias

- Diagnose bias
- Overcome bias/Catch stereotyping & overcome automatic responses
- Nurture Tolerance

#### ES-6: Interpreting situations

- Determine what is happening
- Perceive morality
- Respond creatively (Use your imagination, make connections)

#### ES-7: Communicate Well

- Speaking and listening
- Communicate non-verbally and alternatively
- Monitor communication

### ETHICAL JUDGMENT

#### EJ-1: Understanding Ethical Problems

- Gathering information
- Categorizing problems
- Analyzing ethical problems

#### EJ-2: Using Codes and Identifying Judgment

- Criteria
- Characterizing codes
- Discerning code application
- Judging code validity

#### EJ-3: Reasoning generally

- Use sound reasoning/Avoid reasoning pitfalls
- Make scientific method intuitive/Get feedback
- Monitoring reasoning

#### EJ-4: Reasoning ethically

- Judging perspectives
- Reason about standards and ideals
- Reason about actions & outcomes

#### EJ-5: Understand consequences

- Choose your environments
- Predicting consequences
- Responding to consequences

#### EJ-6: Reflect on the Process and Outcome

- Reasoning about means and ends
- Making right choices
- Re-designing the process

#### EJ-7: Coping

- Apply positive reasoning
- Managing disappointment & failure
- Developing resilience

**ETHICAL FOCUS****EM-1: Respecting Others**

Be civil and courteous/Act thoughtfully  
Be non-violent  
Show reverence

**EM-2: Cultivate Conscience**

Self command  
Manage influence & power  
Be honorable

**EM-3: Act Responsibly**

Meet obligations  
Be a good steward  
Be a global citizen

**EM-4: Be A Community Member**

Cooperate  
Share resources  
Cultivate wisdom

**EM-5: Finding Meaning in Life**

Center yourself  
Cultivate commitment  
Cultivate wonder

**EM-6: Valuing Traditions and Institutions**

Identify and value traditions  
Understand social structures  
Practice democracy

**EM-7: Develop Ethical Identity & Integrity**

Choose good values  
Build your Identity  
Reach for Your Potential

**ETHICAL ACTION (Striving, Perseverance, Implementation)****EA-1: Resolving Conflicts and Problems**

Solve interpersonal problems  
Negotiate  
Make amends

**EA-2: Assert Respectfully**

Attend to human needs  
Build assertiveness skills  
Use rhetoric respectfully

**EA-3: Taking Initiative as a Leader**

Be a leader  
Take initiative for and with others  
Mentor others

**EA-4: Implementing Decisions**

Thinking strategically  
Implement successfully  
Determine resource use

**EA-5: Cultivate Courage**

Manage fear  
Stand up under pressure  
Managing change and uncertainty

**EA-6: Persevering**

Be steadfast  
Overcome obstacles  
Build competence

**EA-7: Work Hard**

Set reachable goals  
Manage time  
Take charge of your life

## APPENDIX C. OTHER TOOLS for Researchers, Educators and Parents

**Most of these you can download from:**  
<http://www.nd.edu/~dnarvaez/> Or from  
<http://cee.nd.edu>

### TOOLS FOR TEACHERS: ETHICAL SKILL INSTRUCTION

Free from [cee.nd.edu/curriculum](http://cee.nd.edu/curriculum)

Narvaez, D. with Endicott, L., Bock, T., & Mitchell, C. (2001). *Nurturing character in the middle school classroom: Ethical Action*. St. Paul: Minnesota Department of Children, Families and Learning.

Narvaez, D. & Bock, T., with Endicott, L., & Mitchell, C. (2001). *Nurturing character in the middle school classroom: Ethical Judgment*. St. Paul: Minnesota Department of Children, Families and Learning.

Narvaez, D., & Endicott, L., with Bock, T., & Mitchell, C. (2001). *Nurturing character in the middle school classroom: Ethical Sensitivity*. St. Paul: Minnesota Department of Children, Families & Learning.

Narvaez, D. & Lies, J. with Endicott, L., Bock, T., & Mitchell, C. (2001). *Nurturing character in the middle school classroom: Ethical Motivation*. St. Paul: Minnesota Department of Children, Families and Learning.

