

MORAL VALUES IN THE CURRICULUM

A SHIFTING PARADIGM

1960 - 1988

By

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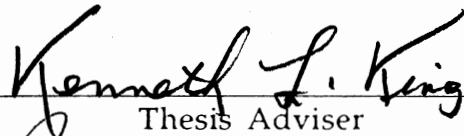
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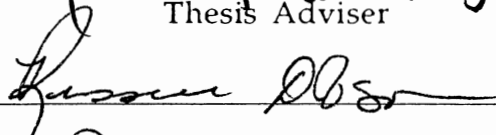
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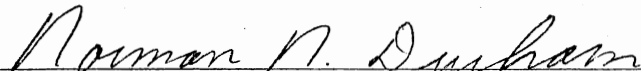
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CHAPTER I

INTRODUCTION

The focal point of the school experience is the person, and what happens or does not happen to the person is a matter of aesthetic and ethical consideration. Teaching is, first and foremost, a moral enterprise because educators intervene in people's lives.

Macdonald, 1968, 38

A person has worth, not because of his unique individuality, but because he is a person.

Dobson, Dobson, & Koetting, 1985, 11

Values education has been an integral part of America's educational history. The first colonial schools stressed moral teaching. This was the main reason for their existence (Lauderdale, 1975, 264-275). From an atmosphere charged with religious enthusiasm and from schools that owed their existence largely to the desire of men to know the Bible better, seventeenth-century colonists migrated to America. In America they undertook to perpetuate the religious ideals of their respective Protestant sects (Noble, 1938, 16).

As America grew as a nation in the eighteenth and early nineteenth centuries, the schools began to emphasize the values of good citizenship and commitment to country. Moral education came to mean good citizenship (Lauderdale, 1975, 266).

During the nineteenth century, the development of the common school and the Industrial Revolution pushed moral education further into the background. Horace Mann, concerned with the need for religion but not desiring a sectarian approach, advocated a non-sectarian program. He set the precedent for religious education in the future with his mandate to read the Word of God without comment (Lauderdale, 1975, 267). The period was characterized by the secularization of the curriculum. The classics were taught for secular culture rather than religion. Many new subjects were introduced. The era of exuberant patriotism caused an interest in the study of the social studies. Scientific studies were rapidly introduced because of the industrial revolution (Noble, 1938, 244-245). Of great interest was what had evolved into a jumble of ideas expressed in the word "democracy." The concept of democracy was nourished by both the highest aspirations of man and his most consuming selfishness. The concept that was to promote the spiritual concept of the dignity of man and the need for brotherhood became phrased in materialistic terms and resulted in man stressing his rights and overlooking his duties (Kienel, 1978, 165).

Competing with some of these secularist ideas were the moral values included in the textbooks which were used in the latter part of the eighteenth century and most of the nineteenth century. Benjamin Harris wrote and printed the *New England Primer* which was a shorter catechism of the Westminster Assembly. This book was used for more than a hundred years as the schoolbook of America to prepare students for submission to the authority of the family, the Bible, and the government (Spring, 1986, 5). Noah Webster's *Spelling Books*, used in the first half of the nineteenth century, taught republican values designed to maintain order in a free society. McGuffey's readers contained numerous moral lessons designed to

teach appropriate behavior in a developing industrial society. The growth in popularity of McGuffey's readers paralleled the development of the common school (Spring, 1986, 140).

Perhaps no century has undergone more periods of change in the attitude towards the teaching of moral values in the schools as has the twentieth century. English says that these changes reflected the changes in society (1982, 4). The 1930's saw a rise in the emphasis on liberal moral values, while the 1940's and 1950's represented the era of conservative moral values (Hoge, 1976, 156). In the 1960's liberalism and individualism predominated (Hoge, 1976, 156). Since then society has been experiencing moral value confusion brought on by events such as Vietnam, Watergate, and increasing family mobility and instability. This confusion has been deeply felt in the public schools as the courts have forbidden Bible reading and prayer in the classrooms. The school's accepted function has been to indoctrinate youth in society's values. Emphasis since the 1960's has shifted from instilling a set of moral values to allowing free expression of individual values (McEniry, 1982, 46-47). With all this confusion in the 1960's and 1970's, school educators began to question their role in moral values education.

However, the need for moral values education has been voiced. Maslow, a founder of humanistic psychology, believed that moral values were an important aspect of mental health. Maslow found that healthy people had clear sets of moral values, while neurotic people's values were confused (1959, *qtd. in* McEniry, 1982, 40-41). Macdonald suggests that curriculum should be assessed with moral constructs (1968, 37). Combs says that a future of choices for children requires an emphasis upon values (1985, 127).

The idea that learning is a cold, calculating, solely intellectual or cognitive function is destructive. In some places enlightened educators who advocate affective education have been met with great opposition from persons who honestly believe attitudes, feelings, and values are outside the school's responsibility. They interpret concern for values in the public schools as blatant attempts to indoctrinate youth. They believe values, attitudes, and human beliefs are the proper responsibility of the home or the church and schools that foster humanistic education are messing around in matters that are none of their business. If it is true that learning is personal and affective, I see no alternative but for all of us in professional education to accept that fact and to construct learning experiences accordingly (Combs, 1985, 72-73).

The issue is, then, "Should schools accept some responsibility for moral values education?" A 1978 Phi Delta Kappan survey indicated that a major concern of parents was that values education be incorporated into their children's education at school. An earlier Gallup poll indicated that 84% of parents with children in school favored values education (1980). Christenson lends further support to the need for the teaching of moral values in the schools by his assertion that moral values are not taught in the home and that millions of homes provide neither a good moral example nor moral instruction. He continues by pointing out that, as of 1977, a sizeable number of children did not attend or belong to any kind of church. When asked if schools, with their limited success in teaching reading and mathematical skills, should undertake the task of moral values education, Christenson contended that the school must since no one else will accept the responsibility (1977, 737).

Background for the Problem

The following quotation from the 1976 NEA publication, *Value Concepts and Techniques*, edited by Alfred S. Alschuler, very graphically gives background information for the problem:

There are two smart clocks in the lobby of the Department of Commerce in Washington, D.C., and they are in competition with each other. As the seconds of one clock tick away, it shows the rising population of the United States. As the seconds of the other clock tick away, it shows the rising Gross National Product. Up to now, the GNP clock has run far ahead of the population clock - an indication of the steadily rising standard of living in the United States.

Today the average citizen of the United States has about 40 times more goods and services than the average Ethiopian, and 80 times more goods and services than the average Asiatic Indian. While the GNP of the United States is 1.2 trillion dollars, the GNP of the entire world is only 3.0 trillion dollars. To bring everyone up to the standard of living in the United States, the GNP of the rest of the world would have to rise to 18 trillion dollars. Such a six-fold increase is an environmental and technological impossibility.

Now comes the mystery: even though we are richer than everyone else, our high incidence of violent conflict and our numerous social tensions indicate that we are very discontented. Because of inflation, our savings shrink overnight and our financial security is threatened. Because of layoffs due to recession and technological unemployment, our seemingly secure jobs are in fact insecure. Although we go to sleep with confidence in those at the helm, we wake up to realities which cast shadows on the integrity of our political leaders - and upon whole branches of government. Some observers, like the *London Economist*, think we are on the verge of a nervous breakdown. But why?

The predictability of our institutions is being shaken, and this unpredictability weakens our social system and those values on which our social system rests. Without predictability, no society can survive.

Values are objectives and ideals which individuals and societies find good and desirable. Values reflect what individuals and societies find proper and beautiful. Values guide individuals and societies in establishing priorities. Today the values which have guided the United States and which constitute the foundations of our social system are being challenged. . . .

The set of values necessary for building a more perfect future - those of truth, freedom, peace, excellence, love, beauty, and justice - is a system of interrelated values, each of which depends on and supports the others. It is a closed system. One cannot have bigotry and love, nor unlimited production and environmental excellence.

Because this set of values is the basis of human psychological health and a prerequisite in planning for the future, it must be nurtured in the students of our schools. Abraham Maslow has argued that, "Education must be seen as at least partially an effort to produce the good human being . . . an education which leaves untouched the entire region of transcendental thought is an education which has nothing important to say about the meaning of human life." (1970, 58). In this statement, Maslow brings to mind the comment by John Dewey that, "The aim of education is growth or development, both intellectual and moral. Ethical and psychological principles can aid the school in the greatest of all constructions - the building of a free and powerful character." (1916)

An education which generates knowledge without adding the balance wheel of moral values makes possible such aberrations as Nazi physicians "experimenting" in the concentration camps and German rocket scientists who continue their work without regard for which side they are on. Using knowledge to improve human society leads to full humaneness and the full development of human potential, both individual and societal. We should realize that such improvement and development involve two factors:

First, human will is necessary. Children must be taught that values exist, and that there are hierarchies in values. Teachers must point out that values can help children's lives to flourish and help children to build a better world - otherwise children will wander in a wasteland which we have helped to create.

Second, we must realize that the process of internalizing and applying humane values is a never ending process: the horizon is always beyond us.

Furthermore, students and teachers need to realize that humane values can be drawn from many cultures:

He has shown thee, O man, what is good; and what doth the Lord require of thee. But to do justly, and to love mercy, and to walk humbly with thy God. (*Old Testament*)

Do unto others as you would have them do unto you. Blessed are the peacemakers. (*New Testament*)

Justice demands that virtue and happiness should be brought into harmony. (Emmanuel Kant)

The superior man is satisfied and composed; the mean man is always full of distress. (Confucius)

The spokes of the wheel are the rules of pure conduct: justice is the uniformity of their length; wisdom is the tire; modesty and thoughtfulness are the hub in which the immovable axle of truth is fixed. (Buddha)

(NEA, 1982, 276-285)

Statement of the Problem

The educational system has been called upon by today's society to include the teaching of moral values in the public school classrooms. Research indicates that educators cannot avoid the teaching of moral values in today's classrooms because the school, as an institution, transmits moral values whether its members are conscious of it or not (Sobol, 1980, 16). The task has brought up numerous questions that educators must answer. What moral values can be taught that will help build character within the students? How should those moral values be included in the curriculum without interfering with the separation of church and state. What approaches will most effectively help students develop a values system? How can educators evaluate the outcome of their instruction?

Purpose of the Study

The purpose of this research is to provide insight into the period in American history from 1960 until the present to determine how the historical and educational happenings of that period led to the current demand by the public for the inclusion of the teaching of moral values in the classroom.

Organization of the Study

The study will be organized as follows: Chapter Two will be a brief review of the literature from approximately 1776 to 1960. The chapter will be organized as follows:

1776 - 1800 Liberalism in Education

1790 - 1830 The First Forty Years

1830 - 1860 Crusade for Common Schools

1860 - 1900 Curriculum for Mental Discipline

1900 - 1940 Curriculum for Efficiency

1940 - 1960 Curriculum for Life Adjustment

The history of education will be studied with an emphasis upon the place of moral values in the curriculum.

Chapter Three will be a lengthy discussion of the historical and educational happenings of the period in American history from 1960 to the present to determine the influence of the period on the curriculum of the schools and the educational writings and research concerning moral values in the classroom. It will be titled, "Curriculum in Turmoil."

Chapter Four will give the summary, conclusions, and recommendations for further study.

Definitions for the Study

The terms "values," "morals," and "moral values" were used interchangeably by the various authors whose sources were cited in this paper. For the purpose of this paper these terms shall be used to mean standards of behavior concerning what is right or wrong which must be accepted, be internalized, and be acted upon by each individual to be lasting.

The term "common core values" or "common core moral values" was used to define those moral values or guiding principles which are absolute, which should be identified by every individual school district across the nation, and which should be included in the total curriculum. Among those common core values are human worth and dignity, self-respect, compassion, tolerance, courtesy, equality of opportunity, honesty, truth, integrity, justice, loyalty, order, respect for others' rights, and responsible citizenship.

The term "religious education" was used to mean those beliefs concerned with the structures of thought which provide a sense of religious meaning for the individual's life. Religious education was defined as instruction in a particular sectarian religion with the goal of instructing or indoctrinating children concerning the beliefs and theology of that specific religion. Although moral values education and religious education may sometimes overlap in content, they are two distinctly different activities with different purposes and goals. Moral values education can be taught in the classroom without teaching "religion."

CHAPTER II

LITERATURE REVIEW

Liberalism in Education

1776 - 1800

To offer to all individuals of the human race the means of providing for their needs, of assuring their welfare, of knowing and exercising their rights, of understanding and fulfilling their obligations.

To assure each one the facility of perfecting his skill, of rendering himself capable of the social functions to which he has the right to be called, of developing to the fullest extent those talents with which nature has endowed him; and thereby to establish among all citizens an actual equality, thus rendering real the political equality recognized by the law.

This should be the first aim of any national education; and from such a point of view, this education is for the government an obligation of justice.

Francois de la Fontainerie
*French Liberalism and Education in the Eighteen
Century* (1932, 44)

In 1776 in America, it is almost the universal belief that children should have the right of an education, that the education should include the duties of citizenship, and that education for all should be provided at public expense. In 1776, this was a new idea to people who had just become a part of a brand-new government (Noble, 1938, 107).

The period was one of experimentation. This new thinking on education was definitely affected by the dominant ideas of the eighteenth century in Europe. Oscar Allen Hansen writes:

The eighteenth century gave birth to and saw in part the fruition of two great movements, the one movement among the intellectual classes called the Enlightenment, the other a revolutionary movement among the lower classes but involving all human activity - the democratic revolutionary movement led by Rousseau. Common to both these movements was the revolutionary idea of the indefinite perfectibility of man and of the destructive tendency of fixed institutions of church and state (1926, *qtd. in* Melvin, 1946, 297).

Leaders of the period offered many hopeful suggestions - some brilliant and idealistic, others more practical.

One of the plans evolved for a national system of education was presented by Benjamin Rush. Rush was a professor in the College of Philadelphia when the Revolution broke out. He became one of the leaders in the movement for the Declaration of Independence (Melvin, 1946, 297). He believed in educating virtuous citizens and republican leaders through traditional colonial education methods of imposition and control. Rush emphasized the maintenance of order in a republican society by educating virtuous citizens in a system of government-operated schools (Spring, 1986, 33). In his 1786 plan for the establishment of public schools in Pennsylvania, Rush writes:

I dissent from one of those paradoxical opinions with which modern times abound: that it is proper to fill the minds of youth with religious prejudices of any kind and that they should be left to choose their own principles. . . . It is necessary to impose upon them [youth] the doctrines and discipline of a particular church. Man is naturally an ungovernable animal, and observations on particular societies and countries will teach us that when we add the restraints of ecclesiastical to those of domestic and civil government, we produce in him the highest degrees of order and virtue (*qtd. in* Rudolph, 1965, 5).

Although his plan for education was only one of many, the ideas contained in his treatise "Thoughts upon the Mode of Education Proper in a Republic" set forth some of the principles which were both derived from

eighteenth century thinking and finally became incorporated into American education. His ideas lay a firm basis for an understanding of the way in which education actually did develop in America. Summarized, these ideas were:

1. Education must take place within the United States. That is to say, American education should not be that of some foreign country, but should be indigenous.
2. Education must inculcate supreme regard of country. This is in line with the outlook of public education in every modern nation. The nation was the political unit with which loyalty was associated.
3. Amusements may educate for democracy. This was a premonition of the fact that the school alone could not educate young Americans properly without aid from every institution of the community.
4. Latin and Greek are not suited to American education. Rush complained that knowledge of the classics was for the few rather than the many, and so was not democratic. He hoped for education that would train men not for the past but for the present.
5. Education should make possible the development of national resources. In a new country men should learn to explore and develop its natural assets.
6. Science should be substituted for Latin and Greek in the colleges.
7. The curriculum should be one suitable for a democracy. It would thus include emphasis upon history to support a nationalistic culture.
8. The schools should be supported liberally so as to attract good and well-trained teachers. (Melvin, 1946, 297-298).

Rush supported the goals of his educational plan with a belief in highly authoritarian methods of instruction. In the education of youth, he argued, "The authority of our masters [should] be as absolute as possible . . . By this mode of education, we prepare our youth for the subordination of laws and

thereby qualify them for becoming good citizens of the republic" (*qtd. in Rudolph, 1965, 16*).

The most influential contributor of this period to the cause of education was Noah Webster, "Schoolmaster to America" (Noble, 1938, 100). Between 1785 and 1794 Webster published numerous essays which very forcefully said that the current form of education would perpetuate the old monarchical government. He advocated the thorough indoctrination of youth in the principles of American democracy. "As soon as he opens his lips," wrote Webster, "he should rehearse the history of his own country; he should lisp the praise of liberty, and of those illustrious heroes and statesmen, who have wrought a revolution in her favor" (1788, 23, *qtd. in Hansen, 1926, 239*). He advocated the teaching of democratic principles and the standardization of the language of America.

While teaching in 1779, Webster conceived the idea of developing a new system of instruction. In 1774 he published his *Grammatical Institute of the English Language* in three parts. Part I was the famous "blueback speller," entitled *Elementary Spelling Book*. It was a combination primer, reader, and speller. The sentences used for the teaching of reading were written to give moral, scientific, or political value (Noble, 1938, 101). This "speller" was used for the first three-quarters of the nineteenth century.

Part II of Webster's *Grammatical Institute* was an English grammar book. It was widely used up until about 1800, but after that, newer grammar texts were adopted. Part III was a reading book which contained selections of moral and practical value and "pieces" for the schoolboy's declamations. (Noble, 1938, 102). By 1801 twenty million of his textbooks were used in the schools (Spring, 1986, 37).

Webster believed that in addition to teaching reading and writing, his texts should produce good and patriotic Americans, develop an American language, and create a unified national spirit. Like Rush, he also believed that moral and political values have to be imposed on the child, "Good republicans . . . are formed by a singular machinery in the body politic, which takes the child as soon as he can speak, checks his natural independence and passions, makes him subordinate to superior age, to the laws of the state, to town and parochial institutions" (*qtd. in* Warfel, 1936, 335).

Webster's spelling books contained a Moral Catechism to teach the moral values that he considered necessary for maintaining order in a republican society. Like most Americans of this period, Webster equated public virtue with Christian morality (Spring, 1986, 38). For Webster, patriotism, nationalism, and virtue were the central focus of educating the republican citizen. His educational values clearly emphasize representative as opposed to democratic government. Noah Webster's importance in the the history of American education is twofold: He represented widely held opinions of his times, and he had a major effect on the education of children in the United States in the late eighteenth and the nineteenth centuries (Spring, 1986, 38 - 39).

Thomas Jefferson did not believe that schooling should impose political values or mold the virtuous republican citizen. Rather, he believed that education should provide the average citizen with the tools of reading and writing and that political beliefs would be formed through the exercise of reason. He believed that the most important means of political education was the reading of history and newspapers. (Spring, 1986, 39-40).

His views were briefly summarized in a treatise written at his request by Pierre Du Pont de Nemours with whom Jefferson worked out his ideas:

1. The American system of education should be based on local control.
2. Education should not look backward but forward.
3. Education is a national duty.
4. The real aim of education is less to give positive facts than to develop individual responsibility.
5. Learning by doing and for doing should be at the basis of American education.
6. School should be a place where pupils can live and carry on experimentation in such a way that the school projects should be their own and should lead them to continue such projects out of school.
7. Students should carry on self-government as a basis for self-development and a foundation for civic life.
8. Education should be like life, and so correlate and integrate different learning such as those of grammar, ethics, geometry, arithmetic, and physics. (*qtd. in* Hansen, 179).

American education has never been far wrong when it has hewed the line close to the ideas of Thomas Jefferson (Melvin, 1946, 299).

It is one thing to vest the powers of the government in the hands of the people; it is an entirely different thought to justify the capacity of the people to govern themselves. Many were uneducated; they could not read nor write; however, that did not mean that they were stupid and could not learn. Francois de la Fontainerie, French public official, expressed the point of view that carried across the ocean to the new country of the United States

of America: "If humanity is susceptible of a certain degree of perfection, it is by means of education that it can reach it" (1932, 44). Condorcet's writings revolutionized the political, social, and cultural life throughout the civilized world, including the newly formed country in America, with the following clear implications:

1. Nature has distributed gifts of genius among all classes of society.
2. Each individual should be free to develop his inherited powers to the fullest extent.
3. The state should provide for the general diffusion of knowledge so as to insure an equal opportunity to all.
4. The state, in the interest of its own perpetuity, should see that all are educated to exercise properly the rights of citizenship (Noble, 1938, 99).

The problems of the patriots in setting up their new government were many and varied. They were attempting to set up a new form of government without benefit of experience or precedent; however, they were determined that the new American country should not perpetuate the evils of the traditional social order of their day. Some saw in the problem the implications for education and wrote various essays about setting up an educational system (Noble, 1938, 100).

Immediately after the signing of the Declaration of Independence, the states began to set up their state governments, spelling out the place that schools had in the state. Massachusetts' statement in 1780 is a sample of the recognition given to education. In part it reads:

Wisdom and knowledge, as well as virtue diffused generally among the body of the people, being necessary for the preservation of their rights and liberties; and as these depend on spreading the opportunities and advantages of education in the various parts of the country, and among the magistrates, in all future periods of this Commonwealth, to cherish the interests of literature and the sciences, and all seminaries of

them; . . .(Report of the United States Commissioner of Education, 1892-1893, Volume II, Part III, Chapter I).

In 1785 Congress authorized an ordinance which set up township sections for schools. In 1787 they spelled out what those schools should do. "Religion, morality, and knowledge, being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged." Religion and morality at the very beginning of organized schools were a part of the curriculum (Noble, 1938, 104).

The philosophy of the democratic society was the most important contribution of this period as state constitutions empowered the legislatures to set up schools. The period was rich in promise for education, but that promise was tardy then in being carried out as it has been historically in the years since then. The one most important significant advance of the time was the work done by Noah Webster in bringing the country together with a common language through his textbooks (Noble, 1938, 107-108).

