A Guide

To

<u>Conscience</u>

Prepared for **Conscience Works** by the **Editorial Staff**

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Contents

An Exercise in Moral Meaning Making and Imagination

Welcome to the Study of Conscience. To begin, we invite you to exercise your moral imagination in two ways, just as we have invited many persons of different ages and in different places in life: from 5 year olds learning in preschool to adults in later life teaching in universities or engaged in counseling. There are no correct or incorrect responses to this exercise. If this **Guide** is being used in self-study, you may want to keep both your narrative and pictorial imagery in mind while progressing through discussion and exercises that follow. If this **Guide** is being used in group-study, participants may want to discuss their narratives and drawings with one another. If someone familiar with the process is facilitating the group, s/he may want to identify the *Composite Conscience* of the group in terms of **Conscience Domains** (described on p. 13). The *composite conscience* then can serve as a reference point for comparisons in exercises that follow. Caveat: whereas engaging in identification of domains allows for group participants to develop a fuller appreciation of diversity in the *contours of conscience,* it is usually best in groups NOT to engage in staging (described on p. 6) each other's conscience,

First in words, describe your own conscience.

_____
_____
_____
_____
_____
_____
_____
_____
_____
_____
_____
_____
_____

Second, draw a picture of your conscience.

Stages of Conscience Development

Think of younger persons you know. Whatever their ages, they have already journeyed through some *stages* in their moral development. Then too, they have other stages still to negotiate.

Very young persons of conscience depend upon others to help them figure out what's right and wrong (or good and bad). That is called the external stage. As they mature, persons of conscience gradually bring moral awareness inside them and may even think of it as a part of their body. That is called the brain/heart stage. Still later, conscience becomes personalized. That is called the heart/mind or personified stage. Then conscience may go through a period in which it seems more or less confounded (the confused stage) before it is more fully put together (the integrated stage).

*Practice Session.

Here are the Stages of Conscience Development (in parentheses you will find an age, more or less, when we discern a person is at that stage):[i]

    I. External Stage (around 5 years old)
    II. Brain/Heart Stage (around 7 years old)
    III. Personified or Heart/Mind Stage (around 12 years old)
    IV. Confused Stage (around 16 years old)
    V. Integrated Stage (around 18+ years old)

Now match the stage of conscience development above with the statement and picture below that you think best exemplifies it (note: the editors were in a fanciful mood and made up the titles):

1. Moral Amoeba

This young artist pictures her conscience as "The part that tells me what is right and wrong, the part of me that isn't solid, helps me make decisions and 'bugs' me about things." She isn't sure if it controls her emotions or the other way around. "It has flexible borders. Sometimes the conscience is very big and takes …over: the black side is the bad side; the black things sticking out are the prickly things that bug me and kind of take over. The yellow side with bright colors is the happy side." When the yellow side enlarges she says she thinks about happy things.

Stage_____

2. A Slippery Slope

A child knew he was being good, he says, "When the teacher didn't tell me to sit down." In his drawing, he shows what happened while riding bikes with his cousin. "The hill was straight down, my cousin told me to stop but I didn't" When he approached the bottom he had to drag his feet in the mud. His cousin told him "that was bad and he would never ride bikes with me again". The same child describes another bike adventure with his cousin who told him to pull over. He didn't and "flipped over the handlebars."
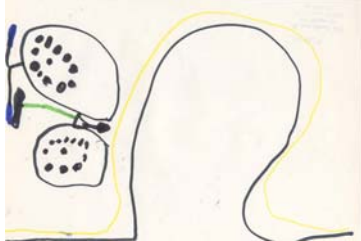
Stage_____

3. Wag of the Finger

This youth describes his conscience simply as "a voice inside that says what you should and shouldn't do." His conscience tells him not to do something wrong because he could "get into trouble." His drawing shows a figure shaking his finger up and down, telling him to do or not to do something. He also has a halo, "sort of like an angel or something," but the artist isn't sure why the halo is there.

Stage_____

4. Like Jupiter, by Jove.

A young man's drawing depicts his conscience as mostly good – blue and purple lines, with a few black lines. He believes that there should be more purple and blue because there should be "more good in a person than bad." He figures everyone has some good and bad.

Stage_____

5.

Try this one without a narrative:

Stage_____

6.

Try this one without a drawing:

This young man says, "My heart helps me figure out right and wrong, and when I do something bad it makes me feel sad, and when I do good I feel happy."
 In his drawing, our artist depicts, "The devil with the pot of fire and pitchfork on one side, and Jesus on the other." When he does something wrong, he says, he experiences something "kind of like a stomach ache, but when I come out on Jesus' side I feel good." When he does something wrong, he says, "The devil tries to say it's right but Jesus says it's wrong." He adds, "Most of the time Jesus comes out ahead." He says that he feels terrible when Jesus comes out and the devil is there. He can't understand why Jesus made the devil. He thinks "maybe Jesus made the devil and the devil's home for bad people, like robbers and bandits, and whoever goes in never comes out."

