

# INVITING EMOTIONS, MORALS AND SPIRIT INTO OUR CLASSROOMS: A SOCIOLOGICAL PERSPECTIVE ON THE HUMAN FACTOR MODEL OF EDUCATION

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Published: 2011 in the *Review of Human Factor Studies*, Volume 17, Issue. 1.  
pp. 40-78.

## ABSTRACT

*High Human Factor Index (HF), a product of an all-round education, is necessary to facilitate teaching and learning, solve social problems and enhance the human condition. Yet, the curriculum and pedagogy of formal education focus on human capital (knowledge, skills and attitude) development, a very small aspect of human factor competency. Other fundamental dimensions of human factor competency such as emotions, morals and spirit are virtually excluded from the formal education curriculum although they have epistemological significance, pedagogical relevance and utilitarian potential. Given these qualities or functions of emotions, morals, and spirit, they belong in the school curriculum and pedagogy. What will make these qualities effectively incorporated into the formal education curriculum and what would motivate the development of sound pedagogies to help students cultivate and practice them? The main finding of this exploratory study, in response to this pertinent question, is that the problem is not the lack of innovative curricula and pedagogical strategies for educating for wholeness that produce high human factor index among students nor is it lack of epistemological and utilitarian significance. Rather the main challenge is the lack of rewards and support in the existing political economy for educators and students to pursue these curricula and pedagogical innovations.*

## 1. INTRODUCTION

It would take the transformation of the political economy that produces the positivist model of education that privileges the mind (knowledge, skills and attitude) or the transformation in the language and focus of the Human Factor (HF) model to make feasible the comprehensive implementation of curriculum and pedagogy that brings emotions, morals and spirit into the classroom. Until such a transformation, emotions, morals, and spirit would continue to be silenced in the formal mainstream education curriculum and pedagogy or be entertained only at the margins. Emotions, morals and spirit were not allowed in the classroom because the principle of bureaucratic efficiency in and the scientific focus of the modern industrial political economy rendered them irrelevant, irrational and dysfunctional. The transition political economy-- modern postindustrial political economy-- reinforces this principle. Yet, emotions, morals, and spirit are epistemologically significant and pedagogically relevant because they facilitate the production and practice of knowledge (Bergson, 1956; Simmel, 1971; Noddings, 1984; Le Doeuff, 1989; Spector and Gibson, 1991; Game, 1997; Kessler, 2000). Moreover, they have utilitarian significance because of their potential to contribute to personal success and high performance (Wiele, 2003) as well as decreased anomie and social problems (Quest International, 1990; Durkheim, 1933, 1951, 1954 and 1966).

The epistemological, pedagogical and utilitarian significance make it rational to bring emotions, morals and spirit into the classroom instead of excluding them. However, efforts to achieve this have so far concentrated on programs such as school retreats (Kessler, 2000), Skills for Growing program (Quest International, 1990) and Virtues program at some elementary and high schools; programs that are not well integrated into the formal education system. This is not because these programs are curricula and pedagogically unfeasible as the literature implies, but because there is little or no incentives for developers, teachers and learners of these programs in the existing political economy due to the religious language and social problems focus of the HF model. This political economy factor is missing from the literature on curriculum and pedagogical innovations. It is assumed in the literature that theoretically showing the epistemological, pedagogical and utilitarian significance of emotions, morals, and spirit in human factor competency development and empirically demonstrating how they can be taught in the school system are enough to get them adequate attention in the existing formal education system (Noddings, 1984; Game, 1997; Kessler, 2000). This assumption is false. For example, Spector and Gibson (1991, p. 476) have published research finding showing that the bonding that develops between teachers and students is "the single most significant influence" affecting student learning. The research of Bergson (1956), Simmel (1971), Hook (1975), Noddings (1984), Le Doeuff (1989), Game (1997), Quest International (1999) and Kessler (2000) have identified that emotional, moral and spiritual bonding with the content of the curriculum play a significant role in student learning. Sidney Hook, Nel Noddings and Rachael Kessler have

shown how emotions, moral and spirituality can be effectively taught. The works of Bob Wiele (2003) and the International Institute for Human Factor Development (IIHFD) highlight the potential contribution of the development of emotional, moral and spiritual capital to human factor competency development and application (Adjibolosoo, 1995; Adu-Febiri, 2000). Yet, emotions, morals and spirit rarely feature in the formal mainstream school curriculum and pedagogy. There is therefore the need to go beyond the epistemological, pedagogical and utilitarian explanations of this disparity. Political economy theory is relevant in this regard.

Sociologically emotions, morals, and spirit are invisible integrated social energy fields that underlie peoples' perceptions and practices of feelings or affective connections (emotions), wrong and/or right (morals) and connections to the cosmos (spirit) (Durkheim, 1954 and 1961; Hochschild, 1983). The HF theory captures these sociological phenomena as forms of capital beyond human capital. Specifically, the HF theory defines moral capital as "Altitudes of the human heart that are based on principles relating to right or wrong" (Adjibolosoo, 1995, p. 35). It lists integrity, humility, sincerity, charity, courtesy, patience, faithfulness, purity, sensitivity, honesty, kindness, justice, tolerance, forgiveness, flexibility, and truthfulness as essential elements of moral capital (ibid.). Spiritual capital represents "the aspect of human personality that is usually in tune with the universal laws and principles of human life" (Adjibolosoo, 1995, p. 34) Spiritual capital equips the individual with the capacity to see beyond what the five human senses are able to grasp (Adjibolosoo, 1995, p. 35). It also furnishes people with deeper insights into the non-material world (ibid.). Unlike morals and spirit, the HF theory does not assign emotions as a separate or *bona fide* capital and does not define emotions. Rather it only mentions emotions in the definition of capital (see Adjibolosoo, 2004, p. 13). Hochschild's (1983) sociology of emotions pushes the psychological boundaries of emotions into the social realm. The perspective provided is that emotions are not just psychic phenomena, but rather social energy or feelings generated and expended in the contexts of the social structure, culture, and processes of social interaction. In effect, emotions such as rage, love, pity, passion, appreciation, determination, gratitude, anger, fear, alienation, disenchantment, pride, and shame are socially patterned (Hochschild, 1983).

The main contribution of this paper is therefore the attention it draws to this important missing link—political economy of curricula and pedagogical innovations. Using evidence marshaled through the review of literature on the role and impact of the subjective in education and content analysis of job ads, curriculum learning outcomes and unconventional curriculum and pedagogy in the formal education system, the paper argues that academic presentation of the epistemological, pedagogical and utilitarian significance of emotions, morals and spirit and the demonstrated feasibility of their implementation in the classroom are necessary but insufficient for their integration into the mainstream education system. The political economy must accept the language and the focus of the HF model of education before it would sufficiently reward and support emotions,

morals and spirit to be meaningfully integrated into the curriculum and pedagogy of mainstream education.

To pursue this argument, section two of the paper critically examines the positivist model of education highlighting the social conditions producing and supporting it and the impacts of this model on people and societies. Section three explores the emergent HF model of education emphasizing the social conditions that have led to the consideration of bringing emotions, morals and spirit into the classroom. In section four some emerging innovative curricula and pedagogies that flow from the HF education model, and the ability of these innovations to counterbalance the privileging of knowledge, skills and attitudes in our classrooms thus facilitating the development and application of high human factor competency for the enhancement of people, society and the environment are presented. This section emphasizes that since the language and focus of the HF model contradict the principles of efficiency and rationality enshrined in the modern industrial or modern postindustrial political economy, it has to transform itself or wait for the emergence and consolidation of the postmodern postindustrial political economy in order to successfully bring emotions, morality and spirit into the classroom. The concluding section crystallizes the main argument of the paper and suggests that future research should focus on substantive empirical study of the relationships between the postmodern postindustrial political economy and innovative curricula and pedagogical approaches that would facilitate the development of high Human Factor Index (HFI).

Human Factor Index (HFI) is the composite measure or indicator of the totality of a person's and/or community's human capital, social capital, cultural capital, aesthetics capital, emotional capital, moral capital, spiritual capital, human abilities and human potential (Adjibolosoo, 1995; Adu-Febiri, 2003). Without high HFI people live a life informed mainly by wants and wishes. Their interaction and interpretation of events focus on that which benefits them personally. They solve problems in ways that maximize their interests and pleasure. Their ideas and reasoning do not consider the presence and power of society or community. With high HFI people seek not only their own interests but also the interests of others. High HFI is not acquired and practiced by some magical formula or in some instantaneous way. It takes effort and time; it takes consistent, comprehensive socialization and operation of appropriate normative system. Re-socialization and normative system based on HF work together to change individual and group behavior from selfish to serving.

## **2. POSITIVIST MODEL OF EDUCATION: PRIVILEGING OF HUMAN CAPITAL (KNOWLEDGE AND SKILLS)**

The positivist model of education, built on the enlightenment tradition of science that attempts to master and control human experiences, the social world and the environment, produces a representational science of human capital or human resource development. That is, epistemology and methodology which deny the subjective "subject-object" relations and seek to produce detached,

objective knowledge with its accompanying heartless skills and dispassionate attitude. Emotions, morality, and spirituality are deemed sentimental or irrational and are systematically excluded from the processes of knowing and teaching. According to this epistemological and pedagogical tradition, real knowing is constructed and imparted through rational or value-neutral, sentiment-devoid process (Weber, 1964), “keeping the subject of knowledge out of things, at a distance” (Game, 1997, p. 387). The rationale is that this is the most efficient way of producing and imparting knowledge, skills and attitudes for the efficient operation of organizations and institutions.