The First Forty Years

1790 - 1830

Never since the advent of Christianity has any change come to human life so sweeping, so extensively influential, so fraught with change for human beings, as the rise of universal free public education. If one should ask, How old is public education? the answer might roughly be one hundred and fifty years. This is a very short time in terms of millenniums of race struggle. Public education is something new, something startling, the revolution of revolutions in the ways of men. All the turmoil of modern life may be laid at its door. It has been the prime causative factor of the nature of modern times.

The very commonplaceness of public education today is itself deceiving. The children rise in winter before daylight to go to school, and it seems as if the sun is merely following their lead. School has assumed a naturalness which is deceiving. The grandfathers of many of these children had no such school, nor had their great-grandfathers through all preceding time. For public education is an achievement, the result of vast effort, of blood shed and battles won. It does not rise

each morning with the sun. In fact, there are countries in the world in which it has never yet arisen. Let us not deceive ourselves. We could lose our schools. The struggle is still on. We must pray to preserve and work to improve the education of all people

A. Gordon Melvin, School of Education, College of the City of NY, *Education, a History*, 1946, 257

The theory of an education for everyone was excellent; the laws of 1776 and 1789 had been accepted by most of the new states; everything was going well EXCEPT how to pay for all this free education. Practical administration proved to be quite different from liberal theory. Enthusiasm for public schools waned when the propertied class, in control of government, found out the cost of public schools. An increase in taxes to support schools was not well accepted!

In Massachusetts the town school gave way to a district school. As the population grew, people moved out to the farmlands. They were supporting the town school, but it was too far or too inconvenient for their children to attend the town school. The law of 1789 destroyed the old town system and substituted a district type of organization. In 1801, the responsibility for each school was vested in a local committee, empowered to raise money by taxation, to select a teacher, to determine the details of instruction, and to exercise general supervision (Noble, 1938, 113). The local minister was designated to approve the teacher's qualifications. Many of the districts were too poor and too unwise in management to run effective schools. In the words of Dr. George B. Emerson, "the schools were wretchedly poor" (Noble, 113).

Progress in education in the other New England states followed a similar pattern. With the adoption of the district system, the towns were no longer obligated to maintain Latin grammar schools, and these schools declined in both numbers and efficiency. Monies received from the sale of

Western Reserve lands in Ohio did not last long without local support. State aid was enacted in New York in 1795 but discontinued by 1800. Property owners were not yet willing to acknowledge the right of the state to levy taxes sufficient to make the schools free to all. In Pennsylvania the liberal provision of the Constitution of 1776 was modified to read: "The legislature shall, as soon as conveniently may be, provide by law for the establishment of schools throughout the state, in such a manner that the poor may be taught gratis." It was convenient to do nothing until in 1818 the county of Philadelphia opened schools for poor children. No further change took place until 1834 (Noble, 1938, 116-117).

Southern states did no better. The matter of school support was left to the option of country magistrates who were able to educate their own children privately.

Throughout the new states there was a strong aversion to property taxes to support schools. Instead they taxed liquor, billiard halls, marriage licenses, etc. A popular way of raising money in the Middle and Southern states was by lottery. Many outstanding academies and colleges started with money from lotteries including Columbia University and the University of North Carolina (Noble, 122-123).

An interesting development during these years was the advent of the Sunday Schools. These "Sunday schools" were not the Sunday schools of today, but part-time schools held on Sundays (Melvin, 1946, 278). They were originally organized by Robert Raikes for the children of factory workers in England so that those children could have instruction in reading and the Catechism on Sunday. The movement came to the United States during the last part of the eighteenth century, particularly in Virginia, North Carolina, and neighboring states. Eventually, however, public schools assumed the

responsibility for teaching reading and the Sunday School was abandoned (Noble, 1938, 123).

By this time, the Westward Movement was at hand. From northern Ohio into Kentucky, Tennessee, and Alabama log cabins in the country and boom towns by waterways sprang up. Pioneers in these new lands were anxious to remove every barrier that stood in the way of the advancement of their children, and illiteracy was the first barrier to be attacked. Edwin G. Dexter said, "No other newly occupied country in the whole world's history has ever seen schools established so nearly coincident with the first settlements, nor schools of so high an order in so short a time" (1904, 104). Even with this enthusiasm, these people faced some of the same decisions and financial problems as those of their sister states (Noble, 128-130).

While political and financial decisions were in turmoil, the philosophy of education was still being shaped. In the early nineteenth century, the belief in the importance of institutional arrangements in shaping moral character contributed to the already developing idea that schooling of the entire population was necessary for social and political order (Spring, 1986, 48).

Charity schools and juvenile reformatories developed and spread rapidly in the 1790's and early 1800's. Both systems attempted to perfect human character through some form of education. At this early time can be seen the idea that educational institutions can solve the problems of society (Spring, 1986, 50-51).

Charity schools and juvenile reformatories sought to create good moral character by replacing a weak family structure and by destroying criminal associations (Spring, 1986, 50) Their purpose was also to keep children from exposure to immoral education by isolating them from criminal contacts. Members of the New York Free School Society believed that criminal

associations were one of the major problems of raising children in a city (Spring, 1986, 51).

Another type of school organization set up for the relief of the poor which captured the interest of the people was the monitorial school of Lancaster (Melvin, 1946, 279). Although Lancaster, an English Quaker, cannot be ranked as one of the great reformers, he does hold a place in education. He devised a monitorial system copied after that of Amos Comenius in which he declared that a single teacher could teach a number of boys at one time (Melvin, 1946, 280). The teacher's desk was in front of a huge room in which hundreds of students sat at long benches. Around the side walls were a series of painted semicircles set closely together called bays. Students, leaving their seats at a word of command, marched to the bays, toed the line, and were taught by monitors (Melvin, 1946, 282). Control had to prevail, routine was the order of the day, and students were taught by unpaid older student "monitors."

When Lancaster came from Europe to America, Lancastrian schools were established in Philadelphia and New York under his supervision. By 1805 in New York, it was obvious that these schools did not work. A "Free School Society" was founded to provide for boys not eligible for charity education (Melvin, 1946, 286). Although the Lancastrian schools were not successful as a plan of education, there can be little doubt that they, more than any other single piece of work, convinced the people that education was within the public purse (Melvin, 1946, 287). Once the money for schools began to trickle, it soon began to flow.

The expansion of urban charity schools, the developing faith that education can solve social problems, and the increased desire among different

part of the population for public schools set the stage for the common school movement of the 1830's and 1840's (Spring, 1986, 68).

Crusade for Common Schools

1830 - 1860

Is it not, indeed, too plain, to require the formality of a syllogism, that if any man's creed is to be found in the Bible, and the Bible is in the schools, then that man's creed is in the schools? . . . If a certain system, called Christianity, were contained in . . . the Bible, then wherever the Bible might go, there the system of Christianity must be.

Lawrence Cremin, ed.

The Republic and the School: Horace Mann on the Education of Free Men (1957, 98)

But the whole system of common schools was in a state of collapse, and in danger of utter failure, when a great man grasped the situation, and gave his life to the work of promoting the interest of the common school.

Francis W. Parker

Talks on Pedagogics (1937, 311)

Upon the generations immediately succeeding the pioneer period the influence of McGuffey may well have been greater than that of any other writer or statesman in the West. His name has become a tradition not yet extinct.

Ralph Rush,

The Literature of the Middle Western Frontier
(1925, 268)

For seventy-five years his [McGuffey's] system and his books guided the minds of four-fifths of the school children of the nation in their taste for literature, in their morality, in their social development and next to the Bible in their religion.

Hugh Fullerton

"That Guy McGuffey," *Saturday Evening Post*,
November 26, 1927

In the beginning of the second quarter of the nineteenth century there were only a few scattered public schools in a few isolated communities. Some of these were supported by rate bills charged to parents who used the schools,

and, on rare occasion, a few were supported by a local tax which the legislature was permitted to levy. It was hard to break away from the tradition which regarded the support of schools as an individual, a religious, or a charitable enterprise (Noble, 1938, 149).

The 1830's and 1840's are known in educational history as the decades of the common school movement in the United States (Spring, 1986, 70). It was during this time that the present day school system began to take form. Even though there were schools and public school systems before this time, the common school movement initiated the establishment and standardization of state systems of education designed to achieve specific public policies (Spring, 1986, 70).

The movement in this second quarter of the century which awoke the conscience of the country and led to legislative activity in nearly all the states came about by a broad humanitarian movement that included prison reform, the abolition of slavery, and the care of the defective and feeble-minded in state-supported asylums and hospitals. Clergyman, teachers, patriots, and other earnest men and women led the movement to help the lower class, under-privileged masses. Their motive in education was to bring education to the children of these people. They believed that through literacy the lower classes could be delivered from crime and degradation (Noble, 1938, 150-151).

Three distinctive aspects of the common school movement made it different from past attempts at improving education. The first was an emphasis on educating all children in a common schoolhouse. It was believed that if children who had different religious, social-class, and ethnic backgrounds received the same education from the same teachers in the same place, some of the friction between these different groups of people might be lessened. At the same time, these children could be taught a common social

and political ideology which should lessen political conflict. The idea of using education to solve social problems and build a political community became an essential concept in the common school movement (Spring, 1986, 70-71).

The second important aspect of the common school movement was the idea of using schools as an instrument of government policies. This was not a new idea. Colonial schools had been maintained to train a population that would understand and obey secular and religious laws. Writers after the Revolution had advocated school systems that would provide leadership for a responsible citizenry. The common school movement was different in that it accepted a direct linkage between the government educational policies and the solving and control of social, economic, and political problems (Spring, 1986, 71).

The third distinctive feature of the common school movement was the creation of state agencies to control local schools (Spring, 1986, 71). This would be necessary if schools were to carry out governmental social, political, and economic policies. Although some of the states had passed laws requiring the establishment of local schools, no official position had been established to oversee the state educational system. (Spring, 1986, 71-72).

Although there were some outstanding leaders in the common school movement, it would be a mistake to think of the movement which built the vast enterprise of the American school as the work of only a few powerful leaders (Melvin, 1946, 300). Improvements came only after the continued advocacy by many earnest leaders who wanted better schools for all.

For example: In 1816 Denison Olmstead in his master's oration at Yale urged a free school for training teachers. Seven years later Professor J. L. Kingsley of Yale made a similar proposal in the *North American Review*. In 1823 William Russell, principal of an academy in New

Haven, published *Suggestions on Education*, urging better preparation for teaching in a professional school. Two years after this, Rev. T. H. Gallaudet wrote articles which were widely circulated describing a normal school with experimental school attached. About the same time actual attempts at a private normal school were made by Rev. Samuel R. Hall at Concord, Vermont (1823), at Andover, Massachusetts (1830), and at Plymouth, New Hampshire (1837). Many journals were published with articles on the methods of Lancaster, Pestalozzi, and Fellenberg, and on similar subjects. In New York, Albert and John Pickett published the *Academician* (1818-20). The *Teacher's Guide and Parent's Assistant* was published in Portland, Maine, from 1826 to 1827. The *American Journal of Education*, later called the *American Annals of Education*, was issued from 1826 to 1839. The *Quarterly Register* came out from 1828 to 1843 (Melvin, 1946, 300).

Influential reports of the observation of educators in Europe made a deep impression. Some of these were *A Year in Europe* by Professor John Griscom; the report of William C. Woodbridge, who visited Europe from 1820 to 1824; the report of Professor Calvin E. Stowe (the husband of the author of *Uncle Tom's Cabin*), issued in 1836; and that of President Alexander D. Bach of Girard College, which came out in 1839 (Melvin, 1946, 300).

Even though there were many supporters of the movement, the creation of a popular ideology and justification for the common school movement was mainly the work of a class of individuals who were able to devote the majority of their time to educational causes (Spring, 1986, 80).

The first of a series of great leaders to emerge was James G. Carter (Melvin, 1946, 300). Carter was a farmer's son who became interested in public education while yet a student in Harvard College. Immediately after college he began to urge the establishment of efficient schools within the reach of the poor (Noble, 1938, 153). Henry Barnard said, "to Carter more than to any other person belongs the credit of having first attracted the attention of the leading minds of Massachusetts to the necessity of immediate and thorough improvement in the system of free or public schools" (Melvin,

1946, 300-301). Carter's *Outlines of an Institution for the Education of Teachers* has earned him the title of the "Father of the Teachers' College" (Melvin, 301). Carter was able to secure the passage of many educational bills, one of which in 1826 secured reform for education in Massachusetts. In 1834 he was successful in getting a state school fund from the sale of lands in Maine, and claims against the federal government for military service. His greatest triumph, however, was a bill in 1837 which established a state board of education (Melvin, 1946, 301). Horace Mann was appointed secretary of this board.

Horace Mann was born into a Puritan family who stressed integrity, hard work, steadfastness of purpose, benevolence, and the love of knowledge (Noble, 1938, 154). These traits were deeply engrained in his nature. Though he early rebelled against the rigorous discipline and the gloomy theology of the home, he became a Puritan without bigotry, a romanticist with character (Noble, 1938, 155).

Melvin says that Horace Mann is the best-known name in American history (1946, 302). When he left his practice as a lawyer to assume the position of the Secretary of the Board of Education of Massachusetts, the battle for free schools has just begun (Noble, 1938, 155). He believed that he was moving from the profession of law, which he felt had failed to save society, to a field of endeavor that promised universal salvation. A month after his acceptance he wrote to a friend that he had abandoned the practice of law for a higher calling. He explained to his friend that he believed that law had failed because it dealt with adults whose character had already been shaped, but he believed there was hope in molding the child, "Having found the present generation composed of materials almost unmalleable, I am about transferring my efforts to the next. Men are cast-iron; but children are wax.

Strength expended upon the latter may be effectual, which would make no impression upon the former" (*qtd. in* Mann, 1907, 83)

His office had no authority except that won by persuasion - and persuade he did. The legislation that he and Carter had proposed could not succeed without strong support from the general public. He swept through the state "like a whirlwind." He lectured passionately. He issued reports and published his views in the *Common School Journal*. He made enemies as well as friends (Noble, 1938, 155-156).

But Mann was winning his battle. The school fund was doubled; new hygienic schoolhouses were erected; salaries of teachers were raised; the school term was lengthened; high schools were established; three normal schools were opened; teaching methods were improved. These were but the visible signs of the spiritual health which the work of Horace Mann inspired (Noble, 1938, 156).

Horace Mann was an educational missionary who spent his life so fully and fruitfully in the cause of schools that his life has been an inspiration and a guide to all those who have held administrative positions in education. His *Annual Reports* while secretary of the Massachusetts State Board were famous (Melvin, 1946, 302). The most important was the *Twelfth Annual Report* written in 1848 after Mann had resigned his educational post for a seat in Congress (Spring, 1986, 84). He summarized his ideas and what he considered to be the purposes of the common school. He argued that the hope for ridding society of evil actions was not in the law but in moral education (Spring, 1986, 84). He reiterated that the answer to the steady expansion of crime was to education children. He stated that there was one experiment society had not tried in its attempt to control crime: "It is an experiment which, even before its inception offers the highest authority for its ultimate success. Its formula is intelligible to all; and it is as legible as though written

in starry letters on an azure sky." This formula, and the key to the good society, he stated, was "best expressed in these few and simple words: - "Train up a child in the way he should go, and when he is old he will not depart from it" (Cremin, 1957, 98).

Mann walked a delicate tightrope in his advocacy of moral education in the schools. Most people believed that moral education meant religious education and at that time the people believed it should be an essential part of the school curriculum. Therefore, if he did not advocate a moral education founded upon religious foundations, he faced the possibility of being called irreligious and of having the common school condemned as a secular institution without religious foundations (Spring, 1986, 85). For most people during this period, the education of character had to be linked to religious doctrines.

Mann defended his position by arguing in the *Twelfth Annual Report* that the presence and use of the Bible in the schools provided instruction in the fundamental doctrines of Christianity without reference to denominational differences, and this provided the basis for all creeds.

Is it not, indeed, too plain, to require the formality of a syllogism, that if any man's creed is to be found in the Bible, and the Bible is in the schools, then that man's creed is in the schools? . . . If a certain system, called Christianity, were contained in . . . the Bible, then wherever the Bible might go, there the system of Christianity must be. (Cremin, 1957, 98).

Mann's statement of the goals and purpose of the common schooling were shared by the leading educational reformers of the time. However his utopian vision of the good society created by a system of common schooling had certain inherent problems. Agreement concerning religious values never occurred, and, as a result, a private parochial system of education

developed side by side with the common school (Spring, 1986, 90). The common school never became common to all students. No proof existed that education would eliminate crime. Even so, Horace Mann made a lasting contribution to the ongoing debate about the relationship between school and society (Spring, 1986, 90)

Less crusading than Mann in the fight for the common school, but perhaps just as influential in historical significance is William Holmes McGuffey whose readers span most of the nineteenth century. Two of the best known schoolbooks in the history of American education were the eighteenth century's *New England Primer* and the nineteenth century's McGuffey's Readers (Westerhoff III, 1978, 18). The popularity and importance of William McGuffey's readers in the latter half of the nineteenth century can be compared with the role of Noah Webster's *Spelling Book* in the first half of the nineteenth century (Spring, 1986, 140). The *New England Primer* prepared readers for submission to the authority of the family, the Bible, and the government; Webster's *Spelling Book* taught children republican values designed to maintain order in a free society (Spring, 1986, 140).

The growth in popularity of McGuffey's readers paralleled the development of the common school. The series was first published between 1836 and 1838. Included in the series was a primer, a speller, and four readers. A fifth reader was added in 1844. The series was revised between 1841 and 1849, and again revised in 1853, 1857, and 1879 (Spring, 1986, 140-141.)

On the basis of McGuffey's life history, his writings, and his personally compiled readers, it is reasonable to say that McGuffey was a theological and pedagogical conservative. He believed the purpose of public schooling to be for moral and spiritual education. He wrote curriculum that would nurture students in Presbyterian Calvinist understandings and ways (Westerhoff III,

1978, 18). He was directly responsible for for the editions up to 1857, but in the 1857 and 1879 editions significant changes were made by the various editors of the series (Westerhoff III, 1978, 17). Between 1836 and 1922, approximately 122 million copies were sold, with the strongest sales occurring between 1870 and 1890:

1836 - 1850	7,000,000
1850 - 1870	40,000,000
1870 - 1890	60,000,000
1890 - 1920	15,000,000

(Spring, 1986, 141).

Even with the impact McGuffey must have had on the educational scene during the nineteenth century, he did not and has not received the place in history that others with perhaps lesser impact have received. Mark Sullivan in 1929 chastised historians and scholars for ignoring McGuffey, "the most popular, most affectionately remembered person in the nineteenth century, a national giant to be ranked with George Washington and Abraham Lincoln." (1929, 11, quoted in Westerhoff III, 1978, 16).

It seems clear that W. H. McGuffey communicated his own unique frontier Presbyterian world view and value system through the compilation of his Readers. Schools will always reflect the understandings and values of the society at large. Education necessarily deals with piety and morality, in one way or another, but if our schools and schoolbooks have changed, it is because the nation has changed. McGuffey spoke to his time and place. Indeed, his Readers were truly unequalled in mirroring late eighteenth-century thought. But they did not seem to represent the emerging needs of the second half of the nineteenth century. Still McGuffey's important first editions influenced the 1857 and 1879 editions to speak to their time and place. . . McGuffey's name rightly is remembered as a major contributor to the history of American public education and the history of American schoolbooks (Westerhoff III, 1978, 21-22).

Although there were obvious flaws in the reasoning of some of the common school reformers, their faith in the power of the school continued

into the twentieth century. The ideology of the common school became a standard part of the beliefs held by most Americans. The school has continually been seen since the mid 1899's as a means of eliminating poverty, crime, and social problems. The idea of education as capital investment and as a means of developing human capital has become one of the major justifications for schooling in the twentieth century. The common school reformers made a lasting contribution to the ongoing debate about the relationship between school and society (Spring, 1986, 89-90).

A Curriculum for Mental Discipline

1860 - 1900

Evolution was raised from a theory to a belief or doctrine with the astonishing results that all learning, philosophy, history, and even literature were recast in the new mode.

Melvin, 1946, 252

Formal discipline determined curriculum and teaching procedures during the second half of the nineteenth century just as culture had exercised a dominant role during the first half (Noble, 1938, 309). Until about 1860 the classics and mathematics had monopolized the curriculum. Newer subjects which had only been tolerated in a subordinate position were now clamoring for recognition on an equal footing.

Near the middle of the century a fierce controversy broke out in Great Britain between a group of brilliant scientists and the representatives of the great English public schools (Noble, 1938, 311). The classicists maintained that "the sciences were shallow informational subjects, lacking in organization, unsuited for discipline, and altogether unworthy of the effort of a high-minded scholar" (Noble, 1938, 311). The scientists held that "there were certain faculties that could be better trained by the study of the sciences than

by either mathematics or the classics, and that it was more economical to train the mind with the useful data of the sciences than with the useless data of the traditional subjects" (Noble, 1938, p 311).

In this country, Edward L. Youmans, Francis Wayland, and President F. A. P. Barnard of Columbia University took up the controversy on the side of the sciences. No one in either country questioned the validity of the doctrine of mental discipline. Rather the issue was which subjects were valuable to the contribution of mental discipline. The scientists won the argument in America, and one by one new subjects were logically organized to meet the demands of mental training (Noble, 1938, 312).

One of the chief proponents of this scientific, educational thought was Herbert Spencer. He believed that a knowledge of science was necessary for individuals to perform efficiently life's major activities. For example, a knowledge of the principles of health, derived from physiology, was needed for behavior that contributed to self-preservation. Chemistry and physics were basic sciences and economics and engineering were applied sciences that contributed to manufacturing, production, and commerce. Spencer's emphasis on science and its application to commerce was aimed at dislodging the classics from their primary place in the curriculum and replacing them with more modern and utilitarian subjects (Guttek, 1986, 185). This was the greatest addition to the school curriculum since the time of Aristotle. Herbert Spencer stands as the symbol of all the vast change that has come to our civilization since science entered the school (Melvin, 1946, 252).