Stage_____

A Second Exercise in Moral Imagination

What do you think might interfere with steady progress through the stages of conscience formation? What do you think might speed things up?
Write down your thoughts below:

Conscience Halted, Slowed or Hastened

To find out if you guessed right, you would have to do research, or critically study research that had already been conducted. A research team led by Dr. Armen Goenjian decided to study how a natural catastrophe might affect, among other things, conscience formation.[ii]

On 12/7/88 an earthquake, 6.9 on the Richter scale, struck northern Armenia. Yerevan the capital, 47 miles from the epicenter sustained mild damage and no significant loss of life. Spitak, the city nearest the epicenter was almost totally destroyed. Those residing in Spitak not only experienced extreme threat to their own lives but also after the earthquake witnessed terrible things that happened to other people such as injuries and deaths, and heard screams for help and cries of distress from victims trapped in the rubble during the earthquake and for several days thereafter. Because of the very bad conditions in the aftermath of the earthquake, children took on greater responsibilities, either on their own or as directed by adults. These included care of siblings, other dependent, disabled and elderly family members, finding wood to burn for cooking and heat, having to sell things on the street to earn extra money for the family. There was much less parental supervision and guidance. The children were also very likely aware that individuals took unfair advantage of the victims by selling basic necessities at extremely high prices and other individuals who would not take responsibility for the poor workmanship which contributed to the destruction and loss of life. There was a widespread perception of unfair distribution of food and housing. Being exposed to the complexities of moral decision-making, these children may have had greater opportunity to learn that moral dilemmas are not always readily resolved based upon a set of inclusive moral rules and that they had to devise their own solutions.

*Practice Session. What stages would you assign these drawings from persons of conscience in Armenia? What would you take into consideration in staging these conscience drawings?

7.

8.

Stage_____   Stage_____

9.

"A poor person's conscience;" a colorfully dressed male with patches on his clothing, taking fruit from a tree, on which only one branch has fruit; the others are brown and barren.

Stage_____

As we turn to the section on Domains, keep in mind these representations by persons of conscience in Armenia: a heart, a face in a cloud, a person doing something.

Unfortunately there have been many more natural disasters since 1988. You may have some special knowledge about the aftermath or *sequelae* of one of them, which occurred more recently. Are you aware of ways the catastrophe you have in mind seemed to make persons you knew or heard about better or worse, stronger or weaker, more advanced or more delayed <u>as persons of conscience</u>?

Now consider the other *adversities* (human miseries; sources of suffering) listed below.
Ethnic Cleansing
Displacement (becoming a refugee)
Political Imprisonment
Hostage Taking
War
Living with Terrorism
Torture
What seems to you different about these adversities from the natural disasters we have been discussing?

In terms of conscience formation and functioning, do you think the adversities listed above are likely to be associated with sequelae the same or different from natural disasters?

Most of us would agree that it would be best to eliminate these sources of human misery altogether. While hoping and/or working for that day to arrive, we still expect to know or hear of persons who have endured such adversities. In terms of conscience, what do you think would be factors or conditions that could be *protective* (or at least make the sequelae of these adversities more endurable) for survivors? Hint: think of various characteristics of the adverse event itself; then think of characteristics that describe the person before the adverse event(s) occurred; then think of conditions external to the person, such as 'a support system' that could ease the suffering.

What could make the adversity have even worse consequences in terms of conscience development? (Note: some of the things you are thinking about are called *vulnerabilities* or *risks* and others are called *aggravating* factors).

Perhaps *how strong* (intensity or severity) the adversity was, *how long* (duration) and *how often* (frequency) the person was exposed to it were among the variables you identified important to consider in persons subjected to adversities with respect to conscience functioning.

Perhaps *age* was also among the variables you identified. Now add to the list of adversities:

       Maltreatment
       (Such as neglect, physical abuse, or sexual abuse)
       Exposure to domestic violence

What difference might it make (to conscience formation and functioning) what age the person was when the adversity was experienced?

Early in childhood

Later in childhood

In adolescence

Notes: When you are considering *when* an important event or circumstance (including just getting older) occurs in the lifespan and how it might affect

persons of different ages and stages differently, you are thinking *developmentally*. When you are considering how that event or circumstance might affect what happens inside persons (or affects personhood), you are thinking about *psychological development*. When you are considering what happens in the very heart of personhood, you are thinking about *moral psychological development*. When you are considering what happens inside persons' bodies –specifically: the biological equipment necessary to be a moral person, including brains and how genes are influenced by environment-- you are thinking about *moral psycho-biological development*. When you are considering how the course of development might be delayed, stopped or altered for the worse, you are thinking about *developmental psychopathology*. When you are considering how to make developmental psychopathology better, you are thinking about *healing*.