For Max Weber, a sociologist who sought to develop sociology as a comprehensive science, the key factor for understanding the meaning of social action, social change and innovations is rationality. Rationality, an indicator of efficiency, underlies the transformation of organizations into bureaucracies, villages into cities, agricultural societies into industrial societies, traditional societies into modern societies, dissipation of capital into accumulation of capital, traditional and charismatic authority into rational-legal authority, metaphysical knowledge into institutional science. In effect, Max Weber postulates that the main source of the transformation of Western civilizations into modernity is rationality. In applying this to bureaucratic organizations, Weber (1964) identified six essential features—division of labor, hierarchy of positions, formal system of rules, separation of the person from the office, hiring and promotion based on technical merit, protection of careers--of bureaucracy that smack of rationality and promote increased efficiency and productivity. Particularly, Max Weber emphasizes that in a functioning bureaucracy written rules provide objective and impersonal response to specific situations, relationships between positions are impersonal, hiring and promotions are done on the basis on impersonal criteria, and the careers of rational and objective employees are protected (Richardson and Tepperman, 2004). “Bureaucracy has a ‘rational’ character: rules, means, ends, and matter-of-factness dominate its bearing” (ibid.). These characteristics of bureaucracy destroy structures of domination which have no rational character (Gerth and Mills, 1970, p. 244).

In essence, the meaning of rationality, according to Weber, is objectivity and impersonality. That is, personal feelings (emotions), values/virtues (morality) and beliefs (spirituality) about others and things must be subordinated to impersonal demands of the office, scholarship and research. In Weber’s own words (1964, p. 92), “For the purposes of typological scientific analysis it is convenient to treat all irrational, affectually determined elements of behaviour as factors of deviation from a conceptually pure type of rational action”. This privileging of rational and objective knowledge, skills and attitude set and the denial or rejection of emotions, morals, and spirit has been the fundamental operating principle of formal education in modern industrial and modern postindustrial political economies. Curriculum and pedagogy are constructed around this principle in order to produce human capital, that is, the ‘modern’ or ‘rational’ person “qualified for the accomplishment of a special career within pre-scheduled channels” (Weber, 1964, p. 92) such as portrayed in the following

typical job postings (Job Posting #1 and Job Posting #2) on management positions in Canada:

### JOB POSTING #1

*Position Title: Network Manager (NM)*

The University of Victoria invites applications for a full-time, contract position as Network Manager for the Michael Smith Foundation Child and Youth Health Research Network. This will be a one-year contract with the possibility of renewal. The Network Manager will be based at the University of Victoria's Centre for Youth and Society and will actively promote and facilitate expansion of research networking as well as managerial support for the Network. Specific Duties include: initiate and lead the development of new research networks; provide grant facilitation to network clusters; collect and organize literature reviews and related material; manage the day-to-day operations of the secretariat, including financial accounting; organize ongoing meetings, organize the Network workshop; and support the Co-Leaders, web manager at MSFHR; and participate in all reporting activities.

**Qualifications:**

*Education:* Masters degree or Ph.D. in a health-related field with specialization in child and youth health.

*Skills:*

- Proven leadership skills.
- Research experience.
- Established grantsmanship skills.
- Knowledge of research granting agencies.
- Excellent time management and organizational abilities.
- Effective communication, interpersonal and writing skills.
- Ability to work independently as well as a member of a team.
- Proficient with computer skills e.g. excel, MS word, Access.

Experience with use of Internet and website management

### JOB POSTING #2:

#### **BRITISH COLUMBIA MINISTRY OF TRANSPORTATION MANGEMENT RECRUITMENT PROGRAM**

#### **EXPECTED COMPETENCIES:**

**Leadership** implies a desire to lead others, including diverse teams. Leadership is generally, but not always, demonstrated from a position of formal authority. The "team" here should be understood broadly as any group with which the person interacts regularly.

**Service Orientation:** implies a desire to identify and serve customers/clients, who may include the public, colleagues, partners (e.g. educational institutes, non-government organizations, etc.), co-workers, peers, branches, ministries/agencies and other government

organizations. It means focusing one's efforts on discovering and meeting the needs of the customer/client.

**Team Work and Cooperation:** is the ability to work co-operatively within diverse teams, work groups and across the organization to achieve group and organizational goals.

**Integrity:** refers to actions that are consistent with what one says are important. People with integrity "walk the talk" by communicating intentions, ideas and feelings openly and directly, and welcoming openness and honesty even in difficult negotiations.

**Results Orientation** is a concern for surpassing a standard of excellence. The standard may be one's own past performance (striving for improvement); an objective measure (achievement orientation); challenging goals that one has set; or even improving or surpassing what has already been done (continuous improvement). Thus, a unique accomplishment also indicates a Results Orientation.

**Strategic Orientation** is the ability to link long-range visions and concepts to daily work, ranging from a simple understanding to a sophisticated awareness of the impact of the world at large on strategies and on choices.

**Building Partnerships with Stakeholders** is the ability to build long-term or on-going relationships with stakeholders (e.g. someone who shares an interest in what you are doing). This type of relationship is often quite deliberate and is typically focused on the way the relationship is conducted. Implicit in this competency is demonstrating a respect for and stating positive expectations of the stakeholder.

**Developing Others** involves a genuine intent to foster the long-term learning or development of others through coaching, managing performance and mentoring. Its focus is on developmental intent and effect rather than on a formal role of training. For this competency to be considered, the individual's actions should be driven by a genuine desire to develop others, rather than by a need to transfer adequate skills to complete tasks.

**Flexibility** is the ability and willingness to adapt to and work effectively within a variety of diverse situations, and with diverse individuals or groups. Flexibility entails understanding and appreciating different and opposing perspectives on an issue, adapting one's approach as situations change and accepting changes within one's own job or organization.

**Organizational Commitment** is the ability and willingness to align one's own behaviour with the needs, priorities and goals of the organization, and to promote organizational goals to meet organizational needs. It also includes acting in accordance with organizational decisions and behaving with integrity.

**Change Leadership** involves creating a new vision for the organization and taking the required actions to ensure that the members of the organization accept and support the vision. It generally requires the individual to be in a relatively senior or high-level position, although this is not always the case.

**Continuous Development:** involves proactively taking actions to improve personal capability. It also involves being willing to assess one's own level of development or expertise relative to one's current job, or as part of focused career planning.

In effect, bureaucracy is a rational process that promotes

rational efficiency, continuity of operation, speed, precision, and calculation of results. And all this goes on within institutions that are rationally managed, and in which combined and specialized functions occupy the center of attention. The whole structure is dynamic, and by its anonymity compels modern man [sic] to become a specialized expert, a 'professional' man [sic] qualified for the accomplishment of a special career within pre-scheduled channels. Man [sic] is thus prepared for his absorption in the clattering process of the bureaucratic machinery (Gerth and Mills, 1970, p. 49).

Max Weber's logic here is that for the sake of rational efficiency bureaucracy is inevitable and indispensable, and education becomes bureaucratized to produce efficient people who possess rational, objective knowledge, skills and attitudes to feed the bureaucratic machinery of the modern industrial and modern

postindustrial political economies. In their discussion of Weber’s idea of the rationalization of education and training, Gerth and Mills (Ibid., p. 240) stated that the fact is bureaucratization has

effect upon the nature of training and education...Educational institutions on the European continent, especially the institutions of higher learning – the universities, as well as technical academics, business colleges, gymnasiums, and other middle schools—are dominated and influenced by the need for the kind of ‘education’ that produces a system of special examinations and the trained expertness that is increasingly indispensable for modern bureaucracy...The bureaucratization of capitalism, with its demand for expertly trained technicians, clerks, et cetera, carries such examinations all over the world. Above all, the development is greatly furthered by the social prestige of the educational certificates acquired through such specialized examinations (Ibid., pp. 240 and 241).

Such certificates support their holders’ claims of specialized rational or objective knowledge, skills and attitude. This fundamental bureaucratic ethos of education is echoed in North America. The British Columbia Ministry of Education’s declared objective of education for Kindergarten to High School is typical.

The ministry is committed to providing a high quality education for Kindergarten to Grade 12 children so they can develop their individual potential and acquire knowledge, skills and attitudes to contribute to society ([www.bced.gov.bc.ca](http://www.bced.gov.bc.ca)).

A content analysis of the learning outcomes of the curriculum reveals that only concepts associated with objective or rational knowledge, skills and attitudes are used to state the learning outcomes of all subject areas. Table 1 contains these concepts:

**Table 1. Concepts Used to State Learning Outcomes**

Describe	Appraise	Illustrate
Collaborate	Set	Research
Consult	Create	Summarize
Revise	Adapt	Compare
Edit	Manipulate	Distinguish
Propose	Select	Analyze
Formulate	Access	Evaluate
Speak	Locate	Apply
Determine	Clarify	Relate
Comply	Incorporate	Devise
Employ	Display	Recognize
Respond	Make	Develop
Establish	Interpret	Express
Monitor	Synthesize	Reassess
Defend	Organize	Assess
Critique	Represent	Gather
Paraphrase	Differentiate	Demonstrate

Respect	Use	Communicate
Interact	State	Explain
Value	Give Evidence	Identify

Source: Compiled from the learning outcomes of the K-12 curriculum of British Columbia ([www.bced.gov.bc.ca](http://www.bced.gov.bc.ca)).