Charles Darwin and Herbert Spencer were two of a kind in their scientific outlook. "When Darwin published his *Origin of the Species* in 1859, he could not have found a reader better prepared to understand and appreciate it than Herbert Spencer, for the keystone of the system of Mr. Herbert Spencer

was the 'Law of Evolution'" (Gabriel Compayre, 1907, quoted in Melvin, 1946, 252). Champions of the writings of these two men were found in every land including Charles W. Eliot, president of Harvard University. The belief that man was on an upward evolutionary path on which he must ultimately reach undreamed-of heights of civilization was deeply shocked by the events of two world wars (Melvin, 1946, 252)! Without any check, science ran away with the school curriculum. The human and social elements of life were outstripped by the new scientific and technical advances. Evolution was raised from a theory to a belief or doctrine with the astonishing results that all learning, philosophy, history, and even literature were recast in the new mode. The new thought found an easy ally in materialism. "Secularism was defended while scientific beliefs took the place of scriptural ones. The world had to wait for a new era to discover that science and evolution, too, had their fallacies, that conflicts in belief support conflicts in social living. We have yet to learn that wholeness in our thought must accompany wholeness in the life we live together" (Melvin, 1946, 252-253).

A Curriculum for Efficiency

1900 - 1940

The period from 1900 to 1940 brought much change to education and many different opinions regarding the definition of moral values as well as the inclusion of moral values in the classroom.

Spring, 1986, 158

At the close of the nineteenth century, the role of the public school leader began to undergo transformation from individuals such as Mann who had entered education as a phase in their political or legal careers to those such as William T. Harris who as educational executives sought to centralize schools into efficiently managed graded systems. As a school executive,

Harris sought to consolidate the work of the earlier common school leaders and create public school systems that met the needs of an industrial and urban society (Guttek, 1986, 187-188).

Harris was firmly convinced that sound policies should rest on a philosophical base. His version of idealism integrated older spiritual values with the new industrialism. Harris believed that the older spiritual and the newer materialistic values were components of an evolving, integrative synthesis that united positive aspects of both. Traditional values which were inherited from the Puritans stressed hard work, diligence, punctuality, and perseverance. These values were ideally suited to contribute to the productivity and efficiency needed in an industrializing society (Guttek, 1986, 188). Harris also believed that a society had reached a high level of civilization when its life was expressed through social institutions such as the family, state, church, and the school. These social institutions were evolving to higher, more complete, and more encompassing forms. In his world view, the school was a crucial institution that prepared individuals to function effectively in a complex and specialized industrial society (Guttek, 188).

In the late nineteenth century and early twentieth century, immigration and industrialization expanded urban areas and created a host of social problems. Crowded ghettos, inadequate urban services, and a population primarily rural in origin contributed to unsanitary living conditions and the spread of disease. Many Americans believed that a sense of community was being lost with the growth of urban America, and that this loss would cause the urban population to suffer alienation, a breakdown in traditional forms of social control, and increased crime and poverty. An additional fear was that the new immigrants would destroy traditional American values and create a strong following for radical economic and political ideas (Spring, 1986, 159).

The school was considered a logical institution to prevent these problems by providing social services, teaching new behaviors, and creating a community center.

John Dewey added to this belief as he addressed the National Education Association in 1902. He said that education must provide "a means for bringing people and their ideas and beliefs together, in such ways as will lessen friction and instability, and introduce deeper sympathy and wider understanding" (Spring, 1986, 159). He considered the school to be a potential clearinghouse of ideas that would interpret to the new urban industrial worker the meaning of his or her place in the modern world. Dewey believed that ideas, values, and social institutions originate in the material circumstances of human life rather than by divine origin. He thought that belief in ideal forms caused civilization to become trapped by ideas and institutions that were no longer practical. According to Dewey, ideas, values, and institutions should change as the needs of society change; humans should adopt those ideas, values, and institutions that best work in a particular social situation (Spring, 1986, 172).

Many religious groups have reacted negatively to Dewey's ideas. Most religious groups believe that human action should be guided by the Word of God and that legitimate values are of divine origin (Spring, 1986, 173).

In *A Common Faith* Dewey gives his main ideas on religion. Essentially religion is an attempt to adjust to the actual situations of life, and these valuable experiences should be emancipated from the historical forms of organized religions which are repellent to the modern mind. Since the situation changes from age to age, religion should also change . . . real values shall be divorced from creeds and cults, for these values are not so bound up with any item of intellectual assent such as the existence of God. The details of religion must be sought through the only gateway to knowledge that there is, viz., science (Clark, 1960, 15).

"Attempting to apply the scientific to education, Dewey succeeded in stripping from American education its final vestiges of Christian message and purpose" (LaHaye, 1980, 45)

Like Dewey, Edward L. Thorndike had a social vision that was directly related to the educational methods he advocated. Tests and measurement were central in his social vision. He believed that the ideal social organization is one in which people are scientifically selected for their social roles through testing. According to Thorndike, human classification through tests and measurement would produce a more efficient society by matching individual talent with social needs. This theory made psychologists and schools the major determiners of the distribution of human resources (Spring, 1986, 178-179).

During the Depression-ridden decade of the 1930's, a dramatic controversy developed between child-centered progressives and those who argued that the schools should be used for social reconstruction. The 1930's saw massive unemployment, changes in educational spending, the closing of schools, and dismissals of teachers (Guttek, 1986, 226-227). George S. Counts and other educators claimed that schools could not be neutral in the social crisis. He argued that "all education contains a large element of imposition." He challenged teachers to "deliberately reach for power" and "to fashion the curriculum and the procedures of the school" so that they could shape the "social attitudes, ideals, and behavior of the coming generation" (Guttek, 1986, 251).

While Counts was urging American educators to create a new social order, a conservative group called the Essentialists were rejecting much of progressivism and urging a return to basic skills and subjects (Guttek, 1986, 251).

The period from 1900 to 1940 brought much change to education and many different opinions regarding the definition of moral values as well as the inclusion of moral values in the classroom. The first forty years of the twentieth century brought a definite break with the past. Curriculums and teaching methods reflected the change. There was a significant shift in educational values. The tangible and objective was placed before the sentimental and subjective; the concrete before the abstract; the natural before the conventional; the practical before the theoretical; the vocational before the liberal; the immediately useful before the ultimate (Noble, 1938, 353). The range of interpretations of this important period of educational history provided different ways of viewing schooling as a social and political institution. At one end of the spectrum was the view of schools as benign institutions shaped by well-intentioned individuals to solve social problems. At the other end of the spectrum was the interpretation that the school had developed as a product of group conflicts over economic interests (Spring, 1986, 158).

At the end of this forty year period, A. Gordon Melvin wrote the following:

Can it possibly be that public education has failed civilization? Before either of the modern wars C. Hanford Henderson wrote: "Judged by their fruits, the public schools of America have not been successful . . . The failure of the public school is coming to be an article of somewhat general belief. But the failure had been made to consist in the fact that the school turns out a crowd of white-handed clerks and stenographers rather than an adequate number of skilled artisans. The remedy offered is vocational education. But the defect, I believe, is much deeper. It is that the public school fails to turn out a moral product. Americans are shrewd, and in a way extremely practical, but they are not moral. They do not tell the truth, and they cannot be trusted in money matters. We are a highly intelligent people, but our intelligence lacks depth. We play about the surface of life, and ignore the deeper issues. As a result we have done astonishing things in a material way, but very little in matters of general importance

"The desire of the public school to be universal, to offend none, to include all, is in itself wholly praiseworthy; it explains, though it does not excuse, the entire divorce which it has instituted between education and religion. But the task set for itself by the public school is frankly impossible, and failure was inevitable. Education is an inner process; it has to do with the essential things of the spirit; it cannot be accomplished except through the spirit."

Whether or not we agree with Henderson, it is quite clear that Americans have been practical enough to win a war, but not spiritual enough to prevent one. Is it possible that the secularization of education, regarded as the greatest victory of the public school, could have been its greatest defeat? Certainly in spite of our improved methods, in spite of our advance on the general level of knowledge, and in the discovery of new knowledge of intense practical value, we have a shortage.

Can it be disputed that the education of young Americans has been in any serious way different from the education of the English, the Russians, the Germans, or the Japanese? After visiting schools in every one of these countries, and after talking with eminent educators, I for one can say that all had much in common. There were local differences. . . .

In Russia and in Germany the development of the modern view fostered in public school was associated with the persecution of members of all religious groups. Is this spirit entirely absent in this country? Is it not rather a revelation of the fact that the mood of the century has been set against other than materialistic guides to conduct?

Surely in an era of peace the time has come when public schools must heed the teachings of Comenius, Pestalozzi, Herbart, Froebel, and Francis W. Parker. Much as the times are against them, still must we not ask for an education which can give fundamental value and a steadiness which comes only through understanding? With the answer that American schools give to this question lies the destiny of the new century (1946, 360-362).

Curriculum for Life Adjustment

1940 - 1960

Schools must help to create and maintain a democratic moral. The contrast between the democratic way of life and the totalitarian enemies must be made clear.

Kliebard, 1986, 240

When the United States officially became an active belligerent in World War Two on December 8, 1941, the course that the American curriculum had been taking over the previous half century was not as much altered as it was accelerated. Educational leaders insisted that American schools would not stand idly by in this time of crisis. They would do their part on the home front (Kliebard, 1986, 240). A comprehensive outline of the schools' role in the war was written at the Conference on War Problems and Responsibilities of Illinois Schools and Teacher Colleges held on December 17, 1941, on the University of Illinois campus. Schools must help to create and maintain a democratic moral. The contrast between the democratic way of life and the totalitarian enemies must be made clear. Propaganda against the German, Italian, and Japanese people living in the United States must be counteracted. Physics and math had to be emphasized with greater stress upon aeromechanics, aeronautics, auto mechanics, navigation, gunnery, and other aspects of modern warfare (Kliebard, 1986, 240-241).

As the war continued, attention was given more and more to what changes should occur in the postwar system of American schooling. Criticism of the American social structure by the social reconstructionists could be construed as unpatriotic; child-centered education was being attacked on all sides as lacking in social commitment; once more it was social efficiency that moved into center stage (Kliebard, 1986, 241). Social efficiency promised the most directly functional return for schooling, and with country fighting a war for democracy, the reordering of the curriculum to accommodate the mass of students was equated with the democratization of the curriculum. (p. 242). However, as a trend toward the mixing of curriculum ideas persisted, social efficiency became difficult to recognize and life adjustment education emerged in the mid 1940's (Kliebard, 1986, 242).

The movement called life-adjustment education attracted significant support among some professional educators in colleges of education and secondary schools. It originated on June 1, 1945, at an invitational meeting of vocational educators sponsored by the Division of Vocational Education of the Office of Education in Washington, D. C. (Guttek, 1986, 271-272). Charles A. Prosser, a veteran vocational educator, introduced a resolution which stated that vocational schools prepared 20 percent of the youth for skilled occupations, and high schools prepared another 20 percent for college:

We do not believe that the remaining 60 percent of our youth of secondary school age will receive the life-adjustment training they need and to which they are entitled as American citizens - unless and until administrators of public education, with the assistance of the vocational education leaders, formulate a similar program for the group (U. S. Office of Education, *Life-Adjustment Education for Every Youth*, 15, *qtd. in* Guttek, 1986, 272).

The Commission sought to change the direction of American education to the following:

1. Schooling should be redefined in terms that were broader than the conventional academic programs. Schools should deal with a wide range of issues and problems that had personal, social, emotional, economic, vocational, and other implications.
2. The American public high school was an institution for all adolescents regardless of their academic and vocational talent and destination. Since all American adolescents were in attendance, the high school should diversify its instructional program to meet their personal and social needs (Guttek, 1986, 272).

Life-adjustment education took a variety of forms ranging from a core curriculum in some schools to a few nonacademic functional electives in other schools. A definition for life-adjustment education was elusive. Some of its objectives for students were effective citizenship, social adjustment,

worthy use of leisure, positive mental and physical health, successful family life, and personal development (Guttek, 1986, 273).

The movement was bitterly attacked and condemned by the mid-1950's by such educators as Arthur E. Bestor, Jr., and Admiral Hyman Rickover. The attacks were broadened to encompass a wide range of educational programs associated with progressivism (Guttek, 1986, 274). Bestor charged that education professors, members of state departments of education, and school administrators had formed an interlocking directorate that had "undermined public confidence in the schools" (Guttek, 1986, 275). He saw the school's primary purpose as that of transmitting the Western cultural heritage by means of well-defined intellectual disciplines. Bestor felt that intellectual power would enable succeeding generations to master the challenges of a changing environment.

Rickover commended the European multiple-track system over the comprehensive American high school. He testified before a House Committee on Appropriation in 1959 that Soviet graduates of their ten-year school were two years ahead of their American counterpart. He advocated a sound, basic education which he defined as math, science, English classical literature, and the study of the major foreign languages (Guttek, 1986, 276-277).

Near the end of this period, several things happened which had an impact on curriculum. Max Rafferty wrote about a basic conservative political ideology and had the opportunity to implement some of his beliefs as State Superintendent of Schools in California. The Soviet Union launched "Sputnik." This accomplishment embarrassed the United States and, of course, education and educators received the blame for the United States being behind the Soviet Union in this area; however, the launch into space by

the Soviet Union did bring some good to the United States: the long-standing debate over federal aid to education. The National Defense Education Act was enacted in 1958 and a new boom of contribution of federal funds to education was started.

One other major happening in the late 1950's that was to affect educational curriculum was publication of the Conant Reports. James B. Conant was a scholarly, practical educator who had served as president of Harvard University. He was recognized for his leadership in science, diplomacy, and education. He advocated a core curriculum of four years of English, three or four years of social science, and at least one year of mathematics and science. These core requirements would occupy one-half of the student's program, and the remaining courses would be filled with electives according to the student's interests, aptitudes, and career goals (Guttek, 1986, 280-281).

Conant's recommendations sought to revitalize the high school curriculum. He sought to instill academic rigor and standards by recommending that half of every student's program be based on academic disciplines; however, he did not neglect the high school's role regarding students' general development. He feared that profound social and demographic changes in American society were eroding the high school's comprehensive mission. He believed that severe and potentially dangerous inequalities existed in the quality of life and education in the nation's large metropolitan areas. In many large cities, poverty caused by de facto racial segregation aggravated inequalities suffered by blacks, Hispanics, and other minority groups. Conant warned American educators of this in his book, *Slums and Suburbs*. He predicted the problems that American secondary schools would face in the coming decades (Guttek, 1986, 280 - 282)!

CHAPTER III

CURRICULUM IN TURMOIL

1960 - 1988

INTRODUCTION

We need to help children develop nobility. By nobility I mean doing the right thing for the right reason. I think this can be taught just as we teach arithmetic or reading or biology.

----Jonas Salk----

The voices of this period almost from the start have risen to a loud clamor. What is wrong with education? Rarely does a day go by on which some educational issue fails to make headlines in some newspaper across the country. The issues during this period have been many: civil rights, student violence and vandalism on campus, free speech, hippie movement, teacher strikes, inequality of educational opportunity, prayer in schools, declining test scores of students. Along with these problems there are other factors that affect the lives of students. Many children are being exposed during early elementary school to illegal and damaging drugs. The use of drugs including alcohol by teenagers is staggering. Many of our communities are saturated with pornography. Teenage crime continues at a high level. The two social institutions, church and family, which are traditionally associated with helping youth develop a moral perspective have lost much of their teaching power. The family is more fragile. Many children come from a single-parent home with all the ensuing pressures on the parent and the children. The

authority of parents to decide what standards a child should live by is diminishing. The decline of regular church attendance over the last twenty-five years is mute testimony to the church's weakened capacity to instill moral values. Presently, only four out of ten adult Americans attend church weekly. (Ryan and Cooper, 1984, 415)

The search for excellence in the schools is on. The phrase "a rising tide of mediocrity" was the watchword from the National Commission on Excellence report, *A Nation at Risk* (23). This report was only the first of many which criticized education, schools, teachers, and students. Surely administrators fit in there somewhere although I don't recall reading as many reports criticizing them. Close on the heels of *A Nation at Risk* came *Making the Grade* which called for strong national commitment to excellence in schools. This was followed by a declaration of *Action for Excellence* because a "real emergency is upon us." *Educating Americans for the 21st Century* proposed a plan for improving mathematics, science, and technology education for all elementary and secondary students so that their achievement could be the best in the world by 1995. At the heart of the Carnegie Report is the conviction that without an improvement in working conditions, efforts to improve teaching are doomed to failure. *The Paideia Proposal*, with a unique philosophical bent, advocates a broad, liberal, non-vocational curriculum as most appropriate for students in the first twelve grades (Garlett, 1985, Introduction).

All these reports have some important information for us; however, I believe that there is a missing piece from each of these and other educational reports for both students and teachers, and that missing ingredient is the need for a personal moral value system by which we live our own lives which consequently determines how we interact and relate to others. We search for

educational answers and that is good. But we are dealing with people, and the answer for dealing with people is not just more proposals, rules, and regulations. The real answer for accomplishing good with people (and children are people) was given to us two thousand years ago by the greatest Teacher who ever lived:

*Whatever you wish that men would do to you,
do so to them. . . . Matthew 7:12*

*Love is patient and kind;
love is not jealous or boastful;
it is not arrogant or rude.
Love does not insist on its own way;
it is not irritable or resentful;
it does not rejoice at wrong,
but rejoices in the right.
Love bears all things,
believes all things,
hopes all things,
endures all things.
Love never ends. . . .*

I Corinthians 13: 4-8a

Not only did He give us the answers for dealing with people, those answers were modeled and demonstrated to children and adults alike in moral values which He deemed important. We see His characteristic of spontaneity. He was not tied to traditional ways of doing things. He was not concerned with impressing others. He demonstrated that over and over again as he dealt with the "undesirables." Jesus had respect for diversity. He demonstrated freedom from prejudice and jealousy. He surrounded himself with all manner of people. He had a sense of humor and an ability to enjoy himself. Proof of that is seen in some of the illustrations He used in His parables. He recognized a need for privacy for himself as well as others. Jesus was creative. Nearly everything that He did spoke to His fascinating aptitude for coming up with new ways of doing things. However, in spite of

His creative approach to problem solving, He respected life's complexities, and He did not intimate that there are simple solutions to difficult questions. Life is not a matter of following a set of prescribed rules - His parables emphasized His profound understanding of the complexities of human behavior (Garlett, 1985, 27-29).

Abraham Maslow may have termed this man called Jesus a *self-actualized* man. Maslow says that in order for self-actualization to occur, a developmental sequence of basic needs must be met. First comes physiological and safety needs; then we have love and belonging needs; these are followed by esteem needs, knowledge and understanding needs, and aesthetic needs. This process, according to Maslow, is followed by self-actualization - becoming fully human (Garlett, 1985, 34-35). It is my belief that deeply personalized moral values can help any individual grow toward the highest level of self-actualization. But where are these moral values to be learned? Too many parents do not have the time for such instruction. Too many boys, girls, and youth do not go to church. And the schools are afraid to teach moral values in any systematic, organized way for fear they will be accused of bringing "religion" into the classroom. What chance do today's boys and girls have to become really whole individuals?

As this chapter reviews the historical and educational events that have taken place since 1960, I hope to show that many of the educational writings of the period indicate a need for the inclusion of the teaching of moral values in today's public schools. The inclusion of moral value modeling by teachers and administrators, and the teaching of moral values in the classroom can help students to cope with life in these troublesome times so that each child can become the very best, happy adult possible.

History of Moral Education

Most of the change we think we see in life Is due to truths being in and out of favor.

---Robert Frost---

The idea of education as having a positive impact on morality has a long, long history in Western culture. Socrates believed that the purpose of education was to make humans both smart and good (Ryan and Cooper, 1984, 416). Robinson Davies mirrored this belief, but he used a more religious language, "The purpose of learning is to save the soul and enlarge the mind" (*qtd. in* Ryan and Cooper, 1984, 416). This dual purpose for education is not new. In colonial times, the primary purpose of formal education was to enable people to read the Bible and to improve their moral status. For decades, moral improvement continued to be *the* purpose of education (Garlett, 1985, 156). After the Revolutionary War, the founding fathers were convinced that if their experiment in democracy was to flourish, the populace would have to be educated; therefore, they insisted upon the establishment of public schools (Ryan and Cooper, 1984, 416). The goal of an "informed citizenry" was added to the purposes of education (Garlett, 1985, 156). The founding fathers also knew that self-government required the development of an ethical sense and a set of civic virtues, such as respect for property and the willingness to put aside force for reason. They wanted and expected the public schools to teach this moral education to the children (Ryan and Cooper, 1984, 416).

For many years the public schools in this country explicitly taught children how to behave according to a particular set of values and moral precepts. In most cases, the values of the dominant group, the white Anglo-Saxon Protestant, were reflected in the classroom teaching. The explicit teaching of morals and values, and occasionally religious doctrine, was a

major cause for the establishment of private, parochial schools in America. As immigrants began to arrive in the nineteenth century, they felt threatened by the values to which their children were being exposed in the schools. Roman Catholics and other religious groups felt compelled to establish their own schools to insure the transmission of their values and religious traditions to the young (Ryan and Cooper, 1984, 416). They realized the importance of such instruction.

As the years progressed, several factors contributed to the decline of the direct teaching of morality in public schools. The first was the application to education of the principle of separation of church and state. This was not always an educational imperative as it is today. Actually, it was designed to be a governmental imperative to protect religious freedom and not, as is supposed, to provide freedom from religion (Garlett, 1985, 157)!

A second factor contributing to the decline of direct teaching of morality in schools was skepticism about the effectiveness of it. Studies showed that the addition of morality, ethics, and religion to classroom curriculum did not prevent children from lying, stealing, and cheating. Thus, direct moral teaching began to decline (Garlett, 1985, 157).

During the twentieth century, a major effort was made to make public education pluralistic. It was a major goal of educators to make public schools open and hospitable to Americans of all ethnic and religious backgrounds. Although the schools often failed to accomplish this, a spirit of pluralism has sometimes been at the cost of moral education (Ryan and Cooper, 1984, 416). One reason for this is that many people believe that religion and morality are one and the same. To raise issues of morality in the classroom is interpreted by many as to bring people's religious views into the classroom. Although skillful teachers are able to accomplish these discussions and lessons fairly

and effectively, many teachers are fearful of dealing with issues that have religious overtones. As a result, as our sense of pluralism has been heightened, our public schools have become more and more hesitant to deal with moral value issues, especially any which could be construed as involving religious aspects (Ryan and Cooper, 1984, 416).