Domains of Conscience

Have you ever heard someone exclaim: "That person must have no conscience at all!" As you have been thinking about development and how it can be arrested or how it can go awry, you may find yourself less satisfied with that kind of description of any person, even if the person in question has very serious behavioral problems. If you have ever been described that way by anyone, you may well wonder how such a description could ever really be of any help in healing or making you better. It seems too much, too overwhelming, too global. What if the idea of conscience could be broken down into parts and each part could be examined for strengths and weaknesses to see how the whole could be made to work better?

An important thing to observe about conscience is that it can be divided into *domains*. In brief, the first domain, which anchors all the other domains, is called:

Conceptualization of Conscience

It can be described as how inclusive and abstract a person is in defining a personal conscience. You might also think of this domain as including moral imagination—what we use to put together metaphors and images to describe our selves as moral beings and what we use to solve moral dilemmas. The

picture of conscience to the left was created by a twelve-year-old girl in the days when most recording devices used audiotape cassettes. She called attention to the modality buttons, which included 'record', 'fast forward', 'rewind', 'stop', 'process' and 'play.' She assured us that while she could not turn off the power, she could push the entire machine into the back of her mind where it would be out of the way. This Conscience is at the Personified Stage. But it might also be classified according to the part of being a person of conscience of which that person is most aware. In this drawing we can see a very Conceptual or Morally Imaginative Conscience because of the way it pulls her ideas and images together.

*Practice Session. Look at the following conscience drawings

A

B

C

D
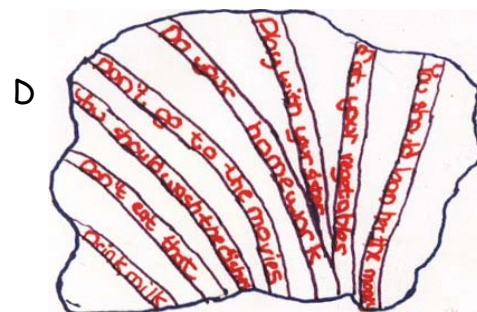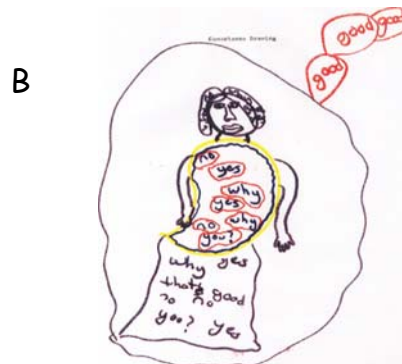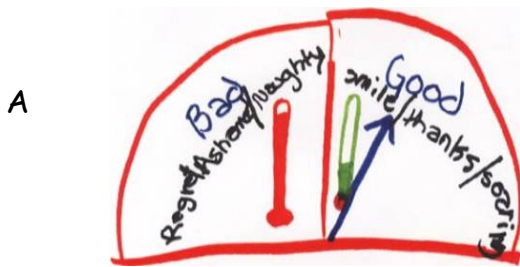
Now choose the most likely match for each drawing above with a set below (notice each set includes the name, a description and a core concept for each conscience domain).

Moralization of attachment (Moral connections)
Developmental transitions in the youngster's response to parental prohibitions and demands based upon how s/he links feelings of security, empathy and 'ought-ness' to child-parent and other child-authority figure relationships.

• Core concept: *The Attachment-Empathy-Ought-ness Link*. In early childhood, a person develops a sense of ought-ness out of his/her need for physical and psychological security. As the child learns emotional cues as well as identifying those emotions in him/herself, s/he gradually learns that compliance (or noncompliance) with a parental prohibition or demand is followed by parental pleasure (or displeasure). Mutual pleasure is the desirable state because it satisfies the bedrock value of *connectedness*. The link is formed.

Moral-emotional responsiveness (Moral Emotions)
Developmental transitions in the way a child uses:
       1) anxiety and mood to regulate moral behavior and
       2) processes of reparation and healing after wrongdoing to regain the
         physical state normally experienced when feeling like a good person.

• Core concept: Moral emotional responsiveness is the barometer of the conscience. The barometer is established when the early ought-ness experiences are linked to regulation of emotions and their physiological manifestations. Awareness of an *am good-do good-feel good* state becomes the set point of moral emotional harmony on the barometer.

Moral volition (Moral choosing)
 Developmental transitions in how a child uses his/her sense of autonomy in responding to and redefining rules of conscience.

• Core Concept: Autonomy and will allow a child to value being and doing as an individual. Autonomy and will become moralized as moral volition. The child gradually learns to make increasingly sophisticated judgment-derived choices about what s/he believes to be right or good. S/he combines what s/he has learned from others with his/her own moral intuitions, reasoning, defenses and risk-taking. Hard choices and courage are closely coordinated.

Moral valuation (Moral Values)
Developmental changes in the way a child justifies compliance or non-compliance with rules of conscience based on both reasoning and psychological defenses. This domain has three sub-domains based on how the child categorizes rules of conscience as:

                  Authority-derived,
                  Self-derived and
                  Peer-derived.