It is important to state that although the Science, Social Sciences, Humanities and English curriculum of the British Columbia Public Elementary and Secondary School system mentions values, ethics, beliefs and emotions as part of the learning outcomes, they are rendered academic. They are taught within the knowledge and skills schema of education. For example, in the learning outcomes of the social sciences and humanities curriculum, it is stated that

***It is expected that students will:***

- demonstrate skills associated with active citizenship, including the ability to:
  - collaborate and consult with others
  - respect and promote respect for the contributions of other team members
  - interact confidently
- assess the role of values, ethics, and beliefs in decision making

In the English curriculum, one of the learning outcomes is:

- create a variety of communications using different tones and voices to evoke emotions, influence, persuade, and entertain

These are mere skills and knowledge that fit perfectly into the objectivity and rationality schema of the modern industrial and modern postindustrial political economies. They don't involve subjective attachment or bonding of the learner to people, text, society and the environment emotionally, morally and spiritually proposed by the HFC model of education.

The post-secondary education curriculum of Canada is constructed on the same model as that of the K-12. The focus is on objectivity, rationality, knowledge, skills and attitude at the expense of subjectivity, emotions, morality and spirituality. The data in Tables 1 – 4 below on the post-secondary school learning outcomes substantiate this claim.

**Table 1: Learning Outcomes for Courses or Programs**

- Do they integrate knowledge / understanding / application / analysis / synthesis / evaluation using **the active verb**? (Based on Bloom's Taxonomy of Ed. Obj.)

	<b>Definition</b>	<b>Example action words in outcomes</b>
Increasing Complexity 	<b>Knowledge</b>	<i>Recognition and recall of facts and specifics</i>
	<b>Understanding</b>	<i>Interprets, summarizes or paraphrases information.</i>
	<b>Application</b>	<i>Use information in a different situation from original learning context</i>
	<b>Analysis</b>	<i>Separates whole into its parts, until relationship among elements is clear</i>
	<b>Synthesis</b>	<i>Combines elements to form new entity from original one.</i>
	<b>Evaluation</b>	<i>Involves act of decision-making, judging or selecting based on criteria and rationale</i>
		<i>translate, describe, rearrange, give in own words, classify, convert</i>
		<i>perform, discover, relate, plan, apply, manipulate, prepare, show, employ</i>
		<i>analyze, deduce, detect, organize, differentiate, compare, infer, debate</i>
		<i>combine, produce, relate, rearrange, devise, plan develop, design, generate</i>
		<i>evaluate, argue, compare, justify, validate, assess, appraise, consider, conclude, judge, contrast</i>

- Are the outcomes **measurable** by assessment or evaluation?
- Are they **clear and understandable** to learners, educators, employers and the general public?
- Are they **realistic and attainable** within the timeframe of the course or program?

Source: Shelly Buttler (2005) and Bloom's (1965) Taxonomy of educational Objectives.

## **Table 2: Synopsis of the Vocational Learning Outcomes**

*The graduate has reliably demonstrated the ability to*

1. communicate business-related information persuasively and accurately in oral, written, and graphic formats.
  2. work in a manner consistent with law and professional standards, practices, and protocols.
  3. develop customer-service strategies to meet the needs of internal and external customers.
  4. apply knowledge of the human resources function to the operation of an organization.
  5. apply knowledge of the marketing function to the operation of an organization.
  6. apply accounting and financial knowledge to the operation of an organization.
  7. apply knowledge of operations management to the operation of an organization.
  8. apply computer skills and knowledge of information technology to support the management of an organization.
  9. take into account the interrelationship among the functional areas of a business.
  10. work effectively with co-workers, supervisors, and others.
  11. apply research skills to gather and interpret available information.
  12. apply creative problem-solving skills to address business problems and opportunities.
  13. develop strategies for personal and professional development to manage job stress, enhance work performance, and maximize career opportunities.
  14. apply time management and organizational skills to facilitate the completion of tasks and to meet deadlines in a business environment.
  15. recognize the economic, social, political, and cultural variables which impact on a business.
-

### **Table 3: Synopsis of the Generic Skills Learning Outcomes Business Programs**

***The graduate has reliably demonstrated the ability to***

1. communicate clearly, concisely, and correctly in the written, spoken, and visual form that fulfills the purpose and meets the needs of audiences.
  2. reframe information, ideas, and concepts using the narrative, visual, numerical, and symbolic representations which demonstrate understanding.
  3. apply a wide variety of mathematical techniques with the degree of accuracy required to solve problems and make decisions.
  4. use a variety of computer hardware and software and other technological tools appropriate and necessary to the performance of tasks.
  5. interact with others in groups or teams in ways that contribute to effective working relationships and the achievement of goals.
  6. evaluate her or his own thinking throughout the steps and processes used in problem solving and decision making.
  7. collect, analyze, and organize relevant and necessary information from a variety of sources.
  8. evaluate the validity of arguments based on qualitative and quantitative information in order to accept or challenge the findings of others.
  9. create innovative strategies and/or products that meet identified needs.
  10. manage the use of time and other resources to attain personal and/or project-related goals.
  11. take responsibility for her or his own actions and decisions.
  12. adapt to new situations and demands by applying and/or updating her or his knowledge and skills.
  13. represent her or his skills, knowledge, and experience realistically for personal and employment purposes.
-

## **Table 4: General Education Standard**

**All graduates of Business Programs must have met the general education requirement described on the following pages, in addition to achieving the vocational and generic skills learning outcomes.**

- develop critical awareness of the arts in society
  - perceive and evaluate the role of the arts
  - heighten critical appreciation through development and application of personal and formal judgment factors
  - develop knowledge of the structure and function of governments in Canada: legislative, judicial, and administrative arms; roles of elected officials and public servants; and a personal awareness of citizen responsibility
  - develop historical understanding of major issues affecting Canadian politics and a critical awareness of related public policy
  - develop awareness of international issues and their effects, and the place of Canada in international communities
  - develop awareness of the history, significance, and organization of the voluntary sector in community life
  - develop an understanding of cultural identity by linking personal history to broader cultural study
  - develop an understanding of the diversity of cultures and subcultures represented in Canadian society and of their interactions within the Canadian society
  - develop intercultural understanding through reasoned reflection on various cultures' responses to universal human issues
  - consider one's expectations and values and analyze their impact on personal goals
  - apply an understanding of the individual and human development to personal life and relationships
  - integrate the concept of well-being into one's lifestyle
  - understand oneself as a learner and articulate one's own learning style
  - develop informed understanding of social organization and institutions and of ongoing issues in relationships between individuals, groups, and societies
  - develop informed understanding of social trends, social change, and social problems and of implications for social and personal response
  - develop informed understanding of contemporary social problems and issues
  - develop an understanding of the history, philosophy, contributions, perspectives, and limitations of the sciences
  - develop an understanding of the scientific method and its uses in measuring quantifiable entities and confirming laws of nature
  - relate implications of current transformations in technological knowledge and development to our physical and biological world
  - develop awareness of ethical positions on enduring issues regarding the place of the human species in the physical and biological world
  - set personal expectations for efficiency, effectiveness, ethics, and rewards and reconcile them with the changing work environment
  - apply knowledge of the organization and structure of work, its institutions, and history; and of social and cultural attitudes to work
  - develop an understanding of the changing nature of work and the economy
-

From the above taxonomy of objectives of education, it is clear that production and propagation of knowledge and skills constitute the front and center of contemporary education, Canada's education system being a typical example. The Ontario Ministry of Education and Training Program Standards document (1998, p. 2) succinctly sums up the centrality of knowledge and skills in the positivist model of education in the following statement:

Collectively, these elements outline the essential skills and knowledge that a student must reliably demonstrate in order to graduate from the program (Emphasis supplied).

This kind of education is facilitated by monolithic curriculum and instructional methods aimed at helping students to acquire universalistic, uniform, objective set of knowledge, skills and attitude (Adu-Febiri, 2004). Stated objectives and expected learning outcomes of the curriculum of the British Columbia public education system presented above are illustrative.

This enlightenment or modern industrial and modern postindustrial educational curriculum and pedagogy emphasizes

theories instead of values, concepts rather than human beings, abstractions rather than consciousness, answers rather than questions, ideology and efficiency rather than conscience (Wiesel 1990, quoted in Orr 1999, p. 166).

In other words, this education

does not nourish that which is the best or noblest in the human spirit. It does not cultivate vision, imagination, or aesthetic or spiritual sensitivity. It does not encourage gentleness, generosity, caring or compassion (Orr, 1999, p. 168).

The analysis of the objectives and learning outcomes of the Canadian education system provides enough evidence that substantiates the above insightful observations about the positivist model of education reflective of the modern industrial political economy.