**Updated versions for purchase (each \$15 or all four for \$50):**

*Nurturing character in the classroom, EthEx Series, Book 4: Ethical Action*. (Narvaez) Notre Dame, IN: ACE Press.

*Nurturing character in the classroom, EthEx Series, Book 2: Ethical Judgment*. (Narvaez & Bock) Notre Dame, IN: ACE Press.

*Nurturing character in the classroom, EthEx Series, Book 1: Ethical Sensitivity*. (Narvaez & Endicott) Notre Dame, IN: ACE Press.

*Nurturing character in the classroom, EthEx Series, Book 3: Ethical Motivation*. (Narvaez & Lies) Notre Dame, IN: ACE Press.

*Integrative Ethical Education: Guide* (Narvaez)

### TOOLS FOR RESEARCH AND ASSESSMENT

**Citizenship Scale** *For Elementary and Secondary School Students: Guide*. Laboratory for Ethical Development and Education, University of Notre Dame

**Ethical Goodness Scale** *For Elementary and Secondary School Students: Guide*. (Narvaez, Bock & Vaydich) Laboratory for Ethical Development and Education, University of Notre Dame

**Community Bonding Scale: Guide**. (Narvaez) University of Notre Dame: Center for Ethical Education.

**Attitudes Towards Human Rights Inventory: Guide**. (Narvaez, Thoma, Getz) University of Notre Dame: Center for Ethical Education.

**Positivity Scale: Guide**. (Narvaez) University of Notre Dame: Center for Ethical Education.

**Moral Theme Inventory (MTI): Guide**. (Narvaez & Bock) South Bend, IN: Notre Dame University.

**Assessing Ethical Skills: Guide** (Narvaez)

**Checklist for an Ethical Classroom: Guide** (Narvaez)

**Checklist for an Achieving and Ethical Classroom: Guide** (Narvaez)

**Tuning into Ethical Behavior: Guide** (Narvaez)

**Multicultural Experiences Questionnaire (MEQ)** (Narvaez, Endicott, & Hill)

**Rating Ethical Content System (RECS)** for children's media (Narvaez)

### TOOLS FOR PARENTS

**Tuning into Ethical Behavior: Guide** (Narvaez)

**Nurturing a Peaceable Child** (Warren, Vaydich & Narvaez)

## MORAL PSYCHOLOGY LABORATORY

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### TOOLS FOR MORAL CHARACTER EDUCATION

#### Appendix D

#### **DEVELOPMENTAL ECOLOGICAL ETHICAL PRACTICE (DEEP)**

In the book, *Neurobiology and the Development of Human Morality: Evolution, Culture, and Wisdom* (WW Norton, 2014), Darcia Narvaez argues that modern humans are neither wise nor virtuous in the broadest sense. She suggests that optimal morality must include moral concern for non-human entities or else it is not fully wise. Using small-band-hunter-gatherers (the type of sustainable, wisdom-fostering society that represents 99% of humanity's existence) as a model for primal moral wisdom, she suggests the process and content for developing ecological wisdom, Developmental Ecological Ethical Practice (DEEP). The approach overlaps with RAVES but goes deeper into self-healing and ecological wisdom. It can be applied to a lived life at any age.

#### **PROCESSES for Developmental Ecological Ethical Practice**

1. Develop supportive relationships with mentors.
2. Immerse yourself in a supportive growth group and find group joy.
3. Apprentice your virtue development with deep, guided practice.
4. Take charge of self development.
5. Restore your place in nurturing the web of life.

#### **CONTENT of Developmental Ecological Ethical Practice**

##### **I. Mend Yourself**

1. Be purposeful in self-authorship.
2. Learn self-calming techniques.
3. Learn to revamp and reframe.

##### **II. Develop Yourself**

1. Expand your social self.
2. Develop moral metacognition.
3. Learn to manage your ethical mindset away from bracing self-protection to openness.

##### **III. Cultivate Commonsense Wisdom**

1. Nurture your ecological attachments.
2. Practice small I-ego.
3. Question systems that de-individualize.
4. Foster primal wisdom skills.
5. Cultivate ecological meta-wisdom.