• Core concept: Basic psychological needs constitute bedrock values. The child learns that s/he ought to behave in certain ways for these bedrock values to be met. As the brain matures, learned ought-ness/behaviors become rules which in time, generalize to abstract values (e.g. trust, loyalty, justice, caring, tolerance). *The Valuation Triangle* resonates with dynamic interactions among *Authority*, *Peer* and *Self- derived* moral mandates.

An Exercise in Discernment

Before going further the reader may want to develop more of an idea about what it means to call some values and some ways of valuing *moral.* Are not all values moral? Let's consider.

What are some words you have heard used by persons that convey approval?

 Disapproval?

How do you tell whether the person means *moral* approval (disapproval) or some other kind of approval (disapproval)?

Can you tell of an instance when you heard something you thought was good or right described with one of the words conveying disapproval?

Can you tell of an instance when you heard something you thought was bad or wrong described with one of the words conveying approval?

Value Language and Values

There are different forms of value-language. Some words are used primarily to express *aesthetic* values: 'This is beautiful but that is ugly'; or *practical* values: 'This works really well for achieving something else that I want'. *Manners* can be considered a variety of social customary or social conventional behaviors valued by a given group of persons during a given period of time.

*Practice Session.

Look at the following statements and decide which kind of value it conveys: Put down P for practical, C for social conventional/social customary, or A for aesthetic values:

_____The Grand Canyon is magnificent.

_____The chain saws will work best for cutting down that redwood grove.

_____A proper judge should have a black gown and gavel.

_____This pizza is good.

  Different generations have used different terms to express aesthetic and instrumental values: 'cool', 'neato', 'gnarly', 'tubular', 'hot', and 'sweeeet' are only a few, These words convey appreciation or approval. The words change so often (and so do their meanings) that older persons or persons from different cultures can become dizzy trying to keep up with them.

Bedrock Values

Values have also been classified as *instrumental, contributory, intrinsic* or *originative.* We became particularly interested in the *intrinsic* or what we have also called *the bedrock values* of conscience. One way to grasp the idea

is to think of the domains of conscience as things like muscle groups that can be strengthened with exercises. We can still ask our selves why on earth would we want to strengthen any or all of the domains of conscience. Our answer is likely to be in terms of the bedrock value associated with each domain: Conscience Conceptualization for the sake of Meaning, Moralized Attachment for the sake of Connectedness, Moral Emotional Responsiveness for the sake of Balance, Moral Valuation for the sake of Worth and Moral Volition for the sake of Freedom.

Values, Thoughts and Feelings

A possible confound in our thinking about values is to think that values are thoughts of some sort. We attribute or assign value to something about which we have thoughts, including thoughts themselves, whether simple or complex. Still another possible confound is thinking of values as a variety of feeling. What does it really mean when someone says, "I feel good" or "I feel bad"?

Retrieval of Life Affirming Values

All of us are in the process of being formed (or *de*formed) by values. We encounter challenges, interferences and serious threats to progressing towards a good life and even to sustaining life itself. The threats take different forms but in each case de-moralization is there to be recognized and counteracted by the retrieval of life affirming values.

One technique used to clarify family sources of values is the moralized genogram. In addition to showing biological connections (in black) and emotional connections (in red) the moralized genogram shows moral connections (circled in green). The moral connections may be thought of in terms of: "Who cares most about whether I lead a good life and do the right thing?" and "How do they show it?"[iii]
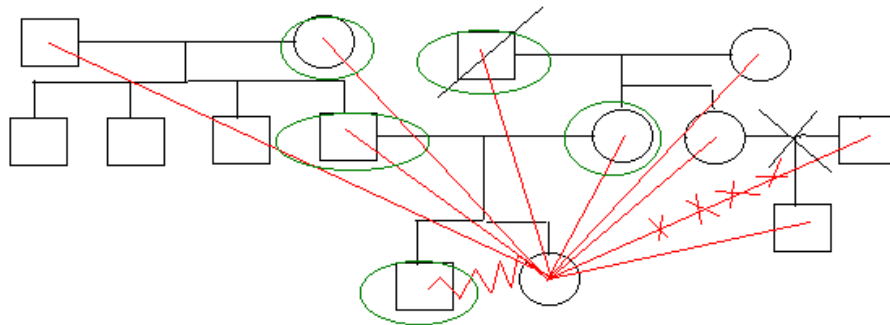
Biological connections

Moral connections

male

female

union

issue

deceased
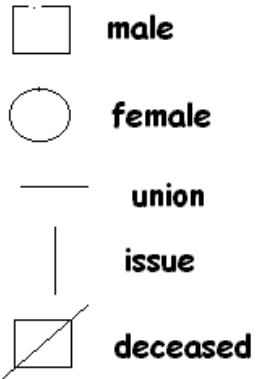
Emotional connections

———— strong bond +valence

✕✕✕ disconnection

Ⅿ conflicted

*Use the symbols above to create a moralized genogram on the next page. Hint: it is helpful to start with the symbol for yourself at the middle of the bottom of the page and work upwards to your parents' generation, upwards again to your grandparents' generation and so on.

