

Reflection and Paradigm Shift: Merrill Harmin's Values Clarify Ideas

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Abstract: The fatigue crack propagation and structural health monitoring system of the welds of Jiangyin Bridge were analyzed statistically and the fatigue damage status of each weld survey was evaluated based on BS5400 specification. The results show that the fatigue crack of the weld of Jiangyin Bridge mainly occurs at the fillet welds of the 6th, 8th, 9th and 12th of the heavy lane and the lane. The stress points of the measuring points are mainly in the range of 0 ~ 10MPa, and the fatigue life of each measuring point is more than 100 years, which is located in the U-rib side wall perpendicular to the fillet weld UC-2 measuring point stress amplitude is larger, more prone to fatigue cracks, fatigue life is minimal.

Key words: Harmin; values; values clarification; moral education

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In the face of the questioning of the theory of clarification of values by academics and societies, Merrill Harmin answers the question of what teachers should do, what is worth teaching, how to improve the educational effect, how to carry out moral education and so on, and to clarify the theory of value clarification. The core point of view is: education cannot be worth neutral, the school must actively impart to the students such as fairness, integrity, responsibility, tenacity, honesty, tolerance, cooperation, respect for others core ethical values. These ideas take into account the clarification of values and moral practice, the value of clarification theory and character education combined.

Values Clarification (hereinafter referred to as VC),

is the 20th century, 60 years of the famous American moral education theory. The theory has swept the whole country, but also the most controversial. Some people think that VC theory underestimates the traditional values of diligence and respect for authority, and some people criticize them for telling their students to choose their own values, and let many people choose self-indulgence. In this regard, the University of Illinois education professor Merrill Harmin affirmed the VC theory for school education made important contributions, but also stressed that VC theory should help students to clarify the values, but also to adapt to the importance of social ethics, and began to clarify the value of the theory and character education combined.

1 What teachers should do: three options for solving student values problems

Values clarification schools attach great importance to the role of schools and teachers in student values, and what teachers should do. Harmin is also the case. His outstanding contribution is to point out that in solving the development of student values, teachers have three main choices: **the first is the value of doing nothing**. Harmin pointed out that the first choice was because: First, they believe that values belong to the scope of family or religion, and second, they do not actually know what to do, and third, they teach the professional knowledge of the subject purer interest, not the value of education. **The second is to convey values**, which is through more effective work to pass on the students to teachers that the right, valuable and good values. **The third is the student's own values**. This approach views values as relative, individual, and contextual values.

¹Robert Kane, *Through the Moral Maze, Searching for Absolute Values in a Pluralistic World*, Paragon House New York, New York, 1994, P43.

²Merrill Harmin and Sidney B. Simon, *Values*, See Howard Kirschenbaum and Sidney B. Simon edited, *Beyond Values Clarification, Readings in Values Clarification*, Winston Press Minneapolis, 1973, p7.

The above options, in short, one is indifferent, one is to pass a set of existing values to students, another one is to help students find their own values. In the view of Harmin, we cannot put values education to families or religious institutions, because parents or religious institutions cannot change the young people to perceive and deal with the basic way of values. On the contrary, schools should play a greater role in values education. Harmin argues that it is impossible to do nothing in the clarification of values. When a teacher says that he has a good job of mastering a course, getting a good job and getting a good salary, he is actually advancing some of the values: work ethic, future orientation, and materialism. It is true that the task of educators is to “learn to pass these values in a better way to students”, but for educators, two questions must be solved: one is to confirm that their values are truly universally correct and valuable and the good; the second is to find ways to pass them, such as role models, rewards and punishments, interpretation, nagging and humanistic arts.

The third choice is the most preferred by Harmin, that the teacher’s main task is not to identify and deliver “right” values, but to help students clarify their own values so that they can get the values that best fit themselves and the surroundings, they able to adapt themselves to this changing world, and can act as a wise individual to influence the way the world changes. Harmin stressed that this approach is actually a problematic approach that will enable students to become sensitive to the problem of values, give them full experience to critically think about these issues, give them the opportunity to share experiences with others and learn to collaborate on problem solving skills and help them learn to apply value skills in their own lives.

It should be noted that, as pointed out the third choice, there is still at least two aspects of the third approach need to take into the consideration. First, teachers must learn these methods, and at the same time, they are not to promote a particular value, but to help students get on them and the surrounding environment useful values. Second, teachers must devise ways to control behaviour so that students are protected from destructive behaviour by developing their own values. The usual solution is to develop rules of conduct that are not protected by values and are merely a way of protecting

individuals and groups from the pressure of others.