In recent years, a renewed interest has developed in the inclusion of the teaching of moral values in the classroom. In Gallup polls conducted in 1975 and 1980, a representative sample of the American people were asked, "Are you in favor of the public schools teaching morals and moral behavior?" (George Gallup, 1975, 234; 1980, 39). In both polls the exact same percentage of the American people, 79 per cent, responded that they were in favor. In addition, one of the most vigorous movements in education today is the exodus of white, Anglo-Saxon Protestants from the public school system. The *New York Times* in April of 1981 reported that in the previous year over eleven thousand private, religiously oriented schools were started in the United States. Although it has been speculated that many of these schools house people who are fleeing desegregation, a major stated purpose for their establishment is to escape the moral neutrality of the public school system and to transmit to their children a clearer, more religiously grounded set of moral values (Ryan and Cooper, 1984, 416-417).

Several indicators point to the reason behind this renewal of interest: the narcissistic/hedonistic trend in our society; rising divorce, crime, delinquency, and illegitimacy rates; the alienation of the young; cynicism regarding involvement in civic affairs; and the deception and self-seeking of elected officials (Garlett, 1985, 157). "Millions pass through the educational system, wrote Alvin Toffler in *Future Shock*, without once having been forced to search out the contradictions in their own values systems, to probe their own

life goals deeply, or even to discuss these matters candidly with adults and peers" (1970, 417).

Alongside these important concerns, however, there is a positive trend toward active participation in religions, student activism in the face of injustice, a greater number of adolescents who engage in community welfare activities like the Big Brother/Big Sister organization, and who contribute their efforts to charities and serve at camps such as those run for victims of muscular dystrophy. In general, teen-agers are doing more positive things than their bad press would seem to indicate to provide encouragement in several different ways to others less fortunate than they. Classroom teachers find that students of all ages can readily be made aware of the need for acceptance of, and friendship to, their handicapped or culturally different peers (Garlett, 1985, 157-158). Given the opportunity to explore and understand consistently in their classrooms the happiness and satisfaction that applying moral values in one's life brings, our children and teenagers might just surprise us and lead the way in their use!

Decade of the Sixties

Historical Background

But the dominant tone of the '60's was to be somber, violent and almost desperate - and its first clear note came on Nov. 2, 1963, in the crackle of rifle fire in Dealey Plaza.

Newsweek, 1987

Introduction : Perhaps no time in the history of the United States has been more violent and tempestuous as the decade of the sixties. Some have described the decade as a trip - frantic, turbulent, and more than a bit scary. A young Massachusetts senator urging, "Let's get this country moving again,"

marched jauntily into the White House - only to lose a summit face-down with Khrushchev in Vienna (Newsweek, 1987).

That test of wills came to a terrifying climax in Cuba: for six days in October, 1962, nuclear war seemed only hours away. Then Khrushchev blinked, and shipped the Soviet missiles back to Russia. For Jack Kennedy and his Camelot-on-the-Potomac, it was a shining moment of triumph. But it was Kennedy and his crew, in the same year, who sent the first American "advisers" to Vietnam. (Newsweek, 1987)

The decade of the 1960's spanned two presidencies: John F. Kennedy, 1961-1963, with his New Frontier, and Lyndon Baines Johnson, 1963-1968, with his Great Society. Both presidents sought to redirect American society at home and abroad (Guttek, 1986, 290). Kennedy inherited the legacies of a continuing Cold War between the Soviet Union and the United States plus the growing momentum for civil rights. Johnson not only inherited those two major problems, but he also attempted to rekindle the spirit of the New Deal social reform and welfare programs by building a Great Society in which education was the key element (Guttek, 1986, 290).

President John F. Kennedy : Kennedy faced a series of international crises during his administration: the Berlin crisis during the summer of 1961 when the Soviet Union sealed off East Berlin with a fortress-like wall; the abortive Bay of Pigs invasion by U. S. backed Cuban exiles in April of 1961; and the Cuban missile crisis of October, 1962. Along with these very dramatic crises, the Kennedy administration increased the American involvement in the Vietnam conflict, constructed an arsenal of nuclear weapons, and built up the country's conventional military forces. Not only were these activities designed to have an impact on national security, they were also to have an impact on "international education" (Guttek, 1986, 291).

One of Kennedy's foreign policy aims was to erase the picture of the heavy-handed "ugly American" who knew nothing and cared nothing about other nations. To that end, Kennedy established the Peace Corps to help developing nations meet their educational and training needs. Volunteers for the Peace Corps received intensive instruction in the language, geography, history, and culture of the country to which they were going. They were expected to live in the same socioeconomic conditions as the people in their host country. At the height of the program in 1966, more than 12,000 volunteers were working in fifty-six countries, primarily on projects designed to improve agriculture, health, education, and community development (Guttek, 1986, 291).

Both in his State-of-the-Union Address on January 30, 1961, and his Special Message to Congress in February of 1961, Kennedy called for federal funding to education; however, he met with opposition from the same lineup of contending factions that had blocked federal assistance to education in previous administrations. The exclusion of aid to private schools raised Roman Catholic opposition, and conservatives who feared the entry of the federal government into education opposed Kennedy's proposals (Guttek, 1986, 292).

In a 1962 message to Congress, Kennedy said:

... the key to educational quality is the teaching profession. About one out of every five of the nearly 1,600,000 teachers in our elementary and secondary schools fails to meet full certification standards for teaching or has not completed four years of college work. Our immediate concern should be to afford them every possible opportunity to improve their professional skills and their command of the subjects they teach. (1962, 4-5)

Kennedy also expressed his commitment to aid higher education:

Now a veritable tidal wave of students is advancing inexorably on our institutions of higher education, where the annual costs per student are several times as high as the cost of a high school education, and where these costs must be borne in large part by the student or his parents. Five years ago the graduating class of the secondary schools was 1.5 million; five years from now it will be 2.5 million. The future of these young people and the nation rests in large part on their access to college and graduate education. For this country reserves its highest honors for only one kind of aristocracy - that which the Founding Fathers called "an aristocracy of achievement arising out of a democracy of opportunity." (1963. 5)

The Higher Education Facilities Act of 1963 provided grants to colleges and universities to construct buildings, laboratories, libraries, and other facilities. The act made private and church-related as well as public institutions eligible for federal aid with the provision that the facilities constructed in church-related institutions were limited to those being used for instruction or research in the natural or physical sciences, mathematics, modern foreign languages, engineering, library use, or other secular areas (Gutek, 1986, 293).

Kennedy attempted to pursue expanded federal initiatives for civil rights. When James Meredith in 1962 attempted to be admitted to the all-white University of Mississippi, Robert Kennedy dispatched federal marshalls to protect Meredith and to secure his entrance to the university. The ensuing riots left two dead and many injured. In 1963, Governor George Wallace was forced to yield to federal pressures. Major legislative breakthroughs for civil rights did not come during John Kennedy's administration; however, he made it plain that he would use federal power to accomplish civil rights when needed (Gutek, 1986, 293).

Whatever President John Kennedy may have accomplished for his nation came to an end with the crackle of rifle fire on November 22, 1963, in Dallas, Texas.

Everything seemed to come to a standstill when word flashed from Dallas of the attack on John Kennedy; workers stumbled aimlessly into the streets to share their anguish, and motorists on the Los Angeles freeways simply stopped their cars to listen to the radio. Two days later the horror gave way to numbness as millions of viewers watched Lee Harvey Oswald gunned down on live television by a Damon Runyon character named Jack Ruby. "My God! My God!" moaned House Speaker John McCormack. "What are we coming to?" (Newsweek, 1987).

Student Activism : Initially, the nation's young people responded to the tumultuous 60's with idealistic fervor. If the world was so wrong that their own young president could be shot, they were ready to fix it. They memorized his Inaugural Speech, "And so, my fellow Americans, ask not what your country can do for you; ask what you can do for your country," and they joined his Peace Corps. They marched on Washington for civil rights, rode in the South against bigotry, marched again for peace, and faced rifles and bayonets with flowers in their hands in token of the love that could save the world. "But the system was slow to respond, and 'the kids' turned bitter" (Newsweek, 1987).

From the Free Speech Movement at Berkeley to the student uprising at Columbia, young people denounced the establishment as arrogant and corrupt. If the rulers were to be scorned, so were the rules - and scorn the rules they did! Long hair, couples living together in communes, and confrontations with anyone in authority were the order of the day.

Riots all over the country became common during the decade. By the mid-1960's, student activism was galvanized against the continuing acceleration of the United States' involvement in the war in Vietnam. Student protests were directed in particular against President Lyndon Johnson who, although committed to civil rights and the ending of poverty, was deter-

mined to arrest what he regarded as communist aggression in Southeast Asia (Guttek, 1986, 304-305).

For four days and nights during the Democratic National Convention of 1968 the streets of Chicago were bathed in the glare of police flashers and the blood of hundreds of protesters. Antiwar activists burned draft cards, fled to Canada, and ran ROTC programs off campuses all across the country. Police were "pigs," grown-ups were the enemy, and the rhetoric was geared for vicious shock value (Newsweek, 1987).

In some situations, protesting students became increasingly intolerant of those who did not accept their views, and they disrupted classes. The most dramatic event, widely covered by the television media, occurred at Columbia University, where militant students occupied several campus buildings. Police cleared the buildings only after eight days of tension and only with injuries and arrests resulting (Guttek, 1986, 305).

Student unrest culminated in the Kent State University tragedy in the spring of 1970. Some students at Kent State had joined in a national student strike to protest the entry of American troops into Cambodia. Protesters had set fire to the campus ROTC building and prevented firemen from putting out the fire. When the governor of Ohio ordered the National Guard troops to the campus, a confrontation with rock-throwing students broke out, and guardsmen fired on the crowd and killed four people. A week later, two black students were killed at Jackson State College in Mississippi. "The tragedies at Kent State and Jackson State sent shock waves through the nation. After some sympathy demonstrations and counteractions, the mood on campuses grew increasingly reflective. Student activism diminished slowly and ended in the early 1970's" (Guttek, 1986, 306).

Civil Rights : One of Lyndon Johnson's early legislative achievements was securing enactment of the Civil Rights Act of 1964. This law gave federal protection to voting rights and guaranteed civil rights in employment and education. Along with the Civil Rights acts of 1964 and 1968, a series of Supreme Court decisions advanced racial integration in the schools. In *Griffin v. the School Board of Prince Edward County* (1964) the Supreme Court ruled that the closing of the Prince Edward County public schools because the board of supervisors refused to levy taxes had denied black students the equal protection of the laws guaranteed by the Fourteenth Amendment. In *Green v. County School Board* (1968) and *Monroe v. Board of Commissioners* (1968) the Supreme Court ruled unconstitutional local plans that permitted students the option to transfer to avoid desegregation. In *Alexander v. Holmes County Board of Education* (1969) the Supreme Court discarded the all-deliberate-speed doctrine and implemented and ruled that every school district in the land was to end dual school systems "at once." In *Swann v. Charlotte-Mecklenburg* (1971) the Supreme Court upheld the use of city-wide busing to achieve integration (Guttek, 1986, 296-297).

During the late 1960's civil right efforts were refocused. De jure segregation was slowly dismantled and blacks were registering to vote in the Southern states; however, half the nation's black population lived in the large cities of the north. De facto racial segregation in those large cities remained largely unchanged. The legal success of the civil rights movement in the early 1960's and Johnson's War on Poverty had caused blacks to expect considerable social and economics changes in their lives; but the positive changes did not happen as quickly as they had hoped (Guttek, 1986, 298).

. . . The civil rights movement had found its voice in King's "I have a dream" speech, which awed a quarter of a million marchers massed

around the Reflecting Pool in Washington in 1963. But the reality of white intransigence prevailed; Birmingham reverberated with the snarl of Bull Connor's police dogs and then shuddered as a bomb ripped through the black Baptist church, killing four young girls. Solid successes in voter-registration drives and boycotts only kindled the hatred of segregationists, who murdered three courageous civil rights workers in Mississippi and gunned down Medgar Evers as he stood on his doorstep.

A growing number of blacks came to reject the white man's values and legal niceties. Dashikis and afros blossomed in inner-city neighborhoods, and militants like Angela Davis, Huey Newton and H. Rap Brown emerged as folk heroes. The strains of "We Shall Overcome" were drowned out by the chant of "black power" - and by more impassioned cries. Blacks feuded among themselves, leading to the murder of Malcolm X by Black Muslims. Fury in the ghettos steadily built to a climax: a spasm in Harlem, then a convulsion in Watts; finally, Detroit, where 43 people died - nearly all of them the victims of police and National Guard bullets. When King himself was assassinated in Memphis, the ghettos erupted in a terrifying spree of rock throwing and looting in cities across the country, with the biggest damage in Newark and Miami. That proved the worst of the violence. But though black fury subsided and genuine gains were made in black pride and prosperity, resentment and separatism continued to fester (Newsweek, 1987).

Not only did the blacks attempt to achieve their civil rights, Hispanic Americans, especially those of Cuban, Mexican, and Puerto Rican ancestry, organized to improve their social, political, and economic situation in the United States. Recognizing that education was a key element in the accomplishment of their purpose, Hispanics worked to establish bilingual programs in the schools. The Bilingual Education Act of 1968 provided federal funds to local school districts to help them meet the needs of students of limited English-speaking ability. Approximately three million children between the ages of three and eighteen were members of non-English speaking families in the United States at that time. (Guttek, 1986, 299) The act encouraged but did not require bilingual programs. In 1970 the Office of Civil Rights of the

Department of Health, Education, and Welfare issued guidelines requiring districts enrolling more than five percent non English speaking students to take "affirmative steps to rectify the language deficiency" so that such students could participate in the educational program. (Gutek, 1986, 299)

The Counterculture : The counterculture really is hard to define, but it can be described. The movement influenced many young people, especially white upper-middle-class youth. These young people rejected the work ethic and the traditional family, social, and religious values of their parents. Rock music replaced the ballad and folk song. Long hair was worn by both men and women. Sandals and blue jeans became the universal style of dress. Communal living arrangements were experimented with by the 1960 flower children (Gutek, 1986, 307).

Many people resisted what they saw in this counterculture movement to be a threat to the American social order and value system. Perhaps the greatest impact of the counterculture was its rejection of the Protestant work ethic which had placed a premium on material wealth as a sign of progress and values was rejected. Also discarded was the concept that education should prepare a person for productive, wealth-generating work (Gutek, 1986, 307-308).

Educational Happenings in the 1960's

Introduction : The many social and political happenings during the decade had some effects on educational curriculum and instruction. The major developments in schooling came about because of the National Defense Education Act of 1958. This act brought about curriculum changes in the early 1960's that had been prompted primarily by the post-*Sputnik* fears that American capabilities in science, mathematics, and engineering had

deteriorated in comparison to those in the Soviet Union (Guttek, 1986, 308). Federal funding through this act stimulated curriculum revision as university professors turned their attention to reshaping the elementary and secondary school curriculum.

Carrying over into the 1960's was the continuing debates that had begun in the early 1950's over the quality of American education. Such critics such as Bestor, Rafferty, and Rickover had attacked American public schooling for its weak intellectual rigor and academic standards. "While these critics had prepared the soil for curricular change, it was the incentive of federal funding that planted the seeds" (Guttek, 1986, 308).

Curriculum Changes : The general strategy for curricular change in the early 1960's took the following form:

Teams of mathematicians, chemists, physicists, and biologists examined the existing curriculum in these subjects and recommended revisions. Although including occasional elementary and secondary school educators and professors of education, these academic teams were dominated by university professors of mathematics or the scientific disciplines.

The various teams of experts devised new curricula which generally stressed that: (a) instruction in a subject such as chemistry should be organized around its necessary structures, and (b) students should try to replicate the subject by the inquiry processes that scientists originally followed.

The new curricula, often called the New Mathematics, New Physics, or New Chemistry, were to be introduced to small groups of selected teachers who were to pioneer teaching them in their particular schools. These teachers usually attended special NDEA institutes at sponsoring colleges and universities (Guttek, 1986, 309).

Underlying the various curricular reforms during this period was Jerome Bruner's learning theory which emphasized the structure of disciplines and the use of the inquiry or discovery methods. The committees of

scholars and scientists who attempted to identify the structures of the academic disciplines replaced the conventional stress on description and factual information with key concepts. Bruner's inquiry method sought to approximate the processes used by scientists and scholars in their research. Students were to investigate problems and reach conclusions rather than get the answers from the teacher or the textbook (Guttek, 1986, 309).

Organizational and Methodological Innovations: While teams of science and mathematics professors attempted to revise the elementary and secondary school curricula, the 1960's also experienced what was boldly proclaimed to be a revolution in education (Guttek, 1986, 309). Administrators and curriculum specialists introduced a series of innovations in school architecture and design, curriculum organization, scheduling, staffing, and the use of television and other instructional technologies. School architects designed large open space schools without walls. Classroom spaces had interest centers that radiated outward from a central "learning resource center." The library was renamed the learning resource center and contained film-strip viewers, tape recorders, television monitors, and other audio-visual hardware (Guttek, 1986, 309-310).

The staffing patterns of teachers and schedules were also redesigned. Team teaching was the big attraction and innovation in the 1960's. Despite the publicity that it received, team teaching did not have the profound impact that its supporters predicted.

During the early 1960's, attacks were made on the "lock-step" scheduling that put students into five, six, or seven fifty minute class periods. Flexible scheduling, organized into modules, allowed students to pursue subjects in varying time blocks.

Nongraded schools were designed to remove the inflexibility of the graded system by eliminating the usual grade categories for students. The nongraded school was supposed to allow students to progress at their own rate of learning through school. Supposedly, academically bright students could progress at a faster rate while academically slower students could receive special or remedial attention at a rate that was appropriate for them.

Educational television, programmed learning, and computer-based instruction were introduced in the 1960's. Educators had been experimenting with educational television since the 1950's. In 1965, the National Center for School and College Television at Indiana University was established as a central clearinghouse on educational television. As the 1960's ended, more than 10,000,000 students were receiving part of their instruction by television (Guttek, 1986, 311).

Educational Critics : A new breed of educational critics appeared by the mid-1960's. Unlike the essentialists of the 1930's or Bestor, Rafferty, and Rickover during the 1950's who had urged a return to rigorous intellectual disciplines and the raising of academic standards, the critics of the late 1960's resembled Rousseauian romantics or child-centered progressives (Guttek, 1986, 311). These new critics argued that schools were overly centralized, bureaucratic, formalized, routine, mindless, and stifling of children's freedom and teachers' creativity. They urged a flexibility that would permit learners and teachers to shape their own educational environments along more humanistic contours. Teachers were to be enthusiastic, exciting, and creative.

The cause of informal and open learning received national attention with Charles E. Silberman's book, *Crisis in the Classroom*. Silberman was director of the Carnegie Corporation's Study of the Education of Educators. He criticized public schools for being overly formal. He said that excessive

routine and formality had created devitalized and often inhumane schools governed by mindless bureaucracy (Guttek, 1986, 312). Silberman said that the remedy for this problem was to create more open, informal, and humanistic schools.

During the late 1960's and early 1970's the open education movement steadily gained ground in the United States. Throughout the country, school districts inaugurated open classrooms, or open-space schools. In some cases, the open school theory was applied correctly and produced the desired educational consequences. In other situations, it was introduced hastily by educators and produced disastrous results!

Conclusion

The 1960's were a period of both promise and protest. In the end the country held together, though ugly scars remained. A blanket of cynicism and suspicion seemed to settle on the political landscape. Richard Nixon came to the White House with what he called a "secret plan" to end the Vietnam War, but the war still raged on. Abe Fortas became the first Supreme Court justice in history to resign in disgrace after disclosures of questionable financial dealings. Camelot's crown prince, Ted Kennedy, appeared less than candid in his account of the death of Mary Jo Kopechne on Chappaquiddick Island. (Newsweek, 1987)

Important achievements were gained in advancing civil rights. Educational opportunities for previously disadvantaged, minority groups slowly began to be provided. Student protests and riots in higher education probably caused the greatest concern to society. Many of the well publicized social and educational reforms turned out to be exaggerated. The decades of the 1970s

and 1980's would see these reform efforts give way to attempts to stabilize society. (Guttek, 1986, 313)

Decade of the Seventies

Historical Background

As political disillusion and the loss of national face sank in, people turned to the personal pleasures and preoccupation of the Me Decade.
Newsweek, 1987

Introduction : As the seventies began, there was hope in the land that there might be a time for America to catch its breath. Instead, the decade brought the nation's most searing constitutional crisis, the disgrace of a president and the painful transition to a new sense of the limits of U. S. power. Unquestioned military supremacy twice proved useless. America and its industrial allies helpless to head off the oil cartel's price hikes and the resulting world financial crisis. At home, double-digit inflation was cut back only at the cost of double-digit unemployment. As political disillusion and the loss of national face sank in, people turned to the personal pleasures and preoccupations of the Me Decade (Newsweek, 1987).

The events of the 1970's saw three presidents, Nixon, Ford, and Carter, grapple with the problems of a changing nation in a changing world. The election of 1968 revealed a neoconservative trend and marked a shift from the social protest and dissent of the late 1960's. Nixon promised to restore law and order to the country.

Domestic Policy : Lyndon Johnson had advocated and supported a larger federal role in education. Richard Nixon in his first administration reversed this trend and transferred more responsibility to state and local government. This emphasis on greater local control was a persistent policy of

the Republican administrations in the seventies and into the eighties (Guttek, 1986, 318).

Greater state and local control had significant implications for the direction and support of education during the 1970's. A key feature in Nixon's domestic policy was his revenue sharing plan which distributed federal funds to state and local governments to meet local needs. Revenue sharing was based on a philosophy that local government units, being closer to the people, could assess their needs better than the more remote and more bureaucratic federal government. This reaffirmation of the role of local government revealed a growing distrust of big government, and a more restricted federal role in education resurfaced again.