This model of education with its monolithic curriculum and pedagogy is a product of the social forces of modernity and industrialization. Specifically, it is an education designed to serve a modern industrial political economy and the transitory modern postindustrial political economy. The consolidation of modernity in the seventeenth century and rise of industrialization in the late nineteenth century in the western societies and its consolidation in the twentieth century profoundly shaped the way people worked and organized their lives (Seidman, 2004; Sugiman, 2004). The modern social order arose to "create and maintain social order; its mission is to shape society and to mold its people to reflect *rational* social design" (Seidman, 2004, p. 194). Modernity, a reflection of

the Enlightenment social order privileged rationality, objectivity and the truth of science that paved the way for the emergence of industrialization and postindustrialism. In the industrial era,

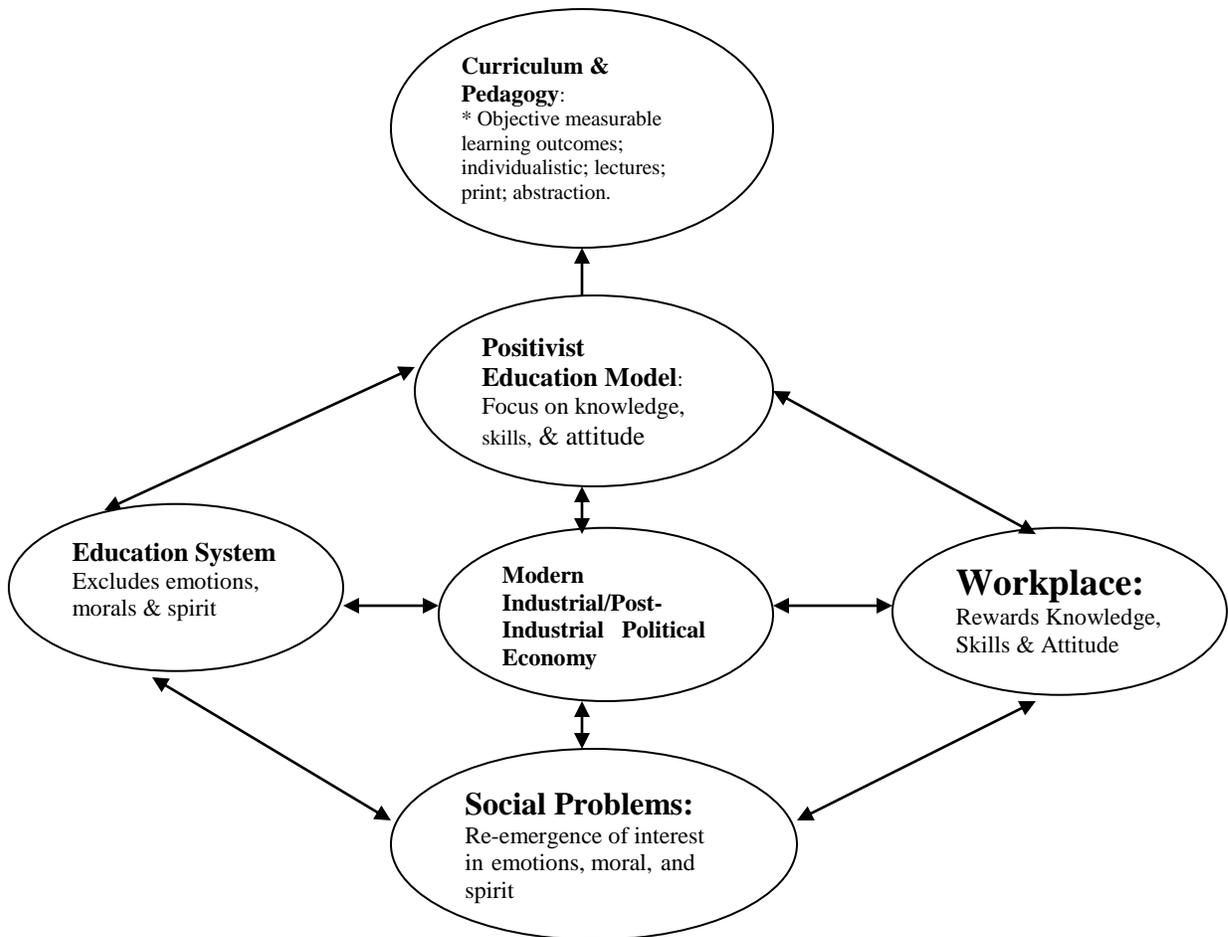
The proliferation of factories led to the movement of work from homes and small artisanal workshops to larger, more *impersonal sites*, to the concentration of larger group of workers under one roof, and to the introduction of *time discipline* (by the clock), in addition to a more *specialized* division of labour (Sugiman, 2004, p. 218)

The main tenets of modernity and industrialization—rationality, objectivity, impersonality, specialization, standardization—are the basis of the curriculum and pedagogy of the positivist model of education predominant in societies everywhere in the contemporary world. This education system that privileges knowledge, skills and attitude is necessary because it produces workers and professionals to operate modern state institutions and industrial and postindustrial organizations as well as intellectuals to legitimize the modern industrial or postindustrial political economy. In other words, this political economy is inconceivable without the positivist model of education; the modern industrial political economy or modern postindustrial political economy produced the positivist education to sustain it:

To run the bureaucratic apparatus of modernity requires information about the dynamics of populations, institutions and whole societies. Expert knowledges are required for the management of schools, factories, welfare institutions, prisons, hospitals, and local and national governments. Additionally, the modern state required legitimation; its war against local traditions, authorities and communities, its desire to concentrate power, and its social goals must be justified (Seidman, pp. 194 and 195),

Figure 1 below articulates the relationship between the modern industrial or postindustrial political economy and the accompanying curriculum and pedagogy that operate on objective measurable learning outcomes, individualistic lecture- and print-based instruction, and abstraction designed to produce knowledge, skills and attitude. Emotions, morals and spirituality are excluded from epistemology.

Figure 1: The Modern industrial Political Economy and Positivist Education Model



The point is that the modern industrial or postindustrial political economy and the positivist model of education had to emerge and operate simultaneously. This political economy's support of the claim of science to objective truth and its centering of human capital or human resource (rational knowledge, skills and attitude) in the production, distribution and consumption processes, silence emotions, morality and spirituality portraying them as relics of traditional or pre-modern pre-industrial society. The curriculum and pedagogy of the school system of the modern industrial or postindustrial society therefore reflects this social condition. Unfortunately, the positivist model's exclusion of emotions, morals and spirit from the classroom is known to contribute to increased social problems in contemporary society (Noddings, 1984; Game, 1997; Curtis and Tepperman, 2004). A new education model, Human Factor (HF) model, is proposed to address this gap in curriculum and pedagogy that contributes to heightened social problems such as exploitation, alienation, suicide, crime, inequality, poverty, conflicts, etc. Contrary to the standpoint of positivist

education model, the assumption is that “social problems” are bad and need to be eliminated.

### **3. HUMAN FACTOR (HF) MODEL OF EDUCATION: EMOTIONS, MORALS AND SPIRIT**

It is paradoxical that the positivist model of education that is meant to improve the human condition through the production and application of rational knowledge, skills and attitude leaves more social problems in its trail. This, however, is not surprising since the modern industrial political economy that produces this education model suffers from the same paradox (Tepperman and Curtis, 2004; Wallimann, 1994). The Human Factor (HF) model of education is a response to this paradox and has its roots in Emile Durkheim’s (1951 and 1964) research finding that modern industrial society produces social problems when it fails to create enough organic solidarity in the form of positive “intense group feelings” that are attached to individualism and “these feelings expressed in shared beliefs and social practices” and located in a “moral framework” (Seidman, 2004, pp. 42 and 44). The HF model of education recognizes and advocates curriculum and pedagogy that strive to develop dialectical linkages among thinking, feeling, values/virtues and beliefs with an assumption that such an education facilitates teaching and learning as well as solves social problems (Noddings, 1984; Adjibolosoo, 1995; Game, 1997; Kessler, 2000).

In his work *Division of Labour in Society*, Durkheim (1933) concluded that the modern industrial society with its focus on division of labor, specialization, interdependence, and rationality produces extreme social differentiation that creates problems for society. The main social problems that he identified in association with extreme social differentiation are isolation or atomization of people, anomie (normlessness), and exploitive inequality (Curtis and Tepperman, 2004, p.16). All this produce increased suicide and other social problems in society, according to Durkheim (1951), because of “moral disorder that accompanies abrupt socioeconomic change” (Seidman, 2004, p. 44) in a situation of social differentiation unaccompanied by mechanisms of social integration and regulation (Durkheim 1951). The point here is that the basis of social order is a framework of emotions (intense group feelings), morality (passion to improve human society through social change) and spirituality (shared beliefs that may or may not be related to conventional religion). Anything that disrupts this framework creates social problems. In a modern industrial political economy what disrupts the social, moral and spiritual framework is extreme social differentiation produced by abrupt socioeconomic change, according to Durkheim (1951).

In the light of Durkheimian social differentiation and social order theory, therefore, the exacerbated social problems post-industrialist and postmodern scholars such as Daniel Bell (1979) and Zygmunt Bauman (1992) associate with the transition of modern industrial political economy into a postmodern postindustrial political economy result from the moral disorder the extreme social

differentiation and cultural contradictions of this process produces. As Bell (1979, pp. 432 and 433) insightfully observed, in this transition, while the

social structure is ruled [primarily] by an economic principle of rationality, defined in terms of efficiency in allocation of resources; the culture, in contrast, is prodigal, promiscuous, dominated by an antirational, anti-intellectual temper. The character structure inherited from the nineteenth century—with its emphasis on self-discipline, delayed gratification, restraint—is still relevant to the demands of the social structure; but it clashes sharply with the culture, where such bourgeois value has been completely rejected—in part as we shall see, and paradoxically, because of the workings of the capitalist system itself (Bell, 1979, pp. 432 and 433).