Moralized Genogram

*What are some of the moral values being transmitted from one generation to the next in your family?

1. _____

2, _____

3. _____

Name three authority figures, besides those in the family, upon whom the very young may depend, in the external conscience stage, to help them figure out what is right and wrong or good and bad?

1. _____

2, _____

3. _____

Sources and Transmission of Values

Some values come from **authority** figures and their traditions. Other values come from **peers**. Still others are born within the **self** as a person lives through and reflects upon various life events.
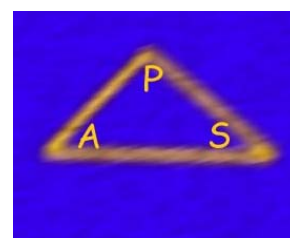
Which stage or stages of conscience best match each of the triangles below?

Stage_____   **Stage_____**   **Stage_____**

One difference among cultures and among periods of history in any particular culture relates to how much time in moral development a particular value triangular configuration dominates.

*Questions for Reflection.
Think about values that you hold. Do they also hold you-- safely and securely inside? Can you imagine sets of values that isolate the person inside their boundaries or lead to that person being rejected? If a person is outside the value triangle might that person be free to have more fun, free to really be him or herself? How can sets of values present threats to others because of their sharp points?

An older person may not entirely depend upon any particular other to figure out right and wrong or good and bad, but may still want to have someone else's approval (or avoid their disapproval) for both words and deeds.

How do you think this desire for approval is transformed during a person's life (hint: think of stages and ages)?

Great Expectations and Personal Flourishing

"How then should I live?" does not seem like a question that can be answered in a meaningful way once and for all time in a person's life. However at some point early in our lives, many of us developed some vague notion that we wanted a good life and not a bad one. It was as if the domains of conscience were signaling they were ready to be developed. They gave us a push but also somehow a pull. We began learning a lot from others about what they said was good and bad (or right and wrong). Perhaps, we began to have fantasies about what would happen during (or because of) a good or bad life. We might even have developed some goals (even though these changed over time), which, taken together with the efforts we put forth to attain them, might be called our notion (at any particular time) of personal flourishing. If we were among the more fortunate human beings in the world, we started with a secure base from which to begin this trek. Nevertheless, as we grew up and had more experiences with real life, we were forced to accept that the trajectory from the secure base to personal flourishing would probably neither be 'a straight-shot' nor uninterrupted.
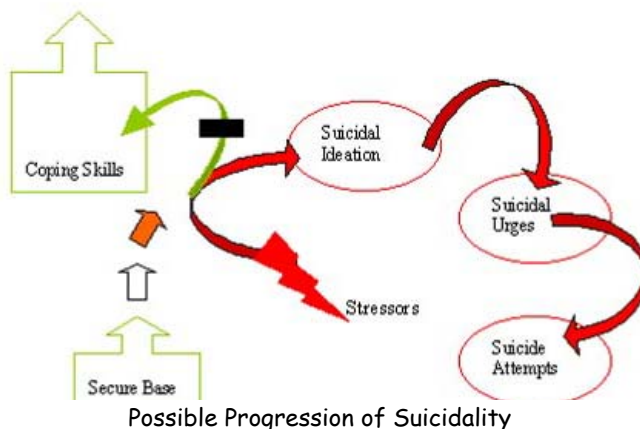
Human Flourishing

Positive External Influences

autonomous coping skills

Stressors

Secure Base
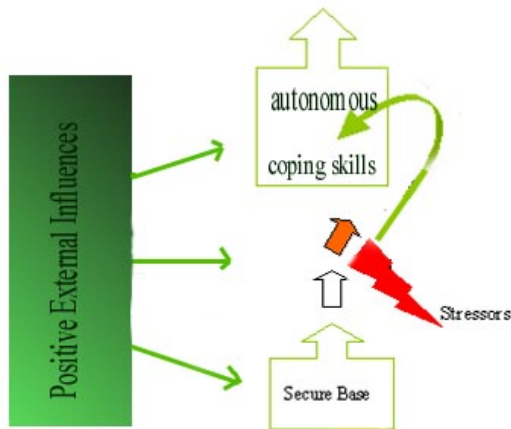
Great Expectations

Virtuous Striving

Behind our goals there are values (even though we might not make them very explicit to our selves). Not all of them are *moral* values (which does not necessarily make them morally bad or wrong values to have: think of an artist trying to create something in accordance with aesthetic values) and a set of do's and don'ts that seem to make a best fit with those values. What we actually DO to try to uphold *moral* values while we engage in personal flourishing we will call *virtuous striving*.

Consider a young adult who dwells in isolation; who has no sense of belonging; who finds no life-giving meaning anywhere; who in fact is considering ending his or her life. We will call this person the Dweller

Coping Skills

Suicidal Ideation

Suicidal Urges

Stressors

Suicide Attempts

Secure Base

Possible Progression of Suicidality

Perhaps the Dweller had set out from a relatively safe and secure base in order to arrive at a better place in life but was pulled off course by stressors the reader can only guess at.