2 What is worthy of teaching: values to clarify the three levels of teaching

Harmin believes that values education should cover all disciplines. In 1973, he elaborated on the clarification of values through various disciplines in the book of *Clarifying Values Through Subject Matter—Applications for the Classroom*, published by See Howard Kirschenbaum and Sidney B.Simon. Harmin pointed out that almost every discipline in the school can be taught at any of the following three or all levels: **First, the level of the facts:** some special information, facts, details, occasional events, the status of teaching. It also includes some basic principles in cultivating learning skills, such as the meaning of words, the methods used by instruments, and the basic requirements of calligraphy. **Second, the concept of hierarchy:** to explore hidden behind the fact that the principle of the level. The student learning team isolates the facts so that the students can make an overall generalization based on the data they collect. **Third, the level of values:** Students to a subject area involved in the facts and concepts associated with their own lives, will explore the various subject matter and their own feelings, views and behaviour of the link between.

In order to distinguish between the above three levels of teaching the different characteristics of the two to the Mayflower boat story as an example to illustrate.

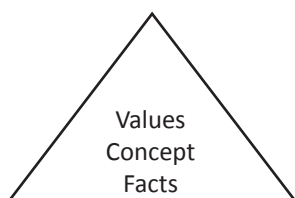
Mayflower Ship Story	
Fact level	<ul style="list-style-type: none"> England / Roger Williams Netherlands Mayflower ship Port of Plymouth Rocks Friendly American Indian People The first Thanksgiving Day
Concept level	<ul style="list-style-type: none"> Bias Cultural Assimilation Immigrants Wilderness and Civilization Help Religious Ritual / Secular Ritual
Values level	<ul style="list-style-type: none"> Students Own Point of View

The most successful education encompasses these three levels, but in real schools, students usually re-

¹Sidney B.Simon and Merrill Harmin, *Subject Matter with a Focus on Values*, See Howard Kirschenbaum and Sidney B.Simon edited, *Readings in Values Clarification*, Winston Press Minneapolis, 1973, p116.

ceive education at the level of facts or concepts, or both, but rarely reach the level of values. But Harmin and others also agreed that “at the level of the facts and the concept level, no matter how good the pro-fessor, cannot clarify the values of students must be consciously, perseverance to develop a third level.” Therefore, we must at the third level, That is, the level of values, do more education work.

The relationship between the three levels is pyramid (as shown below). Facts and concepts are important, they are the basis for the formation of values. But Harmin reminds us not to ignore the warning of Dag Hammarskjöld : “In modern times we are in the danger of treating facts as knowledge and knowledge as wisdom.” We must ask that the subject matter we teach should not only make students more knowledgeable, but also must insist that they should be associated with the student’s life, so that students in the “you as the center” of the third level that the value of the level of the subject to see his real behaviour in life.



As for the three levels of fact, concept, and values, Harmin did not simply give the answer, but thought that the teacher could start or end at any level, but should try to start or end at the level of values. This is because “at the beginning of the hierarchy will inspire and focus on the research content; at the end of the hierarchy of values will be meaningful to learn the content of students together and to clarify.” Once a unit or research field is completed, back to the core values wise: What is the difference in your life? What do you think of something that is very important to you? What faith has you changed or become more firm? What is the change in your life because of what you have learned? Harmin believes that teachers’ answers to “what is worthy of teaching” are often “values units”. A unit of value refers to the focus of the unit in the values, teaching the discipline and skills to help the values of thoughtful and carefully selected. Before the

teacher chooses the subject of the subject, his mind already has a value goal. He wants his students to be aware of what they cherish and cherish, examine and weigh the advantages and disadvantages of the chosen view, choose their own beliefs and actions, and combine their actions with their beliefs in harmony. The value unit can be created in almost any subject area, and in the chemical field, the ecology may be the value of the core of the unit. Which may involve hearings and weigh the debate about phos-phate pollution, which could lead to a campaign to clean up local river pollution. But Harmin does not think that the facts and concepts should be over-looked. He argues that this is not because the two are part of the course, but because it is necessary to study the facts and concepts that the students can clarify and act on.

3 How to enhance the educational effect: The concept of the level of teaching values

Harmin believes that the problem-level issues and activities are aimed at promoting the evaluation process.

In order to make the teaching of values at the level of success, his teacher’s requirements have the following principles:

First, at the level of the level of guidance of the students is to accept and do not judge. The teacher can correct the student at the level of the facts, but he knows that the answer to the question of the level of the problem is not right or wrong. Teachers can provide their own views to students, but to describe them as their own views are very cautious, not as the final answer. Teachers can put their own views as: “This is an interesting point of view, these are my ideas. Who have different views?” and so on. Teachers give their views will not lead the discussion.

Second, open and non-judgment teachers will provide students with an atmosphere of encouraging diversity. Since students have adapted to regard

teachers as an authority, they can easily accept the teacher’s point of view. Teachers must assure students that they will not be accused of expressing disagreement with teachers.