Foreign Policy: During the Nixon administration, the United States' involvement in the Vietnamese conflict was ended, diplomatic and trade relations with the People's Republic of China were established, and an arms control agreement and detente with the Soviet Union were negotiated. Nixon and his chief advisor on foreign affairs, Henry A. Kissinger, saw international relations in realistic rather than idealistic terms. They viewed world relations in terms of great-power politics rather than in terms of the moral issues of good and evil (Guttek, 1986, 320-321).

The key to achieving their foreign policy objectives was to end the Vietnam War. The administration's strategy was to step up the bombing of North Vietnam while gradually reducing the American troops in South Vietnam. In April, 1970, Nixon ordered the bombing of communist supply lines in Cambodia which was accompanied by an invasion of United States units. After protracted negotiations with North Vietnamese representatives, Kissinger succeeded in negotiating the American disengagement from Vietnam in 1973 (Guttek, 1986, 321). The sad result was that with the withdrawal

of American troops after eight years of combat, South Vietnam was again taken over and occupied by the North Vietnamese under communist rule. With the United States finally free of its long ordeal in Southeast Asia, the student antiwar protests ended (Guttek, 1986, 321).

Energy Crisis and Inflation: On October 6, 1973, Syria and Egypt launched a military attack against Israel. Because the United States supported Israel, Arab members of the Organization of Petroleum Exporting Countries (OPEC) cut off oil shipments to the United States. At the time of the oil embargo, the United States imported one-third of its needed petroleum consumption requirements. Gasoline shortages developed and gasoline and home heating fuel prices more than doubled.

The energy crisis had several educational consequences: (1) Federal policies were developed to educate Americans about the crisis and to reduce America's reliance on imported oil; (2) educators began to talk about "energy education" and "energy conservation programs"; (3) educational administrators sought to make teachers and students "energy conscious" and to effect energy savings in heating and insulating school buildings (Guttek, 1986, 323).

The inflationary decade of the 1970's was marked by rapidly escalating living costs and larger federal budget deficits. Increased energy costs had an interlocking effect on other areas such as transportation, manufacturing, and farming. Prices rose at an unprecedented rate: the price of automobiles increased 70 percent, home construction increased 60 percent, and many food items doubled in cost. Wages fell behind the rising cost of living. The Federal Reserve Board struggled to curb inflation by reducing the supply of money in circulation. The result was a prime interest rate that reached 10 percent by 1980 (Guttek, 1986, 323-324).

Ford and Carter Administrations : It was in the context of these major economic and demographic changes of the 1970's that Gerald Ford and Jimmy Carter attempted to chart the nation's course. Ford faced the problems of restoring confidence in the federal government, an incessant inflation, and continuing unemployment. Carter's administration appeared to lack a well-defined philosophy and sense of direction. An important success of the Carter administration was the creation of the Department of Education. Carter endorsed voluntary rather than mandatory busing to achieve racially integrated schools. Following moralistic guidelines, Carter reduced American assistance to authoritarian regimes and spoke out against foreign governments that violated human rights. Continuing the policy of improving relations with mainland China that had begun in the Nixon administration, the Carter administration established full diplomatic relations with the People's Republic in 1979. For both the Chinese and American governments, education as well as trade became important elements in improved relations (Guttek, 1986, 326-328).

One of the most dramatic and severe tests of the Carter administration came in November of 1979 when militant students in Iran seized the American embassy and held fifty-eight Americans hostage. In spite of diplomatic efforts and an abortive rescue attempt, Carter was unable to resolve the hostage crisis which dragged on until the late fall of 1980. Carter slowly lost the confidence of many voters and lost the 1980 election to Ronald Reagan (Guttek, 1986, 329)

Educational Trends in the 70's

Introduction: National attention in the seventies shifted from the Vietnam conflict, domestic social protest, and civil rights to the ailing

economy. Inflation, spiraling federal deficits, and periodic recession had a national impact that touched schools, students, and teachers as well as the general public. Students chose career paths that led to economic security and status. This brought about a shift in college enrollment patterns from the humanities and social sciences to the professional programs in business, law, medicine, and dentistry (Guttek, 1986, 318-319).

The United States approached zero population growth in the seventies. Enrollments in elementary and secondary schools declined markedly. The declining enrollments created fiscal and educational consequences. State aid decreased because of a lower average daily attendance. At the same time, voters in many school districts refused to vote to raise property taxes. Local school districts, especially in northern industrial states where school enrollments experienced the sharpest decline, responded to the economic problem by reducing expenditures and trimming budgets. The financial problem of schools was made worse by the nation's spiraling inflation rate. Operational cost for textbooks, supplies, heating and lighting, and maintenance rose steadily while teachers demanded increased salaries and medical benefits. Teachers' unions grew militant as their members suffered from the economic pressures of the inflationary tide that reduced their real income and purchasing power (Guttek, 1986, 319-320).

The Nation at Risk: A major national report on the condition of American education, partly attributed the decline of American economic productivity to an erosion in the quality of American education. Claiming that the world economic preeminence of the United States was no longer secure, *The Nation at Risk* stated:

The risk is not only that the Japanese make automobiles more efficiently than Americans and have government subsidies for develop-

ment and export. It is not just that the South Koreans recently built the world's most efficient steel mill, or that American machine tools, once the pride of the world, are being displaced by German products. It is also that these developments signify a redistribution of trained capability through the globe. Knowledge, learning, information, and skilled intelligence are the new raw materials of international commerce and are today spreading throughout the world as vigorously as miracle drugs, synthetic fertilizers, and blue jeans did earlier. If only to keep and improve on the slim competitive edge we still retain in system for the benefit of all - old and young alike, affluent and poor, majority and minority. Learning is the indispensable investment required for success in the "information age" we are entering. (The National Commission on Excellence in Education, *A National at Risk: The Imperative for Educational Reform*, 1975)

The emergence of the information age of the 1970's with its emphasis on high technology, computers, and electronics indicated significant changes for American society and education. First, it raised the concern that the curriculum in American schools was weak in basic intellectual skills. This weakness prevented students from learning the new skills for computer-assisted information systems. The second concern caused by the information age was that educational programs were obsolete in vocational, clerical, and service-oriented educational programs. The economic and technological changes of the 1970's focused attention on the basic sciences, mathematics, and technology (Gutek, 1986, 324-325).

Developments in Special Education: Many of the major changes of the 1970's showed the United States and its educational institutions to be increasingly affected by alterations in the world economy and political structure. One important educational development unique to America was the national recognition of the educational rights of special learners. The development in special education grew out of the larger civil rights movement of the 1960's combined with the efforts of parents' groups and special education educators (Gutek, 1986, 329-330).

The civil rights movement and judicial decisions in the 1960's that fostered racial integration brought attention to the rights of people in other categories such as the handicapped who had been denied equal educational opportunities. In schools, sometimes the segregation of children on the basis of race and handicap was interrelated. Parents and others who were especially interested in the educational rights of handicapped persons organized advocacy groups to promote educational opportunities for them. A District Court decision ordered Pennsylvania school districts to educate all retarded learners between the ages of four and twenty-one. The concept of a "right to education" was expanded to include mentally and emotionally handicapped children (Gutek, 1986, 330).

Congress enacted the Vocational Rehabilitation Act of 1973 and the Education of All Handicapped Children Act of 1975 (P.L. 94-142). These two laws had far reaching implications for America's schools (Gutek, 1986, 330). According to the law, handicapped children were identified as:

mentally retarded, hard of hearing, seriously disturbed, orthopedically impaired, or children with specific learning disabilities, who by reason thereof require special education and related services.

P.L. 94-142's mainstreaming provisions touched virtually every child, teacher, and school in the United States and brought momentous change to American public education (Gutek, 330-332).

While most educators agreed that handicapped persons should no longer be denied access to educational opportunities, the mainstreaming provisions required by the legislation caused much concern and many problems to the classroom teachers who had not been trained to work with handicapped children. Another major concern came from school board and administrators who, although they might agree with the law, lacked sufficient

funds to provide the required services. To avoid costly duplications of staff and services, local school districts joined in special education cooperatives that affiliated several districts into larger units (Gutek, 1986, 331-332).

One final concern that some educators had was that the detailed provisions of the law in regard to the curricular programs for the handicapped child would bring the courts into the area of curriculum making and evaluation (Gutek, 331-333). Time would prove that concern to be true.

Conservative Trends: Conservative educational policies were set in motion by student demonstrations that erupted on college and high school campuses in the late 1960's. As the demonstrations escalated, many conservative people began to fear for the traditional institutions and values of American life.

One reaction by professional educators was to call for their own accountability to the public through the reporting of test scores (Spring, 1986, 313). Within the schools, educators began to rely heavily on teaching by specific behavior objectives and on using standardized methods of instruction. The tradition of behaviorism initiated in the early twentieth century by Edward Thorndike came to dominate the schools of the 1970's. The tradition of behaviorism fit neatly into the accountability movement (Spring, 1986, 313).

As the accountability movement spread in the early 1970's, states and local communities began to require schools to publish each year the achievement test scores of the students (Spring, 1986, 321). Thus, testing and measurement was restored to a central place in the educational process.

The conservative reaction to desegregation resulted in one of those ironic twists that occur in history (Spring, 1986, 313). In the 1970's, alternative schools became a method for avoiding forced busing for integration.

Alternative, or magnet, schools allowed school systems to use voluntary methods of desegregation. This resulted in the use of differentiated curricula for students within a school district.

The United States Supreme Court in *Swann v. Charlotte-Mecklenburg Board of Education* in 1971 ruled that involuntary busing was a legitimate means of achieving school integration. The Court warned that "schools all or predominantly of one race in a district of mixed population will require close scrutiny to determine that school assignments are not part of state enforced segregation" (Spring, 1986, 323).

Involuntary busing was never popular with large numbers of the white population or with those who were politically conservative. President Nixon argued that both wrong and right reasons could be given for opposing busing. The wrong reasons were those based on racial prejudice. The right reasons were the dislike of busing children out of their own neighborhood. Nixon argued that the substantial dismantling of the dual school system was a greater balance of "emphasis on improving schools, on convenience, on the the chance for parental involvement" (Spring, 1986, 324). He stated that the legitimate concerns in the busing issue were quality of education, transportation of children to distant schools, and equality of educational resources. His attempt to stem the tide of busing was defeated.

Conservative groups in local communities in the middle of the 1970's began to advocate the alternative or magnet school as a means of voluntary desegregation. The irony in conservative support of these magnet schools was that the concept was a product of radical reaction to the school system in the late 1960's and early 1970's. For political conservatives, the free school movement was a threat to existing institutions and to the stability of society (Guttek, 1986, 324-325).

Sometime in the early 1970's, alternative schools became magnet schools. The term *magnet* came to describe the function of these schools in desegregation efforts. The idea was that a school would offer a specialized curriculum or teaching method that would be attractive to a broad spectrum of a community. Parents and students would be allowed to choose that alternative school in place of their regular school. In other words, the school would act as a magnet to attract children from throughout the school district. A major consideration in admitting students to magnet schools was maintaining racial balance (Spring, 1986, 325-326).

The variety of choices offered by different school districts in large cities were many: engineering, criminal justice, health sciences, advanced academic work, creative and performing arts, computer sciences, athletics, languages, and many more. Magnet schools became a primary way of achieving integration (Spring, 1986, 326).

Conclusion

In many respects, the 1970's was a crucial decade, It seemed to be needed to bridge the transitional era of social activism in the 1960's to the revived conservatism of the 1980's. The 1970's saw changing demographic patterns - a reaching of zero population growth and a population movement away from the large Eastern cities to the Sun belt states. This movement had serious consequences for public school education. Declining enrollments and shrinking revenues caused a reduction in the teaching force in some school districts. A series of crises in foreign policy, energy, politics, and the economy continued to weaken the optimism that had marked the nation's entry into the 1960's.

Decade of the Eighties

A feature of the 1980's was the myriad reports on education that expressed alarm over the declining quality of American education and urged reforms to restore rigorous academic standards.

(Gutek, 1986)

Historical Background

Introduction: The 1980's did not mark a radical change from the problems and concerns that both the American society and educators had faced in the 1970's. There was still inflation, unemployment, and the massive federal budget deficits. The decade witnessed a resurgence of conservatism which had started in the 1970's in politics and in education. Ronald Reagan's conservative political ideology was applied to the nation's economy, social outlook, foreign policy, and educational philosophy. Back-to-basics in education was the theme of the decade. That theme which had gathered momentum at the state and local levels in the 1970's found national expression in the educational policies and politics of the Reagan administration. The many reports that criticized education in the decade were almost the trademark of the 80's (Gutek, 1986, 334).

The Reagan Administration : Ronald Reagan's victories in both 1980 and 1984 signalled national triumphs for a resurgent political conservatism. Reagan won his victories by promising to restore old-fashioned values, reduce the role of government, and regain America's preeminence as a major world power (Gutek, 1986, 334-335).

Reagan sought to reduce the inflation rates that had spiraled during the Carter administration. In order to do this, he prodded Congress into cutting spending. Congress cut \$35 billion in 1981 from federal programs - most of which came from social welfare and educational programs (Gutek, 1986, 335).

Although Reagan had promised in 1980 that he would end the existence of the newly created Department of Education, he did not take that expected action. Terrel H. Bell, secretary of education in the Reagan cabinet, made education a major priority of the Reagan administration. Bell succeeded in focusing national attention on the quality of American elementary and secondary schools primarily through the report, *The Nation at Risk* (Guttek, 1986, 336-337).

The Reagan administration developed a conservative strategy and policy on education. Federal spending was reduced. The federal role became that of stimulating educational reform in the various states and of disseminating information about successful state and local programs. The Reagan administration endorsed the call of the various writers who advocated a return to the basics. Reagan himself advocated a return to old-fashioned discipline and values and prayer in schools (Guttek, 1986, 336).

Educational Reports of the 1980's: The largest impact on education in the decade of the eighties was the large number of reports written which criticized, analyzed, and examined the education that students received in the schools of the 1980's. The long-term affect of these reports cannot be assessed at this time; however, the reports had immediate response from the hundreds of journal articles written about them and the immediate implementation of some of the theory into the classrooms.

The reports were written as a result of the conservative back-to-basics movement. This movement originated from non-professional sources because of the problems already discussed that arose in the sixties. However, in some regions of the country, professional educators endorsed and implemented a back-to-basics curriculum. In Virginia, Samuel A. Owen, superintendent of the Greensville County schools, did away with social pro-

motion of students and required students to demonstrate mastery of specific basic academic skills before they could be promoted to the next grade (Guttek, 1986, 336). California had already implemented a similar process in the 1970's with its requirement that school districts establish minimum criteria for students in reading, math, and English. However, California left it up to each school district to establish its own minimums.

Many reasons lay behind the basic education movement that arose in the 1970's. Diane Ravitch, an educational historian, noted that the general American public had lost faith in the quality and standards of the education that students were receiving. The American public blamed the poor quality of education on the deemphasis of basic skills and upon the social promotion of students rather than promotion by achievement of certain basic standards. Ravitch recommended that the curriculum should be based on a strong foundation of the liberal arts and sciences (Guttek, 1986, 336-337).

Each writer had his or her own comments about education, but the following list summarizes the criticisms that were contained in the many reports:

1. An overemphasis on educational experimentation, the use of social promotion, and the neglect of rigorous academic standards had caused a deterioration in the quality of American education.
2. Schools had done little to correct the general decline in the fundamental moral, ethical, and civic values that was taking place in the United States.
3. The quality of instruction had deteriorated because of the introduction of innovative practices and the employment of poorly prepared teachers.
4. American schools had become overly bureaucratic and expensive; non-instructional costs were to be reduced by concentrating on basic academic needs rather than nonacademic frills.

5. Student achievement had been measured imprecisely; achievement tests that measured academic mastery of basic skills and subjects were to be used for promotion. (Guttek, 1986, 337)

The previous concerns applied mainly to elementary basic education. Secondary education came under national scrutiny in the 1980's as it had many other times in the past. Reports in the 1980's reviewed the purposes, structure, organization, curriculum, and outcomes of secondary education. Some of the national reports regarding secondary schools were:

High School: A Report on Secondary Education in America, sponsored by the Carnegie Foundation for the Advancement of Teaching.

Horace's Compromise: The Dilemma of the American High School, co-sponsored by the National Association of Secondary School Principals and the Commission on Educational Issues on the National Association of Independent Schools.

Academic Preparation for College: What Students Need to Know and Be Able to Do, sponsored by the College Board (Guttek, 1986, 337).

Many social, economic, and cultural changes had taken place in the United States during the sixties and seventies. The reports written in the 1980's reflected the concern for the rejection of traditional civic and moral values by the young people, the concern for the changing family structures because of single-parent families caused by the rising divorce rate, the concern for the rise in drug use with the resulting violence and vandalism in schools and society. Something or someone had to be to blame for these problems. It seems to always be the school system which heads that list!

Those who blamed the schools had the answers: rigorous discipline, teacher-centered authority, strong basic academic programs, and clearly defined civic and ethical standards (Guttek, 1986, 338).

Schools were also blamed in the 1980's for the economic problems that had plagued the country since the 1970's. Business leaders charged that

graduates from high schools lacked the fundamental skills needed to take their places in the work community. The schools were accused of causing an imbalance in international trade because of their low academic standards (Spring, 1986, 313). Demands were made to graduate students who were capable of improving American technology so that the trade war with West Germany and Japan could be won (Spring, 1986, 314). American schools were compared with the schools in West Germany and Japan in preparing students for the business and work world and were found wanting (Guttek, 1986, 338).

One more key element in the reason for the many reports of the 1980's was the educational politics and policies of President Ronald Reagan and Secretary of Education Terrel Bell. President Reagan's views were that "American schools need a few fundamental reforms, not vast new sums of money. . . ." (1984, 13). Among the needed reforms listed by Reagan were the following:

1. Restoration of "good old fashioned discipline
2. Ending drug and alcohol abuse by children and youth
3. Raising academic standards and expectations
4. Encouraging good teaching by paying and promoting teachers on "the basis of their competence and merit"
5. Revitalizing the educational role of parents and local and state governments;
6. Emphasizing basic academic skills and subjects (1984, 13-15)

Conclusion

The decade of the eighties is not quite over. There is no question but that the tide in education has swung back to conservatism. How much the

many reports of the 1970's and 1980's have had to do with that swing, or how much the tumultuous happenings in the sixties have had to do with the change remains to be seen. The fact is that there was and is a great demand for the schools to do something about the moral behavior or misbehavior of the children and young people of this country. It is against the historical and educational background given so far that a review of the writings for this time period concerning moral values in schools was given.

Moral Values in the Curriculum

No society can survive without a moral order. A system of moral and spiritual values is indispensable to group living. As social structures become more complex, as the welfare of all depends increasingly upon the cooperation of all, the need for common moral principles becomes more imperative. Especially in a society which cherishes the greatest possible degree of individual freedom, the allegiance of the individual to commonly approved moral standards is necessary. No social invention however ingenious, no improvements in government structure however prudent, no enactment of statutes and ordinances however lofty their aims, can produce a good and secure society if personal integrity, honesty, and self-discipline are lacking.

Educational Policies Commission, 1951

Introduction

Public opinion which seemed to be radically inclined during the sixties and seventies changed to demanding more rigid standards of morality and academic achievement. Raymond English introduced his article, "Social Studies Versus Social Engineering: Values Education Reconsidered" this way:

Public schools must conform to the changed mood of public opinion, which in the 1980's favors traditional education both academically and in morality and standards of behavior. The educational trends of the 1960's and 1970's were associated with sustained attempts to use the public schools as instruments of social engineering, that is, instruments to reform society by reshaping the attitudes of children. The

traditional socializing function of formal education changed from a relatively conservative direction to a radical direction. Racial integration was imposed by federal courts; textbooks were rewritten to appease militant pressure groups; and values clarification was used to undermine traditional moral standards. Kohlberg's program of moral education also encouraged the destruction of traditional moral assumptions. Out of all this emerged the "Me Generation." Recent trends have provoked popular resistance against the objectives of the social engineers. One sign of that resistance is the rejection of values clarification and demands for traditional moral education. The revulsion against ethical relativism and social engineering in the schools is also a movement toward school decentralization, that is, toward more intimate relations between communities and families on the one hand and the schools and teachers on the other. The question now is "will the educational establishment go along?" If educators resist, they risk bringing on an extreme reaction (English, 1982).

Moral Values - Defined

Let people realize clearly that every time they threaten or humiliate or hurt unnecessarily or dominate or reject another human being, they become forces for the creation of psychopathology, even if these be small forces. Let them recognize that everyone who is kind, helpful, decent, psychologically democratic, affectionate, and warm is a psychotherapeutic force, even though a small one.

--- Abraham Maslow

What are "moral values?" How can they be defined? The terms "morals" and "values" and "moral values" were used interchangeably by the various authors that were read in the research for this paper. First before we can define moral values, we need to delineate between "moral values education" and "religious education."

Society is confused as to the relationship between religion and morality. That is one reason why moral values have increasingly in modern times been left totally out of the curriculum. A. R. Rodger gives the following illustration:

In the mid-1970's the late Rev. Donald Horder, at that time deputy director of the Schools Council Project on Curriculum Development in Religious Education, said: 'I'm often asked: "What are you doing

these days?" I reply: "Working on an enquiry into religious education." "Glad to hear it", the answer comes, "Time somebody did. The morals of this society are going to the dogs." ' The confusions betrayed in that incident are widespread. Let me indicate what some of them are.

1. It is assumed that religious education is the same thing as what the speaker regards as moral education. By implication, it can be taken that the speaker considers that the crucial content of religious education will have to do with morality, that this is what religion is chiefly concerned with, and that such religious education will improve the nation's 'morals'.
2. It is assumed that the chief benefit of religious education will be in re-establishing some taken for granted code of morals or pattern of behavior, and that this will result in a *return* to a previously existing state of affairs which was good and from which we have fallen.

Such a tissue of confusion, of invalid assumption, faulty memory and pious hope, would be difficult to unravel. It is all too typical of current attitudes to religious and moral education (Rodger, 1982, 136-137).