*It's O.K. to guess. What are some stressors, short-term and long-term, that might have affected the Dweller, giving rise to suicidal ideas?

Although, in the past the Dweller had been able to right his or her course by using coping skills, something has blocked the turnaround the Dweller used to be able to make. The Dweller has become subject to dark thoughts, which he or she is weighing in the balance.

*Name some conditions (including biological ones) that can block a person's ability to use coping skills effectively.
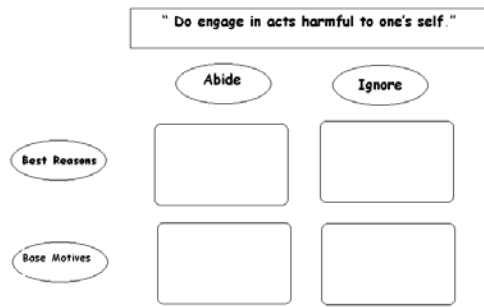
Perhaps the same kind of conditions can also block a person's ability to readily retrieve life respecting and life affirming values.

The Value Matrix

One way to 'get at' values is to start with *do*'s and *don't*s, *should*'s and *shouldn't*s or *ought*'s and o*ught not's*. These could be rules for living but, for the sake of inquiry, they could just as easily be urges or impulses. Then we can ask of each *do* or *don't* the question *why?* Or *what for?* Another way to get at values is to follow each *do* or *don't* with:

'because _____ (fill in the blank).'

" Do engage in acts harmful to one's self. "	
Abide	**Ignore**
Best Reasons		
Base Motives		

A representation of the Dweller's struggle may take the form of a value matrix, rows and columns, to represent his or her 'becauses' for staying alive versus his or her 'becauses' for allowing (or making) himself or herself die.

*Practice Session

Consider some of the other moral issues. For example, what would a value matrix look like for " Kill Animals" or "Allow animals to be killed"? What would a value matrix look like for "Engage in stealing"? Select one and construct a value matrix to make the values and base motives more explicit.

Incorporation of Life Affirming Values in a Suicidality Management Plan
(a specific application of care lapse prevention planning)

In psychotherapy or counseling a person with thoughts about not wanting to live or making himself or herself die might be guided through self-examination by a therapist or counselor using a similar process to the one the value matrix represents. The process is not simply filling out a blank-form, however. It usually begins with stretching moral imagination and journaling what harms would really happen if that person successfully completed his or her suicide. It involves serious consequential thinking, assisted by the therapist or counselor. It involves eliciting and making explicit a valuational response to the imaginal narrative (called "A Suicide Walk") in the form ' I will not make myself die because_____.' Whatever this 'because' might be it is only the beginning. A skilled therapist or counselor can assist persons in retrieving other life affirming values. but knows that much hard work is involved when persons of conscience sort through their 'becauses' on either side of the issue of staying alive. In accordance with healing values, there must be a careful reckoning which among the 'becauses' should be called base (in the sense of *base*line) motives, and which should be called good, better and best reasons. There must be sustained, genuine effort to gauge the existing, relative strength of each motive and reason in turn. If the best reasons are too weak, there must be consideration and practice of ways to strengthen them (notice all the *musts*- - *Must* like *should* or *ought* is a word often implying a value or values, although it or they are not always specified; in this case *healing values* are mentioned up front). After all that is done, the therapist or counselor and the person of conscience struggling with suicidality work together on a personalized suicidality management plan.
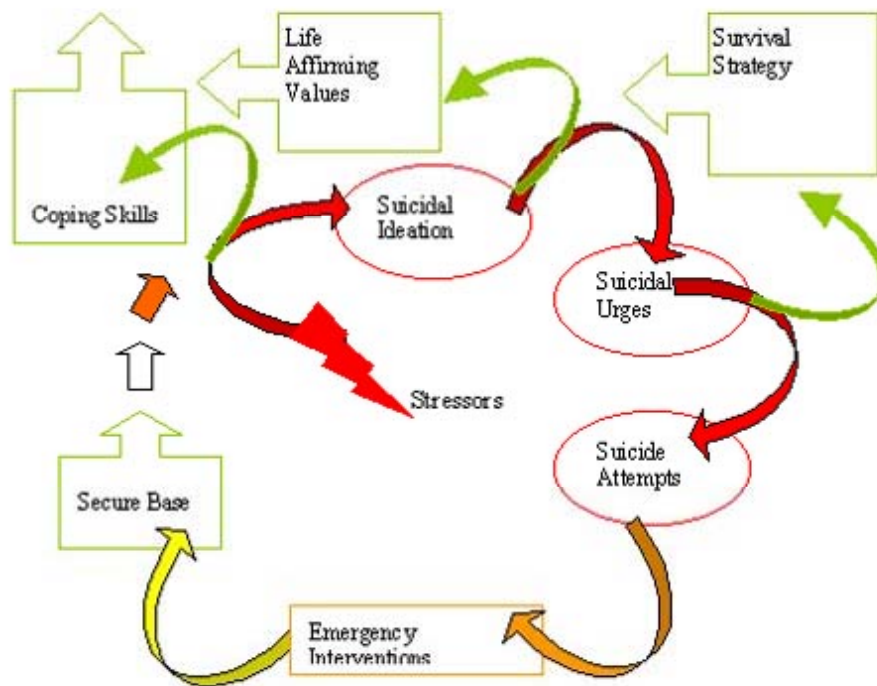
Suicidality Management Plan