Third, the right to respect the personal pass VC pro-

¹Sidney B.Simon and Merrill Harmin, *Subject Matter with a Focus on Values*, See Howard Kirschenbaum and Sidney B.Simon edited, *Readings in Values Clarification*, Winston Press Minneapolis, 1973, p116.

²Sidney B.Simon and Merrill Harmin, *Subject Matter with a Focus on Values*, See Howard Kirschenbaum and Sidney B.Simon edited, *Readings in Values Clarification*, Winston Press Minneapolis, 1973, p119.

³Sidney B.Simon and Merrill Harmin, *Subject Matter with a Focus on Values*, See Howard Kirschenbaum and Sidney B.Simon edited, *Readings in Values Clarification*, Winston Press Minneapolis, 1973, p28.

⁴Sidney B.Simon and Merrill Harmin, *Subject Matter with a Focus on Values*, See Howard Kirschenbaum and Sidney B.Simon edited, *Readings in Values Clarification*, Winston Press Minneapolis, 1973, p108.

⁵Sidney B.Simon and Merrill Harmin, *Subject Matter with a Focus on Values*, See Howard Kirschenbaum and Sidney B.Simon edited, *Readings in Values Clarification*, Winston Press Minneapolis, 1973, p110.

cess is the most basic requirements. At the level of values, everyone has the right to participate in or not to participate, to answer or not to answer. In particular, teachers should emphasize this right when imparting values. Pass rights not only protect the privacy of students, but also protect the teachers from criticism, these comments that he did not have the right to ask the students personal, value issues.

Like respecting the student's pass, teachers must respect the students' answers, do not comment, and do not answer the students. The teacher can reasonably ask one or two reasons for the student's choice. Since the purpose of discussing the question of values is to help individuals clarify and affirm their own values, teachers will not be able to overcome this by setting students and opposites. And students who are criticized, threatened or attacked will become close to new thinking.

Fourth, students who choose to participate in the evaluation process should encourage them to respond honestly. Many students with problems in terms of values are trying to reflect the views of adults or their peers rather than their own. When the teacher feels this, it is necessary to ask the question to clarify the question: "What is your true feeling?" "Is there any other option?" "What is the result of your decision?" The clarification of these values will encourage students to evaluate their own choices and their results. Teachers in the classroom should be a good example of listening to students, although sometimes difficult to do.

In 1977, he published *What I've Learned About Values Educatio* . He recommended 12 principles to help students educate their values: (1) keep in mind your example, (2) help them make them feel safe and (4) to help students feel that they have the ability to be appreciated, (4) to accept the students with the confusion, (5) to encourage students to share

the confusion, (6) to study into a vivid process, (8) to encourage students to think carefully, to combine the choices, values and actions together, (9) to expand the understanding of the consequences, (10) to face your values, (11) to develop The ability to manage the inner world, and (12) to communicate hope and trust in life. Harmin believes that every principle must be integrated into a person's entire experience. These principles apply equally to oth-

er educational purposes. Because when we provide help for some aspect of people's lives, we will inevitably help other aspects of their lives. In this sense, our help to students has gone beyond the scope of values.

Harmin pointed out that in discussing controversial issues or values of choice, some problems to avoid. Such as those who require a clear "right and wrong" or "yes or no" answer and other restrictions on the issue. "Why" is the problem, though sometimes reasonable, but the risk is that it will make a reason for those who have no clear reason to make their own choices. Teachers cannot ask "why" question, you can ask the students, "What are your reasons?" Similarly, you cannot ask the students, "What other options you have considered?", But asked, "Have you considered any other options".

After a period of time after the teacher raised the question of the question, the teacher's question would link the social problem with the individual's concern. "You" and the like are also easy to relate only to personal concerns - family, money, and friends. Today's students need to consider broader social, national and international issues such as war, race, ecology, and poverty. It is easy for teachers to avoid controversial issues or to encourage only one aspect of the problem to be encouraged by the various means to encourage the diversity of students. But students need to review a variety of options for a question, rather than being satisfied with simple thinking or inadequate communication.

And when a teacher to meet the following requirements, VC is effective:

Accept without judgment; Encourage diversity; There is no absolute right or wrong answer to the question of value
Respect for the choice of whether individuals are involved;
Respect the individual's answer;
Encourage everyone to answer honestly;
Listen to students and present values to clarify the problem;
To avoid possible threats or restrictions on thinking; put forward both personal and social concerns. question of value;
Respect for the choice of whether individuals are involved;

¹Sidney B.Simon and Merrill Harmin, *Subject Matter with a Focus on Values*, See Howard Kirschenbaum and Sidney B.Simon edited, *Readings in Values Clarification*, Winston Press Minneapolis, 1973, p119.