The anomie and other social problems created by the extreme social differentiation and cultural contradictions cannot be resolved by the existing positivist model of education because it does not and cannot produce the required positive intense group feelings expressed in shared beliefs within a social and moral framework, according to Durkheim (1951). Rather, he believed that the workplace would play a very important role in fostering the needed moral framework. He postulated

that neither the family, church, nor state could function to offset currents of egoism and anomie in modern societies. For example, secularization has weakened the social role of the church; the loss of many of its social functions has similarly weakened the family; the removal of the state from daily affairs has rendered it incapable of directly regulating individual behavior. Durkheim imagined that, as the workplace becomes central to modern life, new forms of community and moral regulation will crystallize, providing a kind of moral and social center for the individual (Seidman, 2004, p. 45).

Despite its inability to produce social order, this positivist model of education predominantly persists because it is still “relevant to the demands of the social structure” (Bell, 1979, p. 433). Herein lies the frustration of curriculum and pedagogy innovators who desire to transform the existing positivist model of education. They desire to use unconventional curriculum and pedagogy to eliminate the social problems of contemporary society but the existing political economy is not ready for that. The workplace that Emile Durkheim believed would be the moral center of society still operates on the efficiency principles of rationality and objectivity. How would emotional, moral, and spiritual education work in a political economy that operates mainly on the principles of rationality and objectivity?

Faced with a similar challenge in the nineteenth century—what is the basis of “organic solidarity” in complex societies?—Emile Durkheim ([1893] 1954) proposed a social order model (roots of the HF model) of workplace which would center emotions, morality and spirituality. In his work on Division of Labor in

Society, Suicide, and Elementary forms of Religion, Durkheim articulated that science is in support of society's need for a clear moral center (moral order and civic virtue) to eliminate social anarchy and social inequality (Seidman, 2004, p. 37). Unlike in pre-modern societies where shared or common beliefs and values in the form of conventional religion provided mechanical solidarity for social order, in the modern industrial society "the sentiment of social solidarity" is produced not by state imposed moral order or imposed religious order but by specialization and interdependence functioning as a moral force in "the workplace" (Seidman, 2004, pp. 37 and 45.). That is, the routine everyday social interaction and functioning of workplace would produce this "sentiment" that is composed of emotions, morality and spirituality to achieve social order. In effect, Durkheim's main contribution to this subject is that in modern industrial society sentiment--emotions, morality and spirituality--contributes to organic solidarity that produces social order but it has little to do with conventional religion and it cannot become significant in education until the workplace makes it rewarding to.

The HF model of education although is coming from a perspective similar to Durkheim's conclusion that in order to eliminate social problems "individuals require a stable, intact social and moral framework to set limits, give direction and purpose to their behaviors" (Seidman, 2004, p. 44), it does not seem to be aware that the achievement of this objective is workplace- or political economy-driven. Curriculum and pedagogy innovators who work from the perspective of this model continue to explore ways to bring emotions, morals and spirit into the classroom despite the fact that the workplace or the political economy does not reward these qualities. The HF model of education, not ignoring the importance of human capital, proposes that it is the incorporation of emotion, morals and spirit into curriculum and pedagogy that would provide the impetus for social order (Noddings, 1984; Adjiboloso, 1995; Game, 1997; Kessler, 2000) that would resolve social problems.

The discussion in this section so far establishes the utilitarian significance of bringing emotions, morals and spirit into the classroom. However, as noted in the introduction section, the HF model of education also has epistemological and pedagogical significance. The main epistemological standpoint of this model of education is that feelings, values/virtues, conscience, and beliefs, that is, the quality of subjective relationships between the teacher and the learner and between the producer/practitioner/learner of knowledge and the knowledge/skills itself facilitate or hinder teaching and learning of knowledge/skills. Bergson (1956), Merleau-Ponty (1962 and 1968), James (1984), Cataldi (1993), and Game (1997) put emotions at the heart of knowledge, emphasizing that it is emotions that connect people meaningfully to others, knowledge and the world, and this affective connection "is what knowing is about" (Game, 1997, p. 393). In the view of Game (1997, p. 396),

Knowledge is more than something that is possessed or waiting to be found or transmitted...Knowledge also consists of practices, and for that matter, is relational, material, prcocessual...Knowledge practices are in the world of experience; through an engagement with that world, with

texts, with others, they are constitutive and creative...It works through embodiment, through feel.

Noddings (1984, p. 191) shares a similar view:

It seems right to say that we can make direct contact with the objects of knowledge, although we must remind ourselves, this direct contact does not necessarily result in other truth or dependable knowledge. When we allow ourselves to come under “the gaze of the object,” so to speak, we enter relation. Joy or elation may accompany our recognition of relatedness, and a deep knowledge may also emerge

In other words, “It is the emotion [of anticipated joy] which drives the intelligence forward in spite of obstacles. It is the emotion which...vitalizes the intellectual elements” (Bergson, 1956, pp. 43-47, quoted in Game, 1997, p. 397). “Ideas need to be felt” (Rolland 1992, p.43), “to be put creatively to work” (Game 1997, p. 397). The point here is that if students are emotionally connected in a positive way to the teacher, other students and the course material and the issues it represents, they learn better; and if the teacher is similarly connected he/she teaches more effectively. This is because such an emotional connection “displaces the subject/object opposition” (Game, 1997, p. 395) usually found in positivist curriculum and pedagogy that prevail in contemporary classrooms.

With regard to the role of morality and spirituality in epistemology, pedagogical and societal development, the works of Nel Noddings (1984), Senyo Adjibolosoo (1995) and Rachael Kessler (2000), among others, make a remarkable contribution. They point out that education should involve the intellect as well as morals and spirit for epistemological, pedagogical and utilitarian purposes. What they are suggesting is that students be exposed not only to information and analysis of various disciplines of study but also to their affective, moral and spiritual dimensions as well (Noddings, 1984, p. 185). In this educational model teachers are not only imparters of knowledge, skills and attitude but also developers of students’ emotions, morals and spirit. Students benefit epistemologically, teachers benefit pedagogical, and society benefits through reduced social problems. As Noddings (1984, p. 179) clearly puts it,

Everything we do, then, as teachers, has moral overtones. Through dialogue, modeling, the provision of practice, and the attribution of best motive, the one caring as a teacher nurtures the ethical ideal. She cannot nurture the student intellectually without regard for the ethical ideal unless she is willing to risk producing a monster...”

A focus of student attention on the teacher’s instructional strategies is fatal to the relationship—and to the student learning. The student may, however, care for the teacher as a person. He may be fascinated by her and hold her in the highest regard...the student rewards his teacher with responsiveness: with questions, efforts, comment, and cooperation...We

see another cogent reason for insisting on relation and caring in teaching. Where is the teacher to get the strength to go on giving except from the student? ...What I am recommending is that schools and teaching be redesigned so that caring has a chance to be initiated in the one-caring and completed in the cared-for. Sacrifices in economies of scale and even in programs might be called for. These would be minor if we could unlock our doors and disarm our security guards (Ibid., pp. 182-3).

And

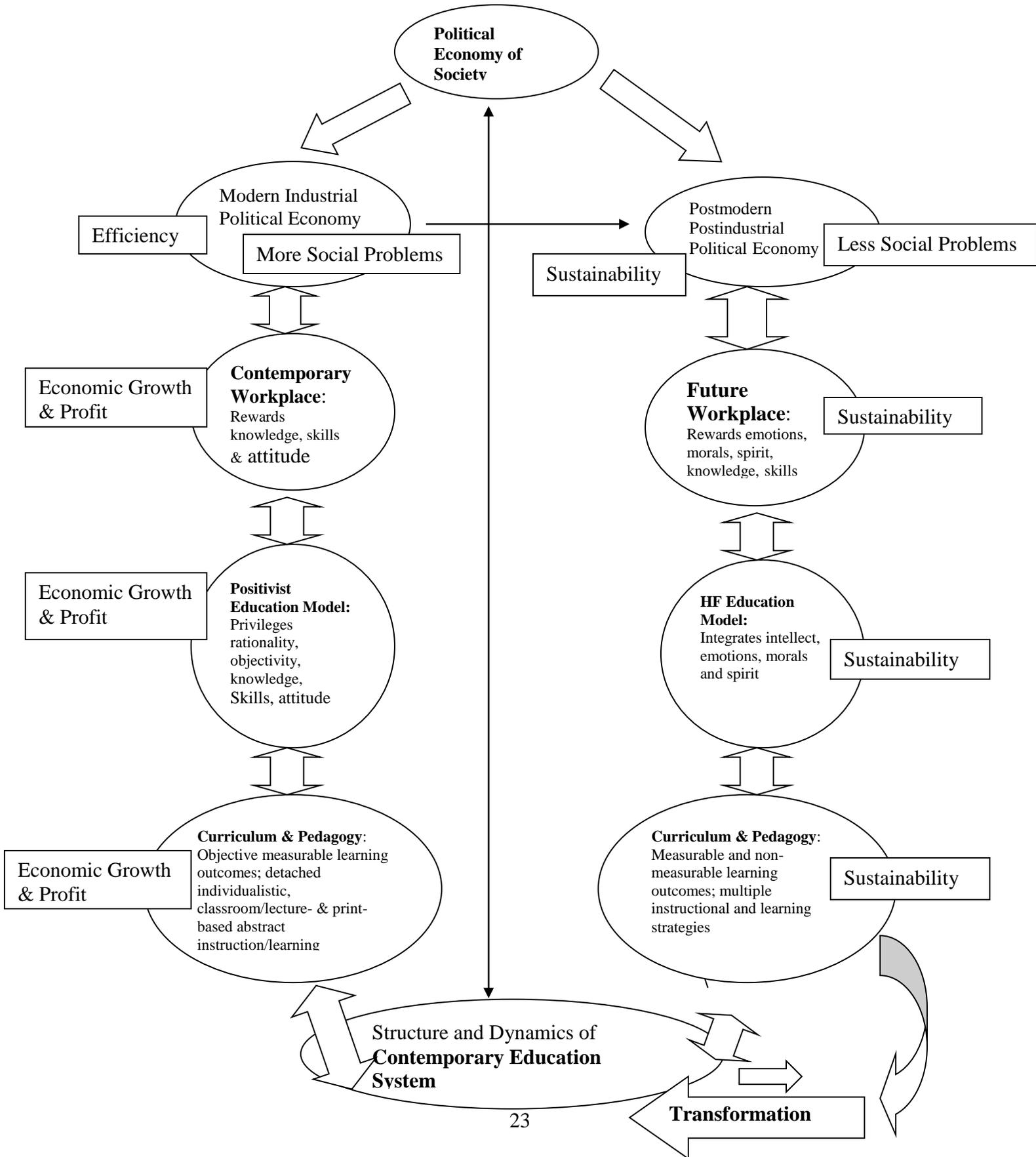
When the soul [spirit] enters the classroom, masks drop away. Students dare to share the joy and talents they have feared would provoke jealousy in even their best friends. They risk exposing the pain or shame that peers might judge as weakness. Seeing deeply into the perspective of others, accepting what has felt unworthy in themselves, students discover compassion and begin to learn about forgiveness (Kessler, 2000, p. x).