Above is a template for a Suicidality Management Plan. After successfully retrieving and making explicit his or her **life affirming values**, the person of conscience incorporates these along with:

•**Anticipated stressors**,

•**Adaptive coping skills** the person of conscience has acquired and begun to practice in order to manage the stressors and

•**A survival strategy** in the event that a suicidal urge arises that cannot be resisted without outside help.

If the turnarounds are planned out and practiced, then there will be much less likelihood that suicidality will ever proceed to an attempt (in which emergency help will be required) or in completion and loss of life.

Care Lapse Prevention Planning

Over time we learn that, while we can sometimes each be self-reliant, at other times we need to cooperate in moral engagement, that is, we need to seek help from one another. This is particularly so when stressors become severe, extreme or even catastrophic in proportion to those experienced day by day.

Care Lapses Prevention Model
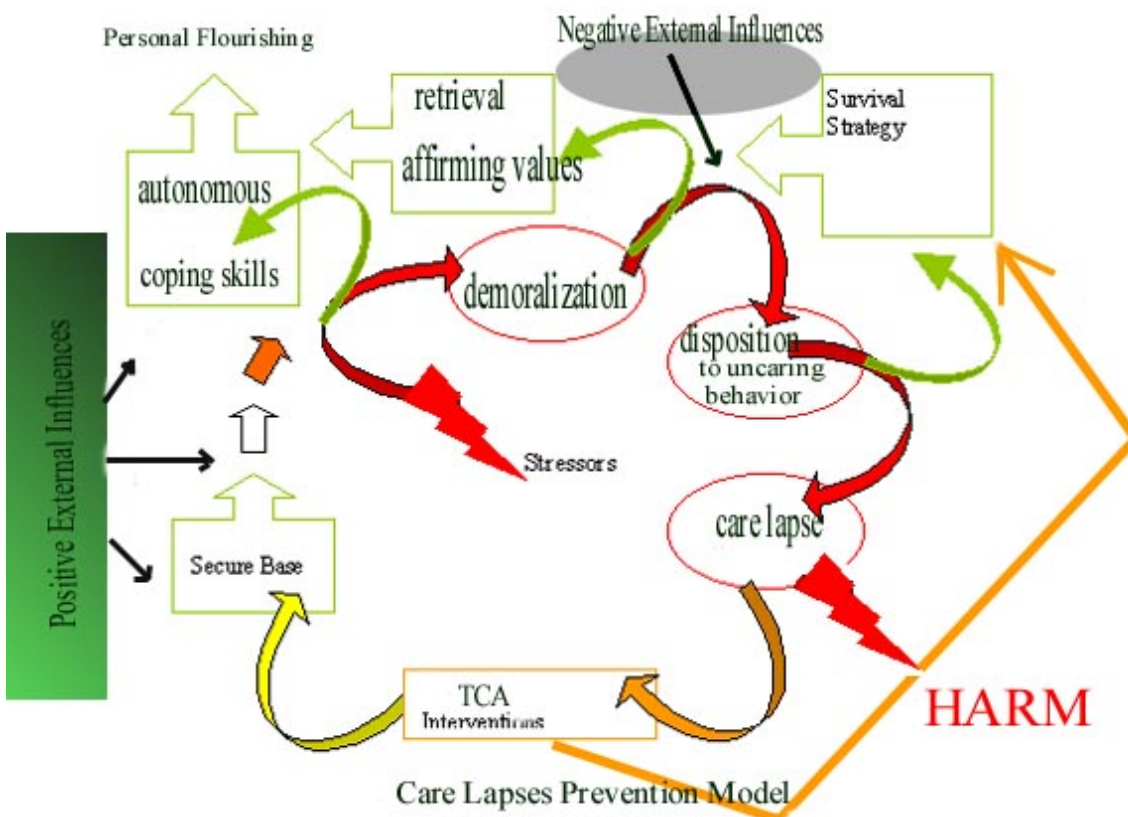
Consider a diagram much like the one we developed before to understand the Dweller's struggle with suicidality. There are some differences to be noted. We begin again with the idea of a secure base and a trajectory of virtuous striving, which is supported by positive external influences that might come from principal moral attachment figures, peers, and moral educators of all sorts (like religion school and regular teachers, coaches, mentors, counselors, to name a few). You may have heard of something called *competency- based curriculum*, which is another possible positive external influence. In some academic settings like professional schools, moral

judgment is considered among the basic competencies in which the learner is expected to demonstrate acquired skills.