Wright says, "Moral education and religious education are distinctly different activities with different purposes and goals. Neither can be assimilated to, nor replace, the other. Both are necessary aspects of any complete education of the 'whole person'" (1983, 111). Religious education is concerned with beliefs about the world. It is concerned with those structures of thought which provide a sense of meaning for the individual's life. Such beliefs can center on an Ultimate Randomness as much as upon a Christian God. Religious beliefs are accepted by faith and cannot be shown in any objective sense to be either true or false. Even the most rigorous deductions of the physicist leave conclusion about the origins of the universe tentative and provisional. Therefore, any form of education which teaches one particular set of world religious beliefs as true would be morally unacceptable in a public school classroom (Wright, 1983, 114). Simply said, religious

education is instruction in a particular sectarian religion with the goal of instructing or indoctrinating children concerning the beliefs and theology of that religion. Such religious education should be left to the parents and the church.

Religion is a major force in the lives of most Americans. Because religion is above all, a meaning system, it forms the basis for beliefs about right and wrong, good and bad. For these people, their religion is the most important guide to their moral beliefs. While the theological doctrines of religions differ greatly, there *is* a great deal that is the same in moral theologies, particularly as it is applied to practical everyday living. Broad areas of agreement exist in concern for our fellow human beings, honesty in our dealings with one another, respect for property, and a host of other moral issues. These same issues are fundamental to the rules which our nation has chosen to live by; in practice, the dictates of one's religious conscience and the precepts of democracy tend to reinforce each other (ASCD Panel on Moral Education, 1988, 6-7).

Many Americans, however, are either not religious or are antagonistic to religion. For them, moral education based on religion and appeals to religious principles to solve moral issues are serious affronts. Some religious people are equally offended by public schools which teach students to look outside their religious tradition for moral guidance. Public schools must serve all Americans. The question of teaching moral values must be approached with understanding, sensitivity, and willingness to compromise. Educators must be sensitive to students' religious beliefs and respect the right of the students to hold such beliefs, yet at the same time, educators must not promote doctrinal beliefs in the classroom. Teachers should stress the democratic and intellectual bases for morality, but they should also encourage

children to bring all their intellectual, cultural, and religious resources to bear on moral issues. "Appreciating the differences in our pluralistic society is fundamental to the success of our democracy. And tolerance must begin in the schools: If we are to survive as a nation, our schools must help us find our common moral ground and help us learn to live together on it (ASCD Panel on Moral Education, 1988, 7).

Professor Louis Raths defined values as any belief, attitude, purpose, feeling, or goal that (1) is prized by an individual, (2) is chosen after careful consideration of alternatives, (3) is affirmed when challenged, (4) is recurring, and (5) penetrates into life. Thus values education involves choices, public affirmations, and actions. This is a demanding definition that excludes many superficial beliefs which sometimes pass for values (1978).

Jack R. Fraenkel says:

Values are not things. They are standards of conduct, beauty, efficiency, or worth that a person endorses and that he tries to live up to or maintain (1973)

Philip R. May has given another explanation of the meaning of moral values. May started his explanation with a quotation from C. S. Lewis's book, *Mere Christianity*. "Morality seems to be concerned with three things. Firstly, with fair play and harmony between individuals. Secondly, with what might be called tidying up or harmonizing the things inside each individual. Thirdly, with the general purpose of human life as a whole: what man was made for" (1952). Modern people are nearly always thinking about the first thing and forgetting the other two. Various possibilities have been suggested through the years as to what exactly determines right and wrong: the happiness of the greatest number of people; the collective wisdom of the

majority; or of the ablest thinkers; the pleasure of the immediate moment; the view that might is right (May, 1971, 138-139).

There seem to be three main positions with variations in each. The first position asserts that all distinctions between right and wrong are relative, not absolute. This position has gained rapid popularity at all levels of society in this century. Moral values are not ultimate. There is nothing above the space time universe so that this natural world is the ultimate reality. "What is true, or good, or right, is limited by time and subject to alteration. Those who hold such opinions also usually regard man as wholly a product of the animal world" (May, 1971, 139). This position gives man two choices: the group or society's preference, or one's own personal preference. Probably the more popular option for most is that of personal preference. If each person could and were allowed to work out his own personal moral standards without any reference to the needs of other people, the result would be most confusing. Chaos would result if each individual was the sole authority for his own beliefs and actions. On the other hand, if the individual must subordinate his will to the will of the group, he must fit in or take the consequences. The argument that "everyone is doing it, and therefore so should I" does not present a valid proposition. How right is the group? What is "the good of society? Society is made up of fallible people who sometimes make decisions as a mob. Since the good of society changes, their collective preferences are not an adequate basis for determining moral values (May, 1971, 139-140).

A second viewpoint in defining right and wrong is that of existentialism in its various forms. The existentialist argues that morality is essentially practical. He does not try to explain obligation or what duty involves. There are no moral principles which are binding on all people. Whatever the cir-

cumstance at the time can govern the decision - situational ethics. There is no guiding framework for anyone, let alone children. And yet, without an objective framework, how can anyone ever be sure that any decisions or actions were right? (May, 1971, 141).

C. S. Lewis comments on the above two possibilities for determining right and wrong.

The most dangerous thing you can do is to take any one impulse of your own nature and set it up as the thing you ought to follow at all costs. There is not one of them which will not make us into devils if we set it up as an absolute guide. You might think love of humanity in general was safe, but it is not. If you leave out justice you will find yourself breaking agreements and faking evidence in trials "for the sake of humanity", and become in the end a cruel and treacherous man. (*qtd. in* May, 142).

May gives one third possibility for the basis of defining morality. That is to set up certain absolute principles which are relevant both to the individual and to society. Most people would say that they were interested in the fullest possible self development of every person.

... if man is to live in reasonable harmony with his neighbors, he must acknowledge also the claims of society upon his conduct. Thus a set of principles is needed which takes into account the nature and needs of both the individual and society. Such principles should not therefore be determined or limited by any single person or group. They must be all-embracing and relevant to men and women singly and collectively at any time and at all times. R. S. Peters and John Wilson call them "procedural principles" or "second-order principles", which are arrived at and must be accepted because they are basic to our being both persons and persons in social relations with one another. They are authoritative because to deny them is to deny either what one is as a person, or that society is possible. Examples of these principles are "fairness, freedom, considering people's interests, and respect for persons." To argue in this way is to be able to keep by and large to moral language, and to offer a reasonable and practical basis for moral education which has a good chance of being generally accepted. For such an approach compromises neither the doctrinal position of Christians nor the standpoint of most secular humanists (May, 1971, 142).

In this explanation of moral values, man is not essentially animal, but he is a much more complex being altogether. Mind and values are more important than external, changing reality. There is no firm foundation on which to base ethical distinctions in a world which is constantly subject to alteration. However, if certain moral and spiritual realities are eternally fixed, then it is possible to insist that even in a changing world, some obligations are permanently relevant and valid for all men everywhere (May, 1971, 142-143).

"Of the various religious and idealistic codes of conduct, the Christian ethic is the most self-consistent and distinctive. Christianity asserts that moral norms have universal validity and that truth is unitary in character" (p. 143). Christianity also says that certain ethical standards and criteria are universally applicable. The procedural principles of personal and public conduct for most Christians are based on the Ten Commandments which are expanded and deepened in the New Testament. These precepts are authoritative for Christians because they are God-given. But because these principles are found in the Bible does not mean that they are not applicable to all mankind, because they are. Christian morality is not a list of rules and regulations - a series of do's and don'ts which demand mere outward obedience and conformity. True morality is not just law-keeping. This is an error of legalism. The attitude in which a law is obeyed is what counts. Morality without law is soft-centered, and in the end is not morality at all. Yet the laws themselves do not constitute morality. The law is there for our good and our health although the laws in themselves do not make us good.

What then is the purpose of law? The ultimate purpose is to make men free. For instance, in order to become a master of piano playing, basketball, or mathematics, a person must submit for a period of time (some-

times lengthy) to the rules. He must practice, practice, practice. As one becomes adept at the task, then comes greater freedom, ease, and fulfillment. The rules still apply since to break them will usually result in playing a wrong note, missing the basket, or getting the wrong answer.

The true end of keeping the law is love. It is love that leads to real respect for others. It is love which enables men to see beyond the law's requirements to behavior that is not legalistic obedience but purposeful through its concern for all. The essence of morality is love, for laws are given out of love, and love is the fulfillment of the law! (May, 1971, 143-146).

May has both defined and defended moral values. There *are* certain moral values which are absolute, which can become part of an educational community by common agreement, and which should be incorporated into the curriculum and taught to all students. Freedom *must* be limited by personal responsibility and by the rights and privileges due other people. Moral values must be *accepted* and *practiced* willingly, for only then can an individual experience the inner peace and joy that comes from the unselfish acceptance and respect of others.

How, then, can we summarize a definition for moral values? A task force in two different states have done this for us. In 1948 in the state of Kentucky, The "Kentucky Movement" implemented the teaching of moral and spiritual values into their school system. As part of their "Guiding Principles" moral values and moral education were defined as follows:

Moral and spiritual education is defined as that phase of the school program which seeks to help growing persons to achieve an understanding of their relations to nature and society, to discover the moral and spiritual nature of these relations and the moral obligations involved in them in the light of the growing moral and spiritual values which man has tested through centuries of living and which are recorded in his cultural traditions, to learn to control their conduct

by these standards, and to achieve a philosophy of life. . . . It is assumed that morality and spirituality are qualities that are potentially present in any and every experience of growing persons in their interaction with their natural, social, and cosmic world rather than abstract generalizations about virtues in the form of so-called "traits." If these values are to be real and convincing, they must be experienced by pupils rather than imposed upon them by school authorities and teachers by methods of inculcation. An experience is moral and spiritual when any situation which life in the school and the larger community presents is interpreted, judged, and carried through to action in the light of the moral and spiritual values which mankind has found to be good through testing of centuries of living. When so arrived at character is not merely the *result* of external pressures or persuasions, but a creative *achievement* of an active and self-realizing person (Harper, 1958, 5-6).

The task force for the Baltimore County Public Schools in 1982 base their definition of moral values and moral values education on the Constitution and the Bill of Rights:

Values education includes the study and practical application of ethics and conduct codes acceptable to society. It also includes the development of skills necessary to determine right from wrong, to understand consequences, and to make appropriate choices. It provides an opportunity to examine and revise the underlying principles which govern one's own conduct, choices, and attitudes. It recognizes that there are rarely simple answers to complex questions and respects each individual's right to privacy.

Common core values are: compassion, courtesy, critical inquiry, due process, equality of opportunity, freedom of thought and action, honesty, human worth and dignity, integrity, justice, knowledge, loyalty, objectivity, order, patriotism, rational consent, reasoned argument, respect for others' rights, responsible citizenship, rule of law, self-respect, tolerance, and truth (Saterlie, 1988, 46-47).

Harmin differentiates between values and moral values. Moral values refers to a certain kind of values, one that involves good or right. There are other values which do not involve right or wrong. One may value guitar playing and living in a small town as better than bowling and living in a large city. One is not right and the other wrong. They are simply different.

However, truthfulness is better than deception; caring is better than hurting; loyalty is better than betrayal; sharing is better than exploitation. Harmin uses the term *moral values* or *morals* to refer to those values that have a good or right association with them. "While I do not recommend that we promote one personal value over another, I wholeheartedly recommend that we promote our heritage of moral values" (1988, 25-26).

The summarizing definition for moral values is as follows: Moral values are standards of behavior concerning what is right or wrong which must be accepted, be internalized, and be acted upon by each individual to be lasting.

The summarizing definition for moral education is: Moral education is whatever schools do to influence how students think, feel, and act regarding issues of right and wrong.

What kind of human being do we want to emerge from a curriculum permeated with moral constructs? What characteristics do we want the morally mature person to exhibit? Moral maturity is more than just knowing what is right. It is one thing to know what is right; it is quite another thing to *do* what is right. The world is full of people who really know what is morally right but who disregard that knowledge when it is expedient for them to do so. "To be moral means to *value* morality, to take moral obligations seriously. It means to be able to judge what is right but also to care deeply about doing it - and to possess the will, competence, and habits needed to translate moral judgment and feeling into effective moral action" (ASCD Panel on Moral Education, 1988, 5).

The following six major characteristics of a morally mature person are listed by the ASCD Panel on Moral Education and are derived from universal moral and democratic principles. These characteristics offer schools and

communities a context for discourse about school programs and moral behavior.

The morally mature person habitually:

1. *Respects human dignity,* which includes:
 - showing regard for the worth and rights of all persons
 - avoiding deception and dishonesty
 - promoting human equality
 - respecting freedom of conscience
 - working with people of different views
 - refraining from prejudiced actions

2. *Cares about the welfare of others,* which includes:
 - recognizing interdependence among people
 - caring for one's country
 - seeking social justice
 - taking pleasure in helping others
 - working to help others reach moral maturity

3. *Integrates individual interests and social responsibilities,* which includes:
 - becoming involved in community life
 - doing a fair share of community work
 - displaying self-regarding and other-regarding moral virtues, self-control, diligence, fairness, kindness, honesty, civility in everyday life
 - fulfilling commitments
 - developing self-esteem through relationships with others

4. *Demonstrates integrity,* which includes:
 - practicing diligence
 - taking stands for moral principles
 - displaying moral courage
 - knowing when to compromise and when to confront
 - accepting responsibility for one's choices

5. *Reflects on moral choices,* which includes:
 - recognizing the moral issues involved in a situation

- applying moral principles (such as the Golden Rule) when making moral judgments
- thinking about the consequences of decisions
- seeking to be informed about important moral issues in society and the world

6. *Seeks peaceful resolution of conflict, which includes:*

- striving for the fair resolution of personal and social conflicts
- avoiding physical and verbal aggression
- listening carefully to others
- encouraging others to communicate
- working for peace

In general, then, the morally mature person understands moral principles and accepts responsibility for applying them.

--ASCD Panel on Moral Education

Moral Values - Personalized

*Why doesn't anybody understand?
Does anybody think the same as me?
Are people just afraid to speak out free?
I feel like a stranger in this land,
A lonely grain in a vast beach of sand.
I keep on looking but I cannot see
The things society would have me be
I'm waiting for someone to take my hand.*

*Continuously yearning for a love
That deep down my heart fears I'll never find;
And when I feel this I forget to try
To please the most important One above.
As I put on a mask to hide behind,
Deep in my soul I silently cry.*

Mark Garlett
(16 years old)
(Garlett, 1985, 75)

How do moral values fit into the curriculum? Should moral values be taught as a separate subject, or should inclusion permeate the total curriculum? Which values are most important?

The term curriculum can be as broad as "what schools teach" or as narrow as "a specific educational activity for a particular student." Eisner says that the word derives from the Latin word *currere* which literally means "the course to be run" (1985, 39). Schools have historically established "courses" of study through which students had to pass. A second definition of curriculum is defined as "all of the experiences the child has under the aegis of the school" (Eisner, 1985, 40). Progressive educators made a formal distinction between curriculum which was that total experience and the course of study which was a written document that outlined content, goals, and objectives.

Eisner defines the concept of curriculum in this manner: "The curriculum of a school, or a course, or a classroom can be conceived of as a series of planned events that are intended to have educational consequences for one or more students" (1985, 45).

In the Baltimore County Public School experiment, the task force decided "to infuse values into every aspect of the educational process."

All education is infused with values. The ultimate goal of education is the positive influence of student behavior, and each student's values guide and help determine that behavior. In the process of teaching, the teacher's values are demonstrated to the students. In every class and throughout the school - indeed, throughout the school system - values are demonstrated through actions, procedures, policies, and attitudes of every individual from the Board of Education, to the superintendent and his staff, to the principal and teachers, to the cafeteria workers, bus drivers, and to the students (Saterlie, 1988, 46).

Macdonald suggests that curriculum should be assessed with moral constructs (1968). Dobson, Dobson, and Koetting explain some of those for us:

Creating an instructional experience sensitive to open communication requires educators to take into consideration the notion of DIALOGUE,

a process which implies that what everyone has to say carries equal weight. . . The PROMISE that educational experiences will have personal meaning for learners is a basic human learning right . . . Risk-taking is necessary in learning and growth. FORGIVENESS becomes a necessary variable in such an environment . . . One major purpose of schooling is to foster the unlimited potential of the child to love, to learn, to create, and to grow. If this basic premise is accepted, the one function of the school is to provide SERVICE to the participants. Decisions and activities are geared toward providing service; administrative convenience and teaching comfort become secondary in importance. . . Judgment without JUSTICE is an inhumane activity degrading the dignity and worth of the individual. Rules or guidelines are a necessary part of a smooth functioning school and are created to help, rather than hinder individuals . . . The concept of BEAUTY relates to children's potentials to extend, create, and grow through personal meaning, not in being judged on outcomes determined and desired by others.

The focal point of the school experience is the person, and what happens or does not happen to the person is a matter of aesthetic and ethical consideration. Teaching is, first and foremost, a moral enterprise because educators intervene in people's lives (Dobson, Dobson, & Koetting, 1985, 10). A person has worth, not because of his unique individuality, but because he is a person (Macdonald, 1968, 30).

Eliot Wigginton implies that everything that is done at school is part of the curriculum and affects the student:

What we do first and second and third, and why, is curriculum. . . . The word resonates with a heavy, important tone. All it really means, however, is what happens to students in school as a result of what teachers do. It is the program of studies, the planned learning experiences for which we are responsible. For each of our courses, it is our road map, listing the towns ("activities") we will pass through on the way to our destination. It anticipates the results of our instruction ("objectives") and outlines our methods of checking our progress ("evaluation") (1985, 326).

If these educators are correct, then what are some examples of moral values that should permeate the classroom climate?

Within each of us there is the desire to love and to be liked and accepted by others. Those are needs of the inner self. The recognition of those needs and the willingness to help in the fulfillment of them must be

recognized by today's educators and teachers who are responsible for establishing the classroom curriculum.

Arthur Combs says that a person's self is his or her most precious possession! It is the very center of all experience. It exerts a continuous and crucial selective effect on everything we see or do. Student perceptions are selected in terms of self concept. Self concept affects behavior for good or bad. It is a predicator of a child's success in reading. Children who believe they can, will try. Dozens of studies attest to the fact that students who see themselves in positive ways learn better and achieve more (1982, 47). Therefore, underlying any other moral value that might be included in the curriculum, the most important is that of the worth of every single individual and the need for a healthy SELF-CONCEPT.

Wigginton says that self-concept or self-esteem is so fundamental to human health that its implications permeate all we do with young people (1985, 233). He says that the motion picture *Rocky* was all about self-esteem. "If that bell rings and I'm still standing, then I'm gonna know for the first time in my life, see, that I weren't just another bum from the neighborhood" (1985, 233).

Yul Brynner's son, Rock, was interviewed on the "Today Show" on January 21, 1981. He admitted that his problems of self identity in adolescence propelled him into drugs and alcohol. He was constantly identified as the son of someone, not as himself. "Self-respect cannot be inherited. It has to be earned" (Wigginton, 1985, 233).

As a direct result of our work with them, students should acquire a rock-hard belief in their individual self-worth and potential. This does not mean that they should never experience failure or disappointment. It means, instead, that failures and disappointments should come honestly, not as a result of a teacher's punitive streak, and then, in an

atmosphere of caring and concern, should be worked through to lead to that triumph that promotes the necessary willingness to take on something else without fear, and keeps alive and intact the student's sense of self-esteem and self-confidence. From the wellspring of such beliefs in self, our students acquire the courage they must have for tomorrow (Wigginton, 1985, 305).

James Montgomerie's experiences in his first "inner city school" experience demonstrates the results of implementing the concept of love/self-worth as much as any article that I have read.

The first inner city school I went to - Flemington - the principal had retired. The staff was really desperate about what they were going to do. They were saying, "Hey . . . this school needs a certain kind of person because we're at our wits' end!" They realized they didn't have the skills to cope with that kind of child.

My training consisted of a superintendent coming to me and saying, "How's your health?" Now, I made a fatal error. I told him my health was okay. So I was put into Flemington, never having been in an inner city school in my life. I went in, and I could see the despair all over that place. . .

. . . there were all the teachers sitting, about fifty of them in the largest elementary school in North New York. It was the first staff meeting and I had to say something to them, and in my mind I thought they were waiting for me to say, "We're going to have better halls," or something like that. But I didn't say that. I said to them, "I'm going to demand one thing from you people; I'll tell you what it is, but I'll tell you this, too, if you can't give it, I'm not going to do anything to anybody. I'll help you, but if you can't do it, there's no punishment for not being able to do it. But I'm going to tell you what I want." And then I gave them a sermon -- on *love*. I laid it right on them. I said, "This is how this school is going to be run from now on. Every time we do something we're going to stop and say, 'Hey, does that tell the kid you love him?' I'm going to give you guys lots of love and I want you to give it to me. And that's all we're going to have happen." (James Montgomerie, as told to H. D. Joyce)

The experiment was a tremendous success - not only for the students, but also for the teachers and for Mr. Montgomerie himself. The guidance director helped conduct workshops on how to establish relationships, what you do after you've established them, and the things you go through to get

the kids to change their behavior. Teachers hugged their students before they left for the day and when they came back in the morning.

When you're born poor in the suburbs, it's a pretty dull and grey experience. Particularly if you live in a high-rise, and for the first few years of your life your mother doesn't let you go downstairs because she's petrified that something is going to happen to you. There are no books in your home. I've talked to many, many parents and it scares me when they look at me and say, "But I'm stupid!" And you think, "How can a person go through life thinking that they're stupid?" And how do you think the child feels when his mother is stupid? So he comes to school with the lowest possible self-image.

There couldn't be anything more truthful than this: that if a child brings a low self-concept to school, you can't teach him. And now we're saying, "Let's get back to the basics. . . let's teach them how to read!" I'm sorry to say this, but the person who says that has never tried to teach poor kids how to read. The whole compensatory system and putting in extra teachers doesn't seem to make that much difference; because what you discover is that because of his poor self-image, he doesn't take in experiences. . . he blocks them out. He knows what it is to be a loser . . . he knows failure. . . and because it hurts too much he protects himself, either by being very, very shy and staying away from everything, and not listening and not taking anything in because he knows that it will hurt him - or by becoming delinquent. We've got little guys who are as bright as you're ever going to meet, but they can't read and they misbehave all day long.