From the perspective of the HF model, like emotions, when morals and spirit are allowed in the classroom teaching and student learning are facilitated and individual and society benefit. In the words of Noddings (1984, p. 180), "...by doing this we may attain both a higher level of cognitive achievement and a more caring, ethical society". The assumption here is that when the epistemological, pedagogical, and utilitarian significance of emotions, morality and spirituality is demonstrated and articulated, the education system would allow them into the classroom.

As demonstrated in section two of this paper, the modern industrial or modern postindustrial political economy does not support this model of education. Would the emerging postmodern, postindustrial political economy support the HF model of education and the curriculum and pedagogy it has produced? The answer is yes. Daniel Bell (1979), a Durkheimian sociologist of the twentieth century, has shown that there is a rise of post-industrial society which is an intersection of a post industrial economy and a postmodern culture. In this society service industries and professions are the dominant occupational forms and "anti-rational, anti-intellectual" culture that emphasizes emotions, morality, spirituality—"self-discipline, delayed gratification, restraint"--reminiscent of the nineteenth century prevails (Bell, 1979, pp. 432-3). Such occupations, unlike manual work and supervising work of the industrial society, involve emotional labor (Hochschild, 1983). In effect, there is a transition from modern industrial political economy to a postmodern postindustrial political economy producing a cultural lag evident in the current global society where the postindustrial economy Daniel Bell identified still operates in modernist cultural framework. In the transition period between the modern industrial political economy and this new postmodern postindustrial political economy, the HF education model clashes with the prevailing modern industrial "bourgeois value" or "the economic principle of rationality, defined in terms of efficiency in the allocation of resources" (Bell, 1979, pp. 432 and 433). This contradiction in the

transition political economy, that is, modern postindustrial political economy, underlies the marginalization of the curriculum and pedagogical programs of this education model in the contemporary education system. Logically, therefore, until the postmodern, post-industrial political economy is consolidated or the HF model adapts to the transition political economy, the curriculum and pedagogical programs flowing from the HF education model would not be comprehensively implemented, even though their epistemological, pedagogical and utilitarian significance are clear. The HF education model is countercultural to the modern culture prevalent in the workplace, and as such emotions, morality and spirituality that this education model promotes are not rewarded in the existing workplace. As depicted in Figure 2 below, when the culture of postmodern, postindustrial political economy evolves into a mainstream culture of the workplace, the HF model would transform and supplant the positivist education model because emotions, morality and spirituality would have rewards.

Figure 2. **The Political Economy and Evolution of Educational Curriculum and Pedagogy:**



To summarize, the HF model of education argues that bringing emotion, morality and spirituality into the classroom produces transformation and sustainability because it creates feeling of empowerment that facilitates teaching and learning as well as connectivity with people, society and the environment that would produce selflessness, loving kindness, compassion, responsibility, accountability, integrity, sharing, caring, and the like. In effect, curriculum and pedagogy with such subjective dimensions are transforming of teaching, learning and society, but how does it work in real classrooms and what status does the HF model occupy in the current education system and why?

#### **4. TRANSFORMING CURRICULUM AND PEDAGOGY: EMPIRICAL REALITIES**

Innovative or unconventional curriculum and pedagogy that give attention to emotions, morals and spirit have emerged in some schools but they operate mostly at the margins. Typical examples are the Skills for Growing program and Virtues program. The main objective is to use innovative (unconventional) curriculum and pedagogy to foster in students appropriate values or virtues such as responsibility, cooperation, accountability, compassion, caring, sharing, concern for others, honesty, self-discipline, commitment, and trustworthiness. Values or virtues have emotional, moral and spiritual undertones. The Lion's Quest Skills for Growing program (Quest International, 1990, p. 10) correctly captures this in the following statement: "Although these values are not always mentioned explicitly within each lesson, they provide a basic moral and ethical framework for the entire program" The stated rationale for the Skills for Growing program is that because of contemporary economic and demographic circumstances the family is incapable of providing appropriate values for children to neutralize inappropriate values from the media and peer groups that create social problems, and the school is in a better position to fill this gap (Quest International, 1990, pp. 3-5). The Virtues program refers to a moral or democracy rationale rather (<http://www.lakecountryacademy.com/Curriculum.asp>):

When they set about the delicate business of instituting a republican government for the first democracy in modern times, the American Founders assumed one thing: democracy in America would succeed only if her citizens were both "knowledgeable" and "**virtuous**". If youth is our future, educators must join parents in stressing the virtues.

The Skills for Growing program has gained more acceptance in the mainstream education system than the Virtues program because its unconventional curriculum and pedagogy are couched in conventional or modernist language.

##### **4.1. The Skills for Growing Program:**

This K-5 elementary school program embodies the HF model of education but disguises it in modernist language, and "is likely to be most successful in schools that share or aspire to this view of children and education" (Quest

International, 1990, p 10). It is composed of five interconnected units. Unit one focuses on the values of caring and sharing. In unit two cooperation, accountability and responsibility are the main themes. Units three and four reinforce the values of accountability and responsibility as well as foster self-discipline in the area of decision-making and healthy lifestyle. The last unit promotes respect for self and others. How does the program fit into the regular school system?

- a) Curriculum: It is designed to “fit into several different subject areas that are presently required in the elementary curriculum in most states [USA] and provinces [Canada]” (Ibid., p.12). It can also be integrated into health, social studies, language and the fine arts. According to the program manual, the program can be adopted as the selected curriculum for existing subject areas, integrated into several related areas of the curriculum such as language arts, music, art, social studies and health, or taught as a separate subject. Whatever model is adopted, the following curriculum calendar is suggested. It is adjustable to different school years and grade levels:

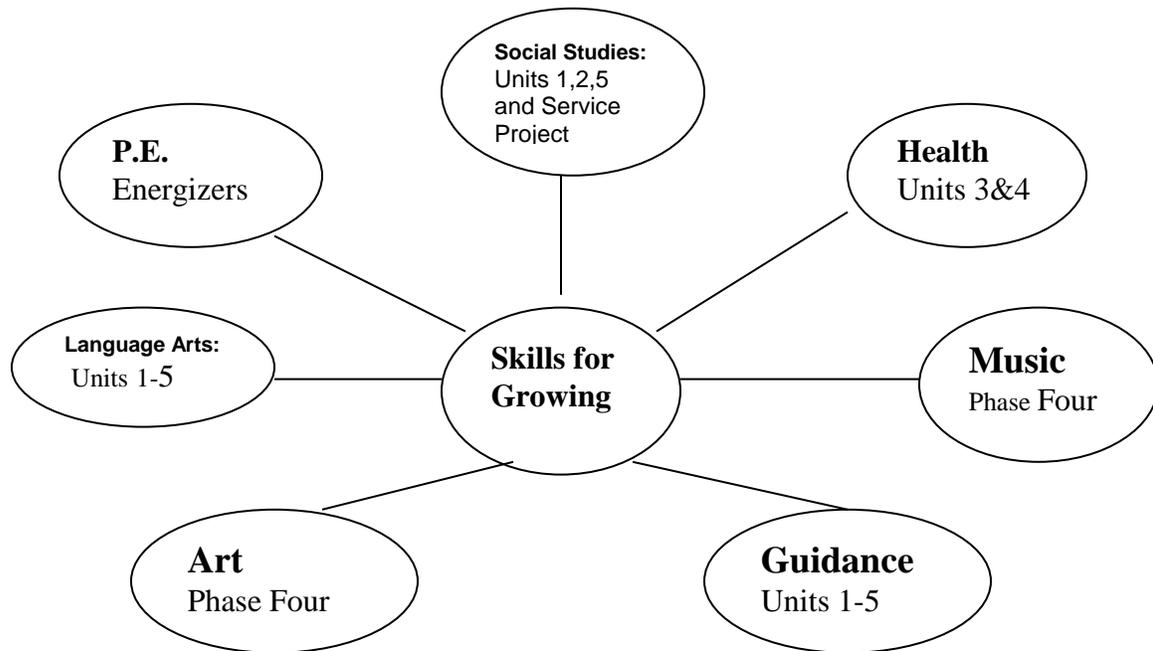
### Curriculum Calendar

	Week 1	Week 2	Week 3	Week 4
September		Unit 1	Unit 1	Unit 1
October	Unit 2	Unit 2	Unit 2	Unit 2
November	Unit 2	Unit 3	Unit 3	Unit 3
December	Unit 3	Unit 3	Vacation	Vacation
January	Service Project	Service Project	Service Project	Service Project
February	Unit 4	Unit 4	Unit 4	Unit 4
March	Unit 4	Unit 4	Unit 4	Vacation
April	Unit 5	Unit 5	Unit 5	Unit 5

The units are made up of sessions with each section consisting of a Unit introductory activity and Phases One through Four (Discovering, Connecting, Practicing and Applying). A session requires 20-50 minutes depending on the activity and age of the students, and “a minimum of two sessions a week is recommended for the program to be effective” (Quest International, 1990, p. 20).