This **Guide** has included some of the same conscience strengthening exercises (part of moral skill building) that learners in health care professional school have used. Instead of 'suicidal thoughts,' 'suicidal urges' and 'suicide attempts' we have substituted *demoralization*, *disposition to uncaring behavior*, and actual *care lapse* as observable (verbal or non-verbal) behavior whether or not additional harm occurs. Appearing instead of 'Emergency Interventions', you will see 'TCA' which stands for *Teaching Caring Attitudes*, something that educators can do when a care lapse is observed. If you are interested in learning more about this subject, please see <u>Conscience Sensitive Approach to Ethics and Teaching Caring Attitudes</u>,[iv] accessible on this web-site. The turnaround points represented are pretty much the same as we saw in the Suicidality Management Plan.

*Exercise.

The last exercise is to personalize a Care Lapse Prevention (or Demoralization Management) Plan as follows:

a) identify two or three aspects of what looks to you like personal flourishing at this point in your life.

b) identify three anticipated stressors that might exert a gravitational pull upon your trajectory towards personal flourishing

c) characterize the nature of your reaction to stress,
    (HINTS: what happens inside you when you are stressed out? how does your body react?)

    Extra Credit: What happens inside you when you have done something right?

Something wrong?

d) identify three coping skills that you resolve to use to manage stress

Extra Credit (Moral Emotional Responsiveness Skill-building): it is popular nowadays to include *anger management* as part of a list of coping skills. Anger can be a strong and sometimes overmastering emotion. There are other emotions that can be strong and overmastering as well, including moral emotions. What would be some ways to manage fear of punishment, shame and guilt feelings, on the one hand or, on the other hand, being proud of yourself for something you've done?

e) identify three life affirming or life respecting values.
(Hint: if you are not sure what the value might be, start with a *do* (or *don't*), a *should* (or *shouldn't*), an *ought* (or *ought not*) that you regard as important in your life and construct a Value Matrix to produce the *becauses* behind it. Remember *the best reason* you arrive at by this process is quite often not the *strongest* among all the *becauses*. The

recognition of *the gap* between what's best and what relative power it has been given is an important step in strengthening your self as a person of conscience. The legendary King Arthur grasped this concept when he proclaimed in Camelot: " Not 'Might **Makes** Right' but 'Might **For** Right'."

f) finally, identify three persons to whom you would turn if ever there were a time when something blocked your ability to use your autonomous coping skills and/or your ability to retrieve your values

Concluding Remarks

This **Guide** to **Conscience** was prepared to assist the reader in deepening appreciation of a theory of conscience formation and functioning, particularly with respect to the domain of moral valuation, vital in the practice of retrieval of life affirming and life respecting values. Practice Sessions were provided to ensure familiarity with the stages of conscience development (attention being given to how progress might be delayed or hastened) and then with the domains of conscience functioning, before delving into moral valuation. The notion of intrinsic or bedrock values was introduced. Personal Exercises were suggested to strengthen particular domains for the sake of the bedrock value associated with those domains. Some tools (techniques) deemed to have *instrumental* value in upholding the intrinsic values of three domains were made available: Moral Meaning Making /Moral Imagination (tool: drawing a picture of

conscience), Moral Connectedness (tool: the moralized genogram), Worth (tool: the value matrix). There were interspersed among the exercises Questions for Reflection. In the final exercise the reader reckoned with the on-going struggle 'to do no harm' by personalizing a Demoralization Management Plan, to be implemented as needed while engaging in virtuous striving towards goals of personal and professional flourishing.

The editors of **Conscience Works** and **Special Assistants** have been honored to have your time both as reader and as person of conscience. Have a good and meaningful life.

End Notes

i. These descriptions of conscience were obtained from: Stilwell, B.M., Galvin, M.R., Kopta, M: **Conceptualization of Conscience**, Indiana University Medical Education Resources Program**,** videotape VC5700, 10/30/90.

ii. Goenjian, A., Stilwell, B.M., Steinberg, A.M., Fairbanks,L.A., Galvin, M., Karayan, I., Pynoos, R.S. (1999): Moral development and psychopathological interference in conscience functioning among adolescents after trauma**. J.Am. Acad.Child & Adol. Psych.38 (4): 376-384.**

iii. Galvin, M., Gaffney, M. and Stilwell, B. (2005): Preliminary observations and reflections on conscience sensitive group therapy. In **Conscience Works**, an On-line Periodical, *Theory, Research and Clinical Application,* 2(2): 1-23. http://shaw.medlib.iupui.edu/conscience/

iv. Gaffney, M., Galvin, M. and Stilwell, B. (2007): A conscience sensitive approach to ethics and teaching caring attitudes. In **Conscience Works**, an On-line Periodical, *Conscience and Ethics.* http://shaw.medlib.iupui.edu/conscience/