Then somebody says, "Jim, I've got the answer! I've got a new reading series that's going to fix the whole thing. I've got a new way of teaching reading that's going to reach that child." And I say, "Nonsense! You can't teach a child to read or to do arithmetic when he has a poor self-concept."

It's not a circle, it's one-way: a poor self-concept stops all words. That's the way I see it (Montgomerie, as told to H. D. Joyce).

Self-concept demonstrated through modeling and taught with understanding and love is the unlocking key to the inclusion of moral values in the classroom!

After a child learns to accept himself, then he is able to accept others.
ACCEPTANCE of every boy or girl in the classroom regardless of race, sex,

looks, intelligence, or handicaps is the next important moral value to be learned. If the boys and girls in our classrooms could learn the communication of acceptance, they could lead the way in wiping out race prejudice and prejudice of any kind.

Elliott Wigginton tells of a learning experience in which his students learned to "feel" as someone else might feel. "White Appalachian hicks" in Georgia exchanged places with "knife-wielding Puerto Ricans" in New York. The stereotypes and prejudices seemed to vanish in the glow of friendship and face-to-face communication. The Puerto Rican kids expected to find panthers behind trees and fat white racists. Instead they found beautiful mountains and streams . . . and friendship. The Appalachian students expected to be mugged or knifed on the street. They found friendship and a second home (1985, 135-137).

Acceptance is the heart of love. Garlett shares the story of a wise and compassionate fifth grade teacher who helped a ten year old boy overcome his fear and frustration at again being moved to a different school. Recognizing his loneliness that first day, she went up to him at recess and said, "It's hard being new, isn't it?" Such a simple little act helped a young boy realize his teacher understood and cared how he felt (1985, 49).

Children need to know that they are accepted and loved even if they fail! Such reassurance is developmental. They have to "grow" into the knowledge that they are free to make mistakes. In the scheme of basic needs on Maslow's hierarchy, to love and be loved comes before the need to be respected. Knowing that one is loved is necessary before one can strive to accomplish those things which other people admire. Love and acceptance of self and others must be included at the top of the list in the curriculum of

moral values. These are the foundation upon which other moral values are built.

Moral Values - Needed

By a margin of ten to one, respondents to our "May Ballot Box" query enthusiastically endorse the notion that schools ought to be teaching students the difference between right and wrong. Ninety-one percent of readers replying say young people should learn in school that certain choices "are wrong, are illegal, and can hurt other people."

---American School Board Journal
July, 1986

What do we mean when we speak of the need for teaching moral values in public schools?

Wigginton says that we should confront students with the awesome, throat-gripping possibility of a nuclear war. If we really care for our students, we will help them to learn how to avoid such a possibility. First, we should attempt to move students beyond the concern for self and self-indulgence as their primary future orientation. Second, students should be helped to see a world view and to realize that the United States, although a great nation, is not the center of the universe for the rest of the world. Third, students need to learn what is meant by and how to achieve a "better society" or "better world." And last, as students develop a yardstick for determining right and wrong, we as teachers should help them in deciding what their response is going to be both to clear-cut instances and general trends toward both right and wrong (1985, 315).

Combs uses the word "values," but he says that a future of choices for children requires an emphasis upon values (1985, 127). Today's students are living in a world of rapid change. They must have a framework of values as a basis for choices in order to stay on track and maintain some stability.

People do not behave much on the basis of facts. They behave according to feelings, attitudes, beliefs, values, hopes, aspirations, and personal meanings. An effective school system cannot ignore so vital a factor in the preparation of youth (1985, 127). This does not mean that schools must "teach" values in the sense of indoctrination. Instead, they should demonstrate positive values in every aspect of their organization and encourage and facilitate student exploration of values throughout the system.

John Goodlad, former Dean of UCLA, in a speech at OSU, said that you cannot teach school without teaching values. He went on to say that we are a nation of minorities. We all behave unusually. We must learn how to respect and preserve these cultures. Therefore, the role of the home is to teach the value of uniqueness. The feeling of worth comes from feeling good about oneself. The job of the school is to teach commonality and show how all these unique individuals fit together. Schools should teach common values!

Sanders and Wallace in 1975 carried out a study with parents and teachers of junior high school students in the cities of Philadelphia, Memphis, Minneapolis, and Los Angeles to determine the views and opinions of those parents and students regarding the school's role in the teaching of moral values. Both parents and students agreed that schools teach moral values automatically since students see their teachers as role models. Both parents and students generally agreed that a values education program should stress the most important need of consideration for others and socialization for participation in society. Both groups felt that greater self-actualization and self-respect should be specific outcomes from such a moral values program, and that both teachers and parents should place strong

emphasis on encouraging, not forcing, students to express their values (1975, 13, 57).

In 1976 Sy Schwartz indicated that the Watergate scandal should cause the schools to reevaluate their position in the teaching of moral values. He suggested that the education or schooling of those involved in the scandal did little to deter them from committing the illegal/immoral acts. Schwartz stressed that many schools today still fail to discourage the behavior exhibited by participants in the Watergate coverup. He pointed out four areas of weakness which he believed to be the downfall of the conspirators. The first was the abuse of power. Schwartz concluded that many of today's administrators and teachers are despotic, ruling with almost absolute power. A second weakness of the conspirators was loyalty. Schwartz said that some administrators stand behind teachers to the detriment of students. Even though administrators need to be and should be supportive of their teachers, at the point that the teacher is wrong and hurting the students, that teacher should be dealt with by the administrator in a proper way. A third weakness that Swartz found in the Watergate situation was the inability of those involved to admit wrong. A final factor with those involved was the lack of personal, ethical guidelines by which they lived their lives. Schwartz concluded that another Watergate could be avoided if educators would be willing to examine themselves in their role as models, and if the educational program could be evaluated in its need for moral values. Schwartz definitely defined some crucial needs in the area of moral values (1976, 8, 16).

Burton, Hunt, and Wildman's article in the January, 1980, *Educational Leadership* journal indicated that the increased number and support for private schools was evidence that many citizens want moral values taught to their children, and their willingness to support private schools was testimony

to that. The authors indicated that a concern for moral values was inherent in the history of the United States from the Puritan New England schools to the textbooks used in the late nineteenth and early twentieth centuries to today's many Christian schools. Today's social needs justified the need for moral education in the public school system. Incidents such as Watergate and My Lai have contributed to a major concern on the part of society that America's moral standards are declining. The authors concluded that it does not matter what choices are provided or who decides what the curriculum should be because there has always been and there will always be a need for moral values education (1980, 1, 16).

Edwin DeLattre in the same edition of *Educational Leadership* criticized Burton, Hunt, and Wildman for their assumption that whatever is taught in the affective area concerning moral values would be acceptable. DeLattre stated that it is not always true that anything is better than nothing. He pointed out the many innovations to curriculum in the past which had either not accomplished anything or which had done harm. If administrators and teachers really believe that moral value education should be included as part of the curriculum, then they must be ready for it. Preparation for an effective moral values program would involve inservice study, study in history to see what was effective and what was not, legal cases involving moral value issues, logic, ethics, comparative religions, and psychology. DeLattre warned against using prepackaged programs such as Values Clarification and Cognitive Moral Development because that way might be easier for teachers and administrators, but it would produce the best results. He stressed that there is no real substitute for dedicated, informed, well-prepared teachers (1980, 17).

A major concern of many people in the 1980's is that no one, parents, church, or school is teaching moral values. Mary Maples cited a 1978 Phi Delta Kappan survey of American schools which indicated that people believed there was a decline in moral education in the home and a drop in church attendance, and those same people wanted to know how the public schools could become involved in the teaching of moral values. Maples contended that schools cannot ignore their responsibility toward moral values education. She suggested the need for a logical, systematic approach. She proposed two solutions for integrating moral education: 1) a program of greater understanding and acceptance on the part of educators, parents, and legislators; and 2) a teacher-training program (Maples, 1982, 264-269).

Ryan and Cooper agree that many parents are concerned about the religious neutrality in the public schools. In a 1982 national survey, seventy-four percent of Americans defined themselves as "religious," and twenty-six percent defined themselves a "highly religious." The fact that questions such as the nature of humanity can be dealt with comfortably in public schools from every perspective but a religious one strikes many people as unfair and wrong (Ryan and Cooper, 1984, 414-415). The survey indicated that by ignoring in the public school classroom the religious dimensions of life, the people believed that a distorted and ultimately dangerous view of humankind would emerge - a view they labeled as the "secular humanist view." Stephen Arons recently wrote, "When government imposes the content of schooling, it becomes the same deadening agent of repression from which the framers of the Constitution sought to free themselves" (Stephen Arons, 1982, 24).

The *American School Board Journal* (May, 1986) ballot box asked the question, "Should schools teach values? That's a loaded question, we know,

because your answer is likely to depend on how you define 'values.' Courses in 'values clarification' have come under attack in recent years for teaching that every decision is relative, that clear 'right' or 'wrong' actions often don't exist, and that students must choose between the relative impacts of their actions."

- A. Schools should teach students the difference between right and wrong. No matter what your religious or philosophical beliefs, certain choices are wrong, are illegal, and can hurt other people. Schools must make sure children understand these differences.
- B. Teaching values is the clear responsibility of the home and the church. Schools are full of children from varying cultures, religions, and backgrounds. I don't want certain people imposing *their* values on children, nor do I think it right to impose *my* beliefs on them.

The results of the poll were published in the July, 1986, issue of the journal. By a margin of ten to one, those responding enthusiastically endorsed that schools ought to teach students the difference between right and wrong. Ninety-one percent of those who replied said that young people should learn in school that certain choices "are wrong, are illegal, and can hurt other people." Many of those responding said that schools were teaching values whether they intended to or not. One California board member said, "Schools are going to teach values even if they attempt not to. No child can go to school every day and fail to learn something about getting along with other people. A Nebraska board member wrote, "*Not* teaching values is really teaching that values are unimportant. In our junior high, we're emphasizing the teaching of fairness, initiative, loyalty, honesty, and responsibility."

Some who responded saw the schools as one part of a values-teaching team made up of the school, family, church, and community. An Iowa

superintendent said, "Sure morals education is the responsibility of the home and church, but schools *must* be involved as well. That's where kids expect to learn." A Pennsylvania board member wrote, "Schools should approach values from the perspective of support for lessons taught at home." And a North Dakota superintendent said, "Teaching right and wrong is the duty of every adult - including all school people."

A final group of those responding to the poll said that schools must teach values because others don't. A Colorado board member said, "Values once taught at home are, for many reasons, being neglected these days. I feel the school must take responsibility for at least some of that gap." A Connecticut board member wrote, "The job falls to schools by default."

Only nine percent of those responding said that the teaching of moral values should be the clear responsibility of home and church. A Montana board member, representative of those who took the dissenting view said, "Whose values are schools going to teach - yours or mine? There simply are too many gray areas to satisfy everyone in our diverse society." A West Virginia board member asked, "Are we willing to let anyone and everyone share with our kids what they feel is right or wrong? I hope not." And one final comment from a Wisconsin board member representing the nine percent, "We must stop making well-meaning attempts to take all responsibility away from parents. They soon will feel they have no function in this children's lives" (Journal Ballot Box, 1986).

Other indications that the general public approves and wants the teaching of moral values in the public school have already been included in the introduction to Chapter Three. The Gallup polls of 1975 and 1980 indicated that 79 percent of the American people sampled were favor of the public schools teaching moral values. Hundreds of private schools have been

established all over the United States. For many parents the main reason for supporting the schools with their money was so that their children could be taught moral values throughout the curriculum. Sending children to private schools whether those schools are Christian schools or not does not mean that those same children will not come into contact with any of the problems that the public schools now face. It does mean that there will be less chance of exposure to drugs, etc., and that there will be discussion of the problems from a moral values perspective.

Conclusion

There is a very applicable verse in the book of Judges which says, "Every man did that which was right in his own eyes." That is what has happened to our children and youth today. Instead of learning in the classrooms the moral values built on tried and tested truths upon which to build character and make decisions concerning right and wrong, students have been left to "do their own thing" - the "Me Generation." As a consequence, policemen are in the halls of many schools; muggings, robberies, rapes, and even murders are commonplace on campuses across the nation; drug use is of endemic proportions; and alcoholism is rampant. For college students, the two major causes of death are suicide and murder. High school pregnancies, abortions, and VD are major problems. There are approximately 600,000 pregnancies carried through to term in high school age girls today in our country with an average of twelve unwanted children per high school per year. The abortion rate is staggering. (Kennedy, 1986, 123-124) These are reasons for emphasizing the teaching of moral values in today's schools. We have "thrown out the baby with the bath water." We have been so careful to not offend anyone by the teaching of "religion" that we haven't taught any

kind of moral values. We have given our precious children and young people no guiding principles concerning right and wrong upon which to build their lives.

Moral Values - Included

We recommend that schools establish and convey clear expectations for teachers and administrators regarding their roles as moral educators. Furthermore, we recommend that their performance as moral educators be included as a regular and important part of their evaluation.

(ASCD Panel on Moral Education, 1988, 8)

Issues that have confounded moral education over the past century are today intensified. The questions are many. How do we respond to the many diverse opinions as to the best way to teach moral education? How does the school balance the need to teach moral values with pluralistic beliefs? What should be the relation between religion and the teaching of moral values in the public schools? Should the teaching of moral values emphasize indoctrination or reasoning? How does moral education find a place in a curriculum already stretched to the limit? Should moral education be taught as a separate subject, or should it permeate the whole curriculum? Should moral education take different forms for students of different ages? Who should teach about morality? How is moral growth evaluated? How can schools build support in the community for moral education? (ASCD Panel on Moral Education, 1988, 5).

This final section of Chapter 3 will attempt to deal with these questions. This section will be divided into three parts: (1) Different approaches to moral education which have been used in the past; (2) Suggestions by various educators for implementing moral education; and (3) Moral values programs which have been implemented by school district.

Different approaches to moral education which have been used in the past: In America's early history, schools did not find the teaching of moral values the complication that it is today. A Massachusetts law passed in 1647 founded the nation's first schools. The law warned that "old deluder Satan" flourished on ignorance. The schools at that time were established to deliberately foster morality. The coursework was interwoven with religious doctrine. Up into the middle of the nineteenth century, public schools were typically pervaded with strong, nonsectarian Protestant tones which were reflected in Bible readings, prayers, ceremonial occasions, and the contents of reading materials (ASCD Panel on Moral Education, 1988, 5).

By the end of the nineteenth century, public schools adopted a secular form of moral education often called "character education." This education included activities and principles by which moral education could be transmitted in a secular institution, and it emphasized student teamwork, extracurricular activities, student councils, flag salutes and other ceremonies. Commonsense moral virtues such as honesty, self-discipline, kindness, and tolerance were emphasized. Character education was used widely in the schools during the first three decades of the twentieth century.

During this time John Dewey was proposing a theory of moral development that emphasized reflective thinking rather than moral lessons. According to Dewey, the proper way to resolve moral dilemmas in real life was to apply reason or intelligent thought. This theory was implemented into the classrooms as a main theme in the 1960's (ASCD, 1988, 6).

About this time Louis Rath and his colleagues, claiming to follow the work of Dewey, developed the values clarification approach. Although Values Clarification has been used widely by many schools, many critics of the process today feel that that particular values program has contributed

more to a lack of values than to a clarification of them. Kohlberg said that the goal of moral education should go beyond values clarification. It should involve moral reasoning. Research indicated that students engaged in discussions of moral dilemmas tend to move upward on the moral development scale compared to students who are not involved in moral reasonings (1980, 19). Ryan and Cooper are concerned that standing alone, value clarification puts too much responsibility on children to invent their own values, and, that students end up as value relativist, believing that "There are no real answers to value questions, so my opinion is just as good as anyone's" (1984, 418).

Martin emphasized that more desirable outcomes in moral value education could be reached if teaching methods were consistent with teacher value systems. Teachers should become aware of their own value systems (1980, 25, 58). Stewart said that Values Clarification is superficial because it deals with the content and somewhat with the process of values instead of the structural development of values. He criticized its dependence on peer pressure and public affirmation in many of its activities. He described research results which indicate that when people take public stands or are forced to act, they tend to hold fast to the values involved, even if they were not truly held at the time (1975, 10, 28, 58). Griffin respected the student-centered approach, but he believed that students must study both themselves and the outside world. He held that values clarification puts too much emphasis on the individual and on the process of valuing. He sensed a lack of clearness concerning the purpose of values clarification and questioned if its point is to clarify present values or provide conditions for forming of changing values (1976, 29, 58, 59). English accused the approach as an

instrument of the Social Engineers and called it a product of the 1960's "Me Generation."

Values clarification meant that they could teach about moral issues without fear of infringing the Supreme Court's prohibition of religion in public schools. For others it seemed the educational reflection of the moral confusion in society at large. For some it seemed a great liberation - a breakthrough against the tyranny of custom - a means of enabling each person (no matter how immature) to choose his/her own value system and appropriate life style. For others still it seemed a way to teach logical reasoning - a modified version of college courses in ethics or logic. For others it simply meant an easy course, in which neither teacher nor students needed to acquire any substantive knowledge but only to possess the gift of the gab. Finally, for a few, it meant the possibility of sowing the seeds of future revolution by undermining traditional morality and the influence of parents.

One may doubt whether many educators foresaw the "Me Generation" as a possible by-product of values clarification, social engineering, and the permissive, indisciplined education of the 1970's, but there must have been some connection (English, 1982, 9-10).

Merrill Harmin considers Louis Rath a genius educator who was a master at getting inside the thoughts and feelings of students. "That genius showed up in his theory of values clarification. Values clarification activities grabbed students' interest and generated serious, deep value thinking. I say this on the basis of direct experience, for beginning in 1960, I had the good fortune to help Raths write about his values work" (1988, 25).

Critics claimed we were telling students to choose their own values, while many chose only self-indulgence. They insisted we were promoting value neutrality, while the era craved renewed morality. In truth, I must agree with some of that criticism. Our emphasis on value neutrality probably did undermine traditional morality, although that was never our intent. . . . As I look back, it would have been better had we presented a more balanced picture, had we emphasized the importance of helping students both to clarify their own personal values *and* adopt society's moral values. (Harmin, 1988, 25)

In the 1970's, Lawrence Kohlberg proposed a cognitive-developmental approach to the teaching of moral education. His approach was based on the

work of Dewey and Piaget. The theory of the approach was immensely popular, but in practice, the approach was hard to implement (ASCD Panel on Moral Education). The approach emphasized the application of thinking skills to the development of moral reasoning based on increasingly complex concepts of justice. It also suggested that such thinking was influenced by the individual's stage of cognitive development and that such thinking fosters movement toward higher levels of moral behavior (ASCD Panel on Moral Education).

Garlett says that "Kohlberg applied both Dewey's and Piaget's studies to a solid, workable theory removed from religiosity but at the same time (and importantly for us) parallel to Christ's standard" (1985, 147). It is not what is being decided upon that matters. It is the process by which a decision governing action is reached. Judgment and reasoning matter more than content. Kohlberg had defined and refined his three levels of moral behavior into six stages, two at each level. In Kohlberg's opinion, Jesus Christ is the only person who every behaved consistently at Stage 6. The Ten Commandments essentially comprise a Stage 4 behavior, but they may be obeyed at a Stage 5 or 6 behavior. They should be upheld because of a belief in their rightness, not out of fear of the consequences of breaking them. The Golden Rule, however, is a Stage 6 admonition. In order to apply that principle consistently in our lives, we would by necessity already have to be at the highest principled stage in our moral development (Garlett, 1985, 147-148).

Ryan and Cooper wrote concerning both values clarification and Kohlberg's cognitive developmental approach:

... they deal with the abstract rather than the concrete. Both focus on thinking rather than behavior. To overstate the case somewhat, leaving moral education simply at the verbal, intellectual level is similar to teaching basketball exclusively through chalk-talk and discussions. In

the same general way that a basketball team needs practice and action to learn the game, so, too, does the child who is trying to become a moral person. The schools, of course, give children some training in how to behave toward one another. However, there is little stress on helping others and few opportunities built into school life to act on our commitments. If the schools are to be the positive force in the moral lives of youth that most people want them to be, teachers will have to give children a more flesh-and-blood approach to moral education. (1984, 418-419)

Other approaches have been presented and tried through the years. It is critical to understand that no single approach or program has gained complete control of the public school systems across the land in recent curriculum history. Although values clarification and cognitive-developmental approaches have certainly enjoyed great popularity, character education has received renewed support, some public schools even use a religious basis for moral education, and the revival of classical humanism has brought forth the use of moral education through literature and history (ASCD Panel on Moral Education, 6). There is a long legacy of theories, approaches, and programs. The mixed results of research offer few definitive guidelines. However, with the public pressure for immediate action, the schools must address the problem!

Suggestions by various educators for implementing moral education: Ryan and Cooper propose the "four Es" of moral education: exhortation, example, expectations, and experience. Exhortation involves the teacher urging students to live good lives; directly telling students what is wrong; urging students to behave in a specific, right way; and instructing students to live by a certain set of standards. Example refers to the moral model provided by the teacher - *modeling*. The students can imitate good behavior both in words and actions. Before the term *modeling* came into use, we talked about the power of good example. The third E, expectations, simply means what

the teacher and the school expect from the students. Expectations are sometimes written down in school codes, and sometimes they simply exist in the social fabric of the school. What a student expects when he gets to school is important: hostility or warmth, courtesy or rudeness. Expectations are a significant part of a child's moral education. The final E, experience, refers to those situations that involve students in activities in which they can respond with ethical or moral behavior. It is more concerned with moral actions than moral words. The teacher provides experiences in which students can do service or be morally involved in a task (1984, 419-422).

Ryan and Cooper believe that to exclude moral education from the schools is an impossibility. Children are in school for six hours a day, 180 days a year, for twelve or thirteen of their formative years. The books they read, the way in which teachers treat students, and how children are permitted to treat other children are all part of teaching values and morals. Behaviors that are consistently rewarded by teachers learn to be valued by students: coming to school on time every day (punctuality), working hard on assignments (industriousness). "One of the major messages of schooling is an answer to the question, 'What does it mean to be a good person?' Teachers, by their words and actions, by the content they select and even the way they teach it, answer that question for the students." (1984, 417-422).