If the above integrated model is used, it fits into the related subject areas as shown in Figure 3 below:

Figure 3: Relationship of *Skills for Growing* Curriculum to Other Subject Areas.



The schools that are involved with this program evaluate student achievement using the following criteria (ibid., p 19):

- Works and plays well with others
- Listens attentively
- Respects property
- Follows rules
- Assumes responsibility
- Is courteous and considerate of others
- Displays positive attitude
- Shows self-control

Generally, the program content and evaluation procedures fit into the existing educational curriculum but are not give adequate attention.

b) Pedagogy: The program is profuse in the area of instructional strategies for implementing the identified values. The main pedagogies are Groupwork and Service Learning. The specific teaching techniques include:

- Mini-lectures
- Student Presentations
- Guest Speakers
- Panel Discussions
- Media presentations
- Modeling
- Skits
- Games

The program provides elaborate lesson plans to systematically use groupwork to help students cultivate the values of respect, helping, caring, sharing, fairness, cooperation, accountability, responsibility as well as dealing with anger and annoying behaviors. Apart from the values learnt through groupwork that could help improve the human condition, this pedagogical tool has epistemological function. It improves students' academic achievement (Slavin, 1983; Ziegler, 1981) and facilitates their language development (Quest International, 1990).

Service Learning is another major pedagogical strategy of the Skills for Growing program. Service learning is

learning through providing service to others. Service learning is a way to connect daily lessons with the real world of children. It provides opportunities for many different kinds of social and intellectual development (Quest International, 1990, p. 2 of Service Learning).

In addition, students learn and cultivate emotional, moral and spiritual qualities of "cooperation, caring, empathy, generosity, and concern for others (Ibid.). In effect, this instructional method helps eliminate the conventional classroom situation where "The curriculum—subjects, textbooks, workbooks, and the rest—comes between teacher and student" (Goodlad, 1984), students and other students/people, the community and society. Again, like in the groupwork strategy, the *Skills for Growing* program provides a step-by-step method of how to plan and develop service learning projects. The method comprehensively answers the when, where, how, how long, who and what questions of service learning.

Together group work and service learning connect students emotionally, morally and spiritually to the teacher, fellow students, other people, community and society. These connections facilitate teaching and learning as well as benefits the human condition.

#### **4.2. The Virtues Program:**

Unlike the Skills for Growing program, the Virtues program explicitly declares its objective as promotion of moral development. With few exceptions such as Eglinton Public School in New South Wales, Australia, the Virtues Program is usually adopted by small private religious based elementary and middle schools in North America. The public school version of this program is less intrusive of the existing curriculum and pedagogy compared to the private religious schools. The pedagogy of this program include a combination of modeling, story telling, reading of selected literature on virtues, studying portraits of virtuous people, weekly presentation of selected virtues, and community service. The following four cases of this program (copied from the Internet without editing) are illustrative:

##### **Lake Country Academy, USA:**

(<http://www.lakecountryacademy.com/Curriculum.asp>)

The Core Virtues Program *Lake Country Academy* uses is a practical, non-sectarian approach to moral development. We promote basic moral, civic, and intellectual virtues such as: respect, responsibility, diligence, honesty, generosity, perseverance, courage, faithfulness, compassion, openness to inquiry, reason, and humility in the face of facts. These are virtues that we can all agree upon.

The program promotes the virtues by staff and students modeling the behavior, through classic literature that reinforces positive behaviors, and by focusing on historical and current people who have made or are making a difference. History has many examples of strong men and women who, when confronted with difficulty, temptation, danger, and vice, win though perhaps at great personal cost and sacrifice. Their heroism will inspire young minds when they ask, "Who will I be like?". A random selection of literature could include: King Midas and the Golden Touch (self-control); Paul Revere's Ride (courage); "Give Me Liberty or Give Me Death" speech by Patrick Henry (civic courage); Song of Hiawatha (gratitude); and Dicken's, *A Christmas Carol* (generosity).

##### **Centro Escolar México de Guadalajara (CEMS), Mexico:**

(<http://www.cem.edu.mx/pages/english/contact.html>)

The fundamental mission at CEM is "TO CONTRIBUTE TO THE LEGACY OF WISDOM AND UNIVERSAL VALUES AND VIRTUES", and that is the reason why CEM has incorporated in each Section's Curriculum a Values and Virtues Program. Parents, Principals, Teachers and Students are involved and committed to work together to be the children's best example. The only real way to learn values and make them part of your life is to practice and live them daily!

It is useless to talk about values if they are not practiced in our daily life. CEM helps Parents teaching values so that children learn and understand them consciously and sets the environment to practice them by the individual's own will, so that they may turn to be virtues in their lives. Teachers will work every day with their students either by using a phrase to think about, by reading a story or by explaining the value of the month to invite them to participate giving their own opinions and sharing their experiences. The example of moral integrity and professional ethic of every member of our CEM Family will be the best effort to reinforce what the Parents or Tutors have already taught.

When education is limited to values, usually the students act under teachers' or parents' pressure. In other words, they don't act for conviction, but from obligation. The basis of a virtue is the person's own will. The project focuses on educating Values to lead to Virtues.

This is a Team's Compromise, in which consistency, commitment, and example will lead our students to build a social and moral conscience, and to be ready to live the times they have to live. As a School, CEM is eager and ready to help the Parents with this responsibility, promoting Values and Virtues in an environment of Excellence, Harmony And Respect For Liberty.

### **Crossroads Academy, USA:**

[http://www.crossroadsacademy.org/s\\_cvirtues.html](http://www.crossroadsacademy.org/s_cvirtues.html)

At Crossroads, "Core Virtues" refers to three significant aspects of the school. First, the phrase embraces an intellectual tradition, beginning with the ancient Greeks and continuing to contemporary philosophers. This tradition recognizes the importance of cultivating virtue in human beings. Second, "Core Virtues" identifies an approach to basic moral literacy for students in much the same way that "Core Knowledge" identifies an approach to basic cultural literacy. Finally, the phrase refers to the character education program initially developed at Crossroads and later published as a book, *Core Virtues, A Literature-Based Program in Character Education (K-6)* by Mary Beth Klee.

#### **What Are the Core Virtues?**

The Core Virtues are those dispositions or habits of character that lead us to love what is good and to choose what is right. "The ancient Greeks recognized courage, temperance, justice, and prudence as the central virtues of the human being. Over time, these four came to be called the 'cardinal' virtues, from the Latin root word meaning 'hinge'-the hinge around which good conduct revolves," writes Ms. Klee in her introduction to Core Virtues. The program also covers a range of other virtues, such as faith, hope, patience, generosity, and love, in connection to the cardinal virtues.

## **What Is the Intellectual Tradition from Which We Get Core Virtues?**

These virtues represent the fruit of 25 centuries of philosophical reflection upon human goodness from Plato and Aristotle, through Thomas Aquinas, to contemporary philosophers, such as Mortimer Adler. The ancient Greeks believed that virtue could be learned. Plato said that in moral education "we should be concerned with awakening a love of the good." More recently, some contemporary philosophers have written about the need in moral education for a return to an ethic of virtue with its recognition of moral standards, in place of the morally neutral approach of identifying and clarifying values. The Core Virtues program, with its emphasis on virtues rather than values, supports this return to recognizing moral standards.

## **What Is the Core Virtues Program?**

It is a lively, literature-based approach to character education that seeks to inspire the hearts and minds of students through excellent stories. *Core Virtues*, the book on which the program is based, identifies a three-year cycle of the virtues studied each month. At each grade level (K-6) the teacher introduces the virtue for the month with a simple definition. Then, drawing on books listed in the "Resource Guide," teachers read stories and books that illustrate that virtue throughout the month. These are stories that lift children's sights to the possibilities for beauty and goodness in human beings through admirable characters and enduring themes. The literature used to illustrate the virtues becomes progressively more sophisticated each year. Students also participate in community service activities at the local, national, and international levels. This component of the program gives them many opportunities to put virtues into action.