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Listen to students and present values to clarify the
problem;
To avoid possible threats or restrictions on
thinking; put forward both personal and social
concerns.*

These guidelines help teachers to encourage students to participate in the evaluation process - this is the purpose of VC.

4 How to moral education to students

Harmin believes that morality is a particular value. Common sense determines what kind of moral values are most worthy of praise. Most people are recognized as important and moral qualities are: honesty, modesty, tolerance, respect, etc. Harmin is constantly trying to capture this series of moral qualities with clever, self-responsible and upright living. It is believed that if we insist on raising our unanimous values, we will be able to complete the task of moral education.

In the article of *How To Plan A Program for Moral Educatio* , the inhabitants of the mountain began to ask questions: Can we raise the morality of our students? Can we allow more students to stick to their position to withstand the pressure of drinking it? Can you be afraid to help the needy neighbours? His answer is yes: yes, we can. "It is probably the most reliable way to improve the student's test scores," he said, "that does not think that today's young people are lacking in wisdom and kindness." He suspects that many of today's young people feel that they are not being treated by what they want. In other words, if today's young people have lost anything, it can only be said that they are willing to passively acquiescence, accept something just because some adults have said something to do something just because some leaders ask for something. The When students feel that teachers are seen as capable, kind and valuable, and feel patient and sustained help, they will continue to show their wisdom, self-responsibility and enthusiasm in their academic courses and life The

For "how to moral education for students", Harmin made five suggestions: **First, educate students to**

smart, self-responsibility and integrity of life. Ask students to use their inherent ability to think smartly, to choose, to action. When we tell the students that they can do so successfully, when we show the

model to the student, we are helping the student to live in this way. We must tell the students that all people have the good side to be able to express. **Second, keep high expectations for students.** When we have high expectations for our students - when we see their good potential, tell the students that we know that they can do it, and we are helping students to raise their expectations. **Third, the school education into an organic whole, so that students continue to practice smart, self-responsible and integrity of life.** If this moral education is still maintained at the level of good intentions and bold statements, then there will be no effect. Must be in school, school district, especially at the classroom level to take action. **Fourth, send inspiring energy to the students when they leave.** Comfortable life, lazy, depressed or secluded life is everywhere, we want to continue to pass on the students active energy, continue to cheer for them, for their daily life into enthusiasm. **Fifth, let those who are smart, self-responsible and integrity of life to become our model.** In terms of intelligence, we want students to think and remember what they have learned, take precautions, weigh the consequences of various choices before acting, and appreciate the wisdom of those who come before.

In terms of self-responsibility, we want students not to pick other people's problems, find excuses, but to dare to take risks and take action to take responsibility for the management of their own lives, take the initiative to tell their own ideas, Reality, make your own choice. To be honest, we want students to live with confidence and dignity, and believe that they have the ability to find a way of life that is right for them.

Harmin pointed out that the value of clarification theory is different from the moral development theory, but the two are interrelated. When we are starting point is to enhance such as truth, tolerance, diligence of such values, we are in the cultivation of morality. And "when we help students clarify their personal values, they tend to make more moral choices." To this end, the people suggested that the following strategies in the classroom: (1) emphasizing the moral life, highlight the example (3) to help students discuss ethical issues, (4) to promote the truth in the classroom, (5) to reduce student anxiety and self-doubt, (6) to help students appreciate each other and their own.

On the concept of moral education at home and abroad for centuries, the most fundamental ques-

¹Merrill Harmin, *What I've learned about values educatio* .The Phi Delta Kappa Educational Foundation, Bloomington, Indiana. 1977.p6.

¹Merrill Harmin, *How to plan a program for moral educatio* .ASCD, Alexandria, Va. 1990.p1.

¹Merrill Harmin, *How to plan a program for moral educatio* .ASCD, Alexandria, Va. 1990.p22.

tion is what is moral? Can morality teach? Can morality learn? Will adults affect the moral habits and attitudes of children and adolescents with them? That is, is education worthy of neutrality? It is obviously impossible! There is no education at all that there is no value. As pointed out by Harmin, "young people need guidance and support." If the school does not impart positive values to students, if the teacher does not affect the development of students through speech and speech, then the students are very easy to accept some of the news media Unhealthy things, they need us to speak out the wisdom of values, inspire

them to do good and good. Therefore, the school in order to help students succeed, we must impart to the students such as fairness, integrity, responsibility, tenacity, honesty, tolerance, cooperation, respect for the core ethical values of others, which is in recent years, education and the majority of the common aspiration of the public.

Conflict of interest

The authors declare no potential conflict of interest.

¹Merrill Harmin, *Value Clarity, High Morality: Let's Go for Both*. Educational Leadership, May 1988, p30.