

enforce rules for others than to observe them himself, yet his commitment to the school has led to a steady decrease in exotic behavior. In addition, he has become more involved in classes and projects and has begun to listen and ask questions in order to pursue a line of interest.

We attribute such behavior change not only to peer pressure and moral discussion but to the sense of community which has emerged from the democratic process in which angry conflicts are resolved through fairness and community decision. This sense of community is reflected in statements of the students to us that there are no cliques—that the blacks and the whites, the professors' sons and the project students, are friends. These statements are supported by observation. Such a sense of community is needed where students in a given classroom range in reading level from fifth-grade to college.

Fenton, Mosher, the Cambridge and Brookline teachers, and I are now planning a four-year curriculum in English and social studies centering on moral discussion, on role taking and communication, and on relating the government, laws, and justice system of the school to that of the American society and other world societies. This will integrate an intellectual curriculum for a higher level of understanding of society with the experiential components of school democracy and moral decision.

There is very little new in this—or in anything else we are doing. Dewey wanted democratic experimental schools for moral and intellectual development seventy years ago. Perhaps Dewey's time has come.

## NOTES

1. John Dewey, "What Psychology Can Do for the Teacher," in Reginald Archambault, ed., *John Dewey on Education: Selected Writings* (New York: Random House, 1964).
2. These levels correspond roughly to our three major levels: the pre-conventional, the conventional, and the principled. Similar levels were propounded by William McDougall, Leonard Hobhouse, and James Mark Baldwin.
3. Jean Piaget, *The Moral Judgment of the Child*, 2nd ed. (Glencoe, IL: Free Press, 1948).
4. Piaget's stages correspond to our first three stages: Stage 0 (pre-moral), Stage 1 (heteronomous), and Stage 2 (instrumental reciprocity).
5. Lawrence Kohlberg, "Moral Stages and Moralization: The Cognitive-Developmental Approach," in Thomas Lickona, ed., *Man, Morality, and Society* (New York: Holt, Rinehart and Winston, in press).
6. James Rest, Elliott Turiel, and Lawrence Kohlberg, "Relations Between Level of Moral Judgment and Preference and Comprehension of the Moral Judgment of Others," *Journal of Personality*, vol. 37, 1969, pp. 225-52, and James Rest, "Comprehension, Preference, and Spontaneous Usage in Moral Judgment," in Lawrence Kohlberg, ed., *Recent Research in Moral Development* (New York: Holt, Rinehart and Winston, in preparation).
7. Many adolescents and adults only partially attain the stage of formal operations. They do consider all the actual relations of one thing to another at the same time, but they do not consider all possibilities and form abstract hypotheses. A few do not advance this far, remaining "concrete operational."
8. Richard Krebs and Lawrence Kohlberg, "Moral Judgment and Ego Controls as Determinants of Resistance to Cheating," in Lawrence Kohlberg, ed., *Recent Research*.
9. John Rawls, *A Theory of Justice* (Cambridge, MA: Harvard University Press, 1971).
10. Not all freely chosen values or rules are principles, however. Hitler chose the "rule," "exterminate the enemies of the Aryan race," but such a rule is not a universalizable principle.
11. Rawls, *A Theory of Justice*.
12. Lawrence Kohlberg and Donald Elfenbein, "Development of Moral Reasoning and Attitudes Toward Capital Punishment," *American Journal of Orthopsychiatry*, Summer, 1975.
13. Hugh Hartshorne and Mark May, *Studies in the Nature of Character: Studies in Deceit*, vol. 1; *Studies in Service and Self-Control*, vol. 2; *Studies in Organization of Character*, vol. 3 (New York: Macmillan, 1928-1930).
14. As an example of the "hidden curriculum," we may cite a second-grade classroom. My son came home from this classroom one day saying he did not want to be "one of the bad boys." Asked "Who are the bad boys?" he replied, "The ones who don't put their books back and get yelled at."