Community service is also an integral part of the middle school program; the students are engaged in active, practical application of the virtues. The Core Virtues program continues to be developed in the seventh and eighth grades.

## **What About Core Virtues and Religion at Crossroads?**

Both the Core Virtues program and Crossroads Academy are non-sectarian; they are not affiliated with any specific religious denomination. Crossroads, however, is rooted in the Jewish and Christian traditions. While the school uses stories from all of the world's great religions to promote the various virtues under study, in its morning moments of reflection it draws from scripture common to the Jewish and Christian faiths. In the interests of cultural literacy and character education, the school teaches biblical literacy as well as the history of the major world religions. The course of study at Crossroads encourages respect for and knowledge of all these religious traditions.

## **How Does Core Virtues Relate to Core Knowledge?**

There are important connections between the two pillars of the Crossroads Academy mission. For instance, Core Virtues links the study of each virtue to the literature and history taught in the Core Knowledge sequence, so the two programs proceed hand in hand. At Crossroads, such core virtues as diligence, honesty, perseverance, and humility promote academic and personal excellence in our students.

## Eglinton Public School, NSW, Australia:

<https://www.det.nsw.edu.au/mediakit/eduweek/eglintonps.htm>

### Teaching the virtue of values

Vic Arthur does not expect his students at Eglinton Public School to be angels. As a veteran principal he realises students will not be perfect all the time, but he does want them to have a clear set of values to guide their behaviour.

Building on what they saw as a need to provide students with "a scaffolding for more positive behaviour", the *Virtues Program* emerged. Inspired by Popov's *Family Virtues Guide*, which presents a virtue-a-week for one year, Eglinton Public School created a program based on 12 virtues taught to each grade from Year 3 to Year 6 that would follow on from the Department's *Appeal* program for Stage 1. "All teachers follow a program and by the time they finish students will have discussed and encouraged to follow 48 virtues," Vic says. "While they are values that we would have taught anyway, now we are teaching in a more conscious, explicit and systematic way. "In Year 3 we concentrate on some of the more basic concepts that they understand such as kindness, caring, courtesy, tolerance, trust, respect, obedience, enthusiasm and gentleness.

"By Year 6, we are discussing more complex virtues such as compassion, humility, steadfastness and detachment." With an understanding of concepts, Vic says Year 6 students can appreciate how a virtue such as detachment could apply in a situation when someone's first reaction was to act aggressively to others if a situation did not suit them.

He admits that he and his staff are not looking for instant results from the Virtues Program. "What we aim to do is present them with a set of values that will give them a basis for their future life," Vic says. "It may be ten or so years down the track that some of these kids will come back to the scaffolding that we have provided, take up a virtue and practise it more fully.

"Although we do incorporate the *Virtues Program* into our discipline system, it is not necessarily teaching for immediate results." Unlike days gone by when a punished student may have been told "you've been bad, never do that again", Vic says at Eglinton Public School students and teachers discuss particular virtues when resolving unacceptable behaviour. A student may be sent away with the goal of being more considerate of others," Vic says. "Students getting into trouble regularly say things like 'I should have been more self-disciplined'.

"We don't expect all our students to be perfect. "It's all part of a learning process. "So when something goes wrong, teachers or I ask the students 'what values have you learnt from this?', and they can suggest some. "Then we can say that the situation has not been wasted, as it has been a learning experience."

As with all good learning, parents are partners in the Virtues Program. Each year,

parents are invited to learn about the Virtues Program, and each school newsletters presents a virtue that parents are invited to discuss with their students.

Vic says he has heard that many parents are reinforcing the virtues at home in the same explicit way as school. As well as the widespread acceptance throughout the school community, the Eglinton Public School has received other recognition. Last year, Eglinton Public received a Director-General's Award for School Achievement. More significantly, Vic is aware that as many as 80 schools have adopted or adapted the Virtues Program, and for teachers who simply wanted to do better for their students, that gives Vic and his staff immense satisfaction.

So far it seems none of the few schools that subscribe to the HFC model of education implements curriculum and pedagogy that integrate emotional, moral and spiritual education into all the Ministry of Education required subjects. This is in spite of the fact that such curriculum and pedagogy are available to any school which is interested in such a program. Many of the schools implement the Skills for Growing program or the Virtues program separately from the core subjects or disciplines of the existing school curriculum. John Dewey's (see Sidney Hooks 1975) dream of total integration of moral education into the school system is therefore "still largely disregarded" on the frontlines of the school system. Hook (1975) poignantly expresses the dream of Dewey:

How, then, does Dewey achieve the transition from what we have called morality of the task to the task of morality? His answer—original for his time and still largely disregarded—is to teach *all* subjects in such a way as to bring out and make focal their social and personal aspects, stressing how human beings [and the environment] are affected by them, pointing up the responsibilities that flow from their inter-relatedness

The point is, given the significant epistemological, utilitarian and pedagogical qualities of the Skills for Growing and Virtues programs for developing human factor competency and the availability of curriculum and pedagogical strategies to implement the programs, one may expect that it makes rational sense for them to be made a requirement for implementation in the entire school system. Some American and Canadian Schools participate in these programs as pilot projects but don't adopt them in any systematic fashion to transform their curriculum and pedagogies. Those schools that adopt any of the programs usually do so piecemeal—not applied to all subject areas and not used in all classrooms. The problem, then, is not that there is lack of knowledge on the importance of emotional, moral and spiritual education or there is lack of knowledge and skills to implement them as the existing literature wants us to believe. The question, therefore, as to why the curriculum and pedagogy for emotional, moral and spiritual education are not comprehensively implemented has been answered wrongly in the literature. The logic and evidence revealed by this exploratory paper suggest a deeper explanation--the political economy decides the evolution

of curriculum and pedagogy. When the political economy provides enough incentives for a change in curriculum and pedagogy, change happens. The political economy would reward curriculum and pedagogy that support and/or advance its principles.

The HF model as it exists and operates currently is not rewarded by the transitory modern postindustrial political economy because the model does not appear to advance the key principles of rationality—objectivity and impersonality. However, the HF model could be adapted to fit into this political economy's principal goals of harnessing knowledge for social control and advancing knowledge for economic production. The literature shows that HF curricula and pedagogical innovations that integrate emotions, morality and spirituality into education facilitate knowledge production and propagation. The modern postindustrial political economy would therefore adopt this education model if it strips away its pre- or post-modern language that smacks of "irrationality" and its agenda to eliminate social problems, an agenda that scares the movers of this political economy. In other words, the HF model could thrive in the modern postindustrial economy (and possibly facilitate the consolidation of the postmodern postindustrial political economy) by framing the concepts of emotions, morality and spirituality in a secularist universalistic language and as well highlighting its potential to advance knowledge production. Short of these strategies, logic and evidence suggest that bringing emotions, morality and spirit into the classroom of mainstream education has to wait for the consolidation of the postmodern postindustrial political economy.

As demonstrated in section two of this paper, job advertisements and organizational processes in the contemporary workplace favor people who possess educational and/or training qualifications that exhibit the qualities of rational or objective knowledge and skills. The workplace does not reward emotions, morality and spirituality that the HF education model and the programs that subscribe to it espouse. This is because the underlying political economy of the contemporary social structure, the modern postindustrial political economy, is propelled not by emotions, morals and spirit but by bureaucratic efficiency in which scientific knowledge and skills that support organic solidarity are central. Emotions, morality and spirituality are peripheral to this political economy and would not be rewarded enough to produce curriculum and pedagogical transformation in contemporary education system. However, the trend shown in section three of the paper is that there is an emergent postmodern postindustrial political economy necessitated by anomie—meaninglessness, emptiness, disconnectedness—and its associated increased social problems that the existing dominant political economy has produced (see works of Weber, Durkheim, Marx, Bell, Tepperman and Curtis on these phenomena). It is the consolidation of this new political economy that would provide incentives for a comprehensive implementation of the HF model of education to eliminate or minimize these problems. Until then emotions, morality and spirituality would be incorporated into curriculum and pedagogy only if they are couched in scientific language and it is scientifically demonstrated that they facilitate the project of the knowledge society.

## **5. CONCLUSION**

Educators, scholars of school violence, members of Congress, and moral and spiritual brokers struggling for solutions to social problems in contemporary society resort to emotions, morality and spirituality and look to the classroom to produce the panacea (Kessler 2000, Nord 1995). The emergence of the HF model of education is a reflection of this situation, but there have not been enough incentives in modern industrial political economy or the transitory modern postindustrial political economy to entrench the curriculum and pedagogy it has offered.

Contrary to the thinking of the curriculum and pedagogy innovators who operate in the HF model of education, therefore, the important challenge is not why should or how could emotions, morals and spirit be brought into the classroom but what would make them occupy the front and center of the current education system. Logically, the epistemological significance, pedagogical robustness and utilitarian potential of the HF model of education are compelling. Available instructional strategies and tools for implementing the model in the classroom show that it is feasible and doable. Yet, the HF model of education exists on the margins of contemporary education system. Emotions, morality, and spirituality still remain hostage in the mainstream classroom. Why? The modern industrial political economy that supports and rewards the positivist model of education and excludes emotions, morality and spirituality as irrational is still in control of contemporary society. The HF model has to adapt its language and focus to this political economy if it is to thrive in contemporary society and produce high Human Factor Index or wait for the consolidation of the postmodern postindustrial political economy that would support and reward the full incorporation of emotions, morality and spirituality into the classroom in their present form.

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