English offers the following guidelines for teachers' guidance about moral education:

1. Morality is learned from examples, not from sermons. Examples are set by the persons whom one admires, by persons one loves or likes, and by characters in books, plays, movies, sports.
2. Moral Education is not a subject for a special course: it should permeate the entire curriculum and the atmosphere of the school.

3. Moral Education should be realistic and imbued with a sense of humor. It should recognize conflicts of values, and cases where the actor is faced with a choice of evils.
4. Moral Education should aim at molding character and spontaneous right action rather than setting up categories of values and engaging in logic chopping.
5. Moral Education should not dwell on highly controversial topics in the classroom: Sexual promiscuity, abortion, homosexuality, pornography, and such like topics have no more place in a public school curriculum than theology.
6. Among controversial values to be avoided, or at least handled with caution and reluctance, are many of the values recently introduced for social engineering purposes, for example: ethical relativism, doctrines of absolute sexual equality (unisexism), extreme cultural pluralism and relativism (polygamy is as good as monogamy; cannibalism is all right if that is how you were brought up), and non-religious attempts to teach about death and dying.
7. Teachers should not be afraid of the bogey of "middle class values" set up by the values clarifiers. Middle class values include pride in one's work, personal integrity and independence, personal responsibility, law abidance, duty to one's family and to one's dependents, and similar qualities that are essential in any developed society. They are certainly essential in school.
8. Finally, moral education should avoid any public intrusion into the private lives of students and their families (1982, 21-22).

English did not attempt to enumerate the moral principles that should be taught. He indicated that the morality or moral consensus that sustained a relatively free community was a subtle, spontaneous web of rights, obligations and expectations. To analyze them would do more harm than good. "Actual decisions and behavior involving moral choices are seldom neatly deducible from a single principle; rather, they depend on the balancing of principles that may point toward mutually contradictory actions, on the set-

ting of the principles in the specific personal or social context, and on the intelligent use of the individual's uncoerced judgment." (June, 1982, 21-22)

Harmin, as stated earlier in the paper, feels strongly about promoting our heritage of moral values. He makes specific suggestions for accomplishing this.

1. *Speaking up for morality.* Teachers should not hold back on expressing moral indignation, but they should use tact and wisdom.
2. *Stating personal positions.* Teachers can express personal opinions without stifling discussion if they do it in a non-authoritarian way.
3. *Explaining rules.* Teachers should explain and give the opportunity to discuss the reasons behind rules.
4. *Speaking forthrightly.* Teachers should speak forthrightly about their personal value wisdom in order to advance understanding and demonstrate the kind of respectful free speech democracy demands.
5. *Increasing moral experiences.* "What you do speaks so loudly I can't hear what you say." Teachers need to strive diligently each day to speak truthfully, to be tolerant, to listen, to keep an open mind, and to forgive themselves for their inevitable imperfections (1988, 26).

If a teacher values beauty, that can be demonstrated by the time spent on making the room attractive and inviting. If a teacher wants students to make better choices, opportunities for practice must be provided. The teacher's choice of words in giving instructions, making assignments, or even collecting work say specific things to students. Moral values can be advanced in many little ways (Harmin, 1988, 26-26).

Kenworthy devotes a whole chapter of his textbook, *Social Studies for the Eighties*, to a discussion of moral values education. It is an excellent chapter and gives an overall picture of how moral values education can be

implemented into the program. He gives explicit suggestions for teachers themselves. Every teacher needs to:

1. Reexamine his or her value system, asking whether each value can be universalized or applied to all people, and whether each value is pertinent to the latter part of the twentieth century and the early years of the twenty-first century.
2. Review her or his unit and/or lesson plans to ascertain how much they emphasize values - and what values.
3. Learn to respect people who have differing views.
4. Examine occasionally the roles he or she needs to play in values education. At times this will mean the position of a neutral observer or moderator, at other times the role of the devil's advocate, and sometimes the part of a committed advocate.
5. Stop and reflect on whether she or he is establishing a climate of psychological safety for pupils, making them free to explore ideas and ways of thinking and acting without being threatened.
6. Stop and ponder to what extent he or she is serving as a "model" (1981, 162).

Kenworthy cited a number of methods that can be used in social studies to teach moral lessons: role-playing; open-ended stories, skits, or situation; stories; time diaries; discussions, essays, and art activities; biographies and autobiographies; weekly value sheets; ghostwriting; interviews; and action projects (1981, 163).

Kenworthy says that evaluating attitudes and values is far more difficult than is evaluating knowledge and skills. Even though much more research needs to be done in this area, evaluation can be made:

1. Observations of pupils in nonclassroom situations as well as in the classroom with emphasis on their attitudes and/or values in specific situations.

2. Talking with parents, librarians, coaches, school-bus drivers, and others about the attitudes and values of students in a variety of situations.
3. Noting the action projects for which pupils volunteer in class or outside the classroom.
4. Attitudes and/or values as evidenced in role-playing situations.
5. Ways in which pupils interpret pictures and/or drawings without captions.
6. Underlining or checking items on student papers which indicate attitudes and/or values.
7. Jotting down quick notes on the comments made over a fairly long period of time to note any changes in values or attitudes.
8. Noting the ability of pupils to discover and comment on value judgments in texts and other published materials.
9. Attitudes shown in the reception accorded visitors to the class and/or school (Kenworthy, 1981, 163-164).

These methods must be handled with extreme care so that teachers do not appear to be "snooping" on their students. Students must feel free to think and act freely as long as they do not harm others. They must also feel free to differ with the instructor. "The success of most of these methods of evaluation depends on the climate of caring developed in a classroom and/or school" (1981, 164).

Moral values programs which have been implemented by school districts: Lickona says that schools and families must come together in the common cause of working together to raise moral children. If schools can improve students' conduct and moral behavior during the day, that behavior must be reinforced at home. Lickona gives four ways that schools have successfully recruited parents as partners in moral education (1988, 36).

The first way is a school-community consensus about values. A crucial task facing schools is to reconstruct a moral consensus. The school and community must develop a list of values that can be agreed upon, taught at school, and encouraged at home. Baltimore, Maryland, appointed a Values Education Task Force in 1984 that identified and operationally defined a "common core" of values to be implemented as part of their K-12 curriculum. The values were defined in terms of concrete behaviors. For example, compassion was written in terms of not putting others down and helping children who are new at school. Classroom letters were sent home to parents at the beginning of the year to explain classroom rules, the discipline policy, and to explain when they would call the parent to ask for help with their child. Cooperation was high. (Lickona, 1988, 37).

The second way in which schools have successfully recruited parents into their moral values program is through parent support groups. Today's mobile parents do not always know the other parents in their child's room. Communication with other parents is important in exercising authority and instruction with one's own children. Small support groups give this opportunity. Parents get support from other parents in setting curfews, curtailing drinking problems, and regulating television and movies their children watch. By bringing parents together in these small groups, the school is recreating what has for two decades been breaking down a moral community around the school, the support system needed by the school.

The third support system is multifaceted parent participation in moral education programs. San Ramon, California, has one of the most comprehensive, well-researched character programs in the country. The program seeks to "enhance prosocial motives and behavior" through five interlocking components which are promoted both at school and at home:

cooperative activities; helping relationships; positive examples; social understanding; and developmental discipline. Parents participate in program leadership, Family Fun Festivals, and Family Film Nights. Some participate in workshops on parenting techniques. A project newsletter goes into every home to report classroom values activities and promote similar family activities. An evaluation of the project found that nearly half of all families in the three program schools indicate that positive changes have resulted as a result of the program. After three years, overall assessment indicated that program children were superior to students in matched comparison schools on a number of measures of social-moral cognition and behavior (Lickona, 1988, 37).

Parallel curriculums in home and curriculums is the fourth important way that schools have involved parents. The Scotia-Glenville school system in upstate New York initiated a deliberate, structured partnership between parents and school called "The Scotia-Glenville Experience." It has two main goals: (1) to educate students to be the kind of people anyone would like to have as neighbors; and (2) to develop students' ability and willingness to be participating citizens in a democracy. "The school district states flatly that its role is to support families, since families are viewed as the child's primary moral teachers." The curriculum for the character development was written by a team of parents, teachers, and administrators. Each grade level has a family guide which includes the child's lessons. The guide includes suggestions on how the parent can follow through with the learning concept at home. September has a "Back-to-School Night" at which the Family Guides are given out. Ninety percent of the parents turn out for this meeting. In the November parent-teacher conferences, teachers explain more about the values program and the family's role in it. About ninety percent of the par-

ents come for these conferences. The program is evaluated at the end of the year with a questionnaire that is sent to all parents. In 1985, a little more than half the parents returned the questionnaire with the results that the parents used the family guide materials on a regular basis. Parents are asked to evaluate the effect of that year's character curriculum on their child, and they are given the opportunity to suggest ways of improving the curriculum for that level (Lickona, 1988, 37-38).

Lickona says that some parents will remain apathetic or hostile toward the character value program, but it doesn't take everybody to make a program work. It only takes a critical mass. These various programs show that parents are willing to join forces with schools to help their children grow into good and decent citizens. "That alliance offers the hope of a new and promising era in moral education" (1988, 38).

Tacoma, Washington, Public Schools implemented a five year values education program for grades K through 12 from 1975 through 1980. Leonard Holden has written a 385 page report on the program. The information is too lengthy to give in detail, but the program was so well implemented and documented that it must be mentioned. The objectives of the program were to familiarize teachers with the theories of moral/ethical education, develop or identify appropriate curriculum materials, train teachers to use these materials, and evaluate the program. Two hundred forty-four language arts, social studies, health, and humanities teachers participated. Teacher workshops were conducted, published materials were evaluated, and teaching units, games, and guidebooks were developed and used. Pre and post tests were given to students to evaluate the program. Also used as evaluation instruments were writing samples, video tapes of teaching sessions, classroom observations, and interviews with teacher and principals. The

outcome measurements appear to be good. There is evidence to indicate that one of the strong outcomes from the program is the visible concern for values education by both the school and the community.

Holden makes these conclusions about the project:

The city of Tacoma and its schools are richer communities as a result of "The Ethical Quest in A Democratic Society" having been made these past five years. The Ethical Quest produced new levels of concern for the valuing process that we human beings are engaged in most of the time. If human beings are properly described as *value-creating, value-choosing, value-pursuing* creatures, then the labor of many people and the expenditure of half a million dollars in pursuit of new levels of valuing awareness, knowledge, attitudes, and behavior has been not only timely and appropriate but as *basic* as any educational activity can be. Valuing behavior leads us to, and motivates, most all other learning behavior. Our values, like religion, philosophy and poetry, help us decide *why* life is worth living while scientific knowledge and technical know-how tend to serve us by telling us *how* live.

The problems that arose during the 1960's and 1970's and were noted as reasons why Ethical Quest ought to be made by schools to help prevent such future human errors, and hopefully, develop more *ethical* citizens, many of those problems have been solved. However, a host of new, difficult, and even more complex issues have arisen to challenge the next generation. The funding for Tacoma's Ethical Quest has come to a close, but there is no doubt the need for the Ethical Quest will go on indefinitely (1980, 226).

The last example that I wish to include in this section is that of the Baltimore County Public Schools. Superintendent Robert Y. Dubel appointed a task force to review the values education and ethical behavior programs in the district. The task force represented all geographic sections of the county, and the diversity of the district in race, religion, age, income, education, and philosophy. It included principals and central office staff, community leaders, two PTA Council executive board members, three representatives appointed by the teachers' association, and the president of the Baltimore County Student Council Association. The composition of the task force committee was

the critical factor in developing the community consensus that led to the success of the values education program (1988, 45).

Baltimore County is a complex metropolitan area which surrounds the City of Baltimore. It sprawls over 610 square miles and includes a mix of people both urban and rural. Fourteen percent of the population is black; there is an affluent and influential Jewish community, a large steel-worker population, and many recently unemployed people. Most of the county's residents are white, middle-class citizens who have no children in school (1988, 45).

The committee invited leaders from the Baltimore metropolitan area to discuss with the committee the particular views of the guest concerning values education. The first guests were headmasters of prestigious private schools. One observed, "If you want to know what your school values, look at what you give awards for in your June assembly" (Saterlie, 1988). These headmasters explained how they had achieved an aura of clearly defined values for their independent schools. A law school dean discussed ethics in the legal profession and related those ethical ideas to the school. The president of a large chain of department stores discussed shoplifting, internal theft, the work ethic, and the effect of those things on the economy. A former county executive who was now a news analyst for television spoke concerning ethics in politics. One of the most interesting sessions was a dialogue between an executive director of the American Civil Liberties Union and a fundamentalist minister. Although they disagreed on some things, they agreed on the need to teach values in schools (Saterlie, 45).

The committee worked hard. They read widely and discussed and debated what they read. They studied the current policies and practices of the school. They found that the current curriculum contained references to

values but did not use the word values. A survey of parents and teachers reinforced the idea that teachers *are* role models for their students and confirmed the support of parents for a values education program. The task force formulated its goals for the outcomes of the values education program in terms of student behavior. Students should be able to apply self-discipline, use rational processes, live constructively in a pluralistic society, and act in an ethical manner. They used the Constitution and the Bill of Rights as the moral example for their recommendations. Their "Common Core of Values" has already been quoted in this paper. The recommendations were approved by the Board of Education. "Since the greatest strength of the study was participation in it, the recommendations for implementation suggested that schools and central office do just that: participate in designing the implementation." Schools were encouraged to be creative and intense in their studies. Each of the 148 schools appointed its own values committee. Schools were given suggestions for conducting studies so that the outcomes would be appropriate to their communities (Saterlie, 1988, 47).

The results were remarkable. Every student, from handicapped to gifted, participated in the values program in some way. The program was strongly supported by the press. The PTA developed a brochure on the program. Copies are given to all parents. A Values Fair was established and held each year in one of the five geographical areas. One thousand people attended the first fair. Countywide conferences sponsored jointly by the school, the chamber of commerce, the county executive, and the PTA was held. "The success of our program stems from six key elements:

1. The task force was representative of the pluralistic community.
2. The committee was given a broad charge and the freedom to explore the subject.

3. The committee was given time and encouragement to examine issues in depth.
4. The U. S. Constitution and the Bill of Rights were selected as the basis for the values to be taught.
5. Grassroots development of philosophy and direction occurred throughout the process, along with opportunities for creativity at the system level and at the school level.
6. The report was highly visible in schools and in the community with comments invited throughout the county" (Saterlie, 1988, 47).

"Our study of values education and ethical behavior has linked parents, schools, and the community in systematic examination of moral and ethical issues. It promises to strengthen the character of our students, which in turn will contribute to strengthening our free society" (Saterlie, 1988, 47).

The number of communities who are doing something about values education in their school systems is tremendously impressive. The work involved has to be staggering. However, if we want to preserve our heritage and our country, the amount of time spent is worth the effort. Our children and youth are too valuable and precious to be wasted.

Conclusion

Public opinion has entered a phase of reaction against the moral laxity in the United States that began in the 1960's. Drugs and violence on campuses combined with low academic achievement scores have contributed to the concern of the American public. There is an emphasis on higher academic standards in the schools with a demand that moral values be incorporated into the curriculum. Many opinion polls during the period indicate that a large majority of the public believe that moral values should be included in the classrooms across America. As early as the 70's some school

districts were already in the process of implementing moral values education into their schools' programs. Research shows that many of these experiments link parents, schools, and the community in a systematic examination of the moral and ethical issues. Perhaps with this much involvement this will be an educational trend that will last long enough to make a lasting contribution in the lives of the children across America.

CHAPTER IV

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

. . . We believe that humans are intended to be participants in the development of a world in which justice, love, dignity, freedom, joy, and community flourish. We believe that we are meant to pursue a path of truth, beauty, and goodness. We believe that the world exists in an imperfect and incomplete state but that man and woman possess the aesthetic and intellectual sensibilities to re-create themselves and the world in unity with the divine; the wholeness of body, mind and spirit; earth and cosmos; and humanity and nature. It is well to remind ourselves of the common derivation of these words - whole, holy, and heal - so that we may see education as a sacred process that can lead us to be whole again and heal the wounds of history.

. . . Macdonald and Purpel, 1983

Summary

The conservative political and educational patterns of the 1970's and 1980's emerged in part as a reaction to the 1960's student protests on college campuses across the United States. Riots all over the country became common during the decade. Student activism was galvanized against the continuing war in Vietnam. Civil right efforts were refocused as millions of Blacks rallied around Martin Luther King, Jr. A President was assassinated, a Civil Rights leader was shot down, and a Presidential candidate was also killed. Young people across the country rejected the work ethic and the traditional family, social, and religious values of their parents. Rock music, long hair, sandal and jeans became the order of the day. Working class men and women, religious fundamentalists, and large numbers of middle class people

resisted what they saw in this counterculture movement to be a threat to the American social order and moral value system.

Educational happenings in the sixties were somewhat affected by the political happenings of the decade. Carrying over into the 1960's was the continuing debates that had begun in the early 1950's over the quality of American education. Underlying the various curricular reforms during this period was Jerome Bruner's learning theory which emphasized the structure of disciplines and the use of the inquiry or discovery methods. Flexible scheduling and nongraded schools became widespread across the country. A new breed of educational critics appeared on the scene. They argued that schools were overly centralized, bureaucratic, formalized, routine, mindless, and stifling of children's freedom and teachers' creativity.

As the seventies began, there was hope in the land that American might have time to catch her breath and recover from the tumultuous sixties. That did not happen. A President was disgraced and resigned from office; there was an energy crisis which resulted in an inflationary spiral that escalated living costs and increased the federal budget deficit. Fifty-eight Americans were held hostage in Iran for months.

These political happenings shifted the attention of the American public to a criticism of the schools. *The Nation at Risk*, a major national report on the condition of American education, partly attributed the decline of American economic productivity to an erosion in the quality of American education. The emergence of the information age of the 1970's with its emphasis on high technology, computers, and electronics indicated significant changes for curriculum. Special education and education of the handicapped received much attention by the federal government in this decade. The accountability movement spread in the early seventies with the

result that achievement scores received national attention. Conservative groups in local communities in the middle of the 1970's began to advocate the alternative or magnet school as a means of voluntary desegregation. In many respects, the 1970's was a bridge between the social activism of the 1960's to the revived conservatism of the 1980's.

Politically, the period of the eighties has been rather quiet compared to the last two decades. Ronald Reagan's conservative political ideology was applied to the nation's economy, social outlook, foreign policy, and educational philosophy. Back-to-basics in education was the theme of the decade. The many reports which criticized education was the trademark of the 80's. There was and is a great demand for schools to do something about the moral behavior of the children and young people of this country. National surveys indicated that parents, teachers, and the public believed that the teaching of moral values should be included in the school curriculum. As early as the seventies, some large school districts had appointed task forces to survey the needs and make recommendations for the implementation of a moral values curriculum. The results for most of these districts has been good.

Moral education in the schools of America is not only inevitable as a result of the problems facing our youth; it is essential. The broad potential of our youth requires that the best of our inherited culture be taught. A common morality based on some absolutes must be developed and implemented in the American schools while there is still a chance to influence tomorrow's citizens and leaders. Our children and youth deserve no less.

Conclusions

Current political rhetoric as well as polls conducted with parents and the general public calls for schools not only to strengthen the academic curri-

culum but to include moral values in the curriculum as well. Moral values have really been a part of the school curriculum since schools were established in the eighteenth century. It has only been in the twentieth century with the confusion between moral values education and religious education that a teaching of moral values has been left out of the curriculum altogether in a formal way.

Today there is a broad, renewed interest in the teaching of moral values in the public schools across the United States. The public is aware of the many changes in the American society: The United States has become a multi-cultured, multi-religioned society; the single-parent family creates problems for the parent and the children; moral values are learned as much from outside family, church, and school as within them; sex mores have changed radically; the problems with drugs, alcohol, violence, and vandalism is of epidemic proportions; faith in government and politicians has eroded; America's economic production place in the world has dwindled; the work ethic, once the pride of America, is no longer valued as it once was. These significant changes in the American society have created major concerns about what is happening and will continue to happen to this country.

These concerns are very real. The moral society has become amoral and immoral. Students have been left to decide for themselves what is right and wrong. They have lost their teachers as moral role models because many teachers feel they no longer have that responsibility. On the other hand, many teachers have been afraid to talk about any kind of moral values in the classroom for fear they would be accused of bringing "religion" into the classroom.

We have a long legacy of theories, approaches, and programs which have been proposed and even implemented to remedy some of the major

concerns of society. Research offers only a few definitive guidelines for the implementation of moral values into the curriculum, but the public wants immediate action by the schools.

Several school districts have led the way. They took the initiative and did something concerning the teaching of moral values for their children in their school districts. Their efforts have been successful because parents, the community, the teachers, and the school worked together for "their kids." In the end, it is not what is written in all the reports that counts, although research is important - it is what parents and schools do together that will make the difference. Thomas Lickona wrote, "Values that are cooperatively generated and defined in concrete terms can help build strong parental support of its efforts in moral education." (1988) That is what must happen if society is to change for the better!

Recommendations

It is recommended that:

1. The distinction between moral values and religion education be defined so that teachers will feel comfortable with formally leading discussions and talking about moral values in the classroom.
2. School districts work together with parents and community to decide together on those absolute moral values that should be a part of the curriculum.
3. Colleges and universities preparing future teachers include in the methods courses training for the students in understanding their responsibility and privilege in including the teaching of moral values in their classrooms.
4. Studies of successful implementation of moral values by various school districts be studied by those school districts wishing to implement such a program.

5. Staff development be provided to help teachers know the best way to include moral values in the curriculum.

It is further recommended that:

1. Indepth research be done for each historical period given in this paper to determine for each period to what extent moral values were included in the curriculum, to determine the effectiveness of the instruction, and to evaluate the influence and impact of that instruction on society at the time.
2. Research be done to examine how the movement toward a legalistic approach and away from a traditional approach in elementary and secondary education has affected the teaching of moral issues in today's classrooms.
3. Research be done to examine why the teaching of moral values in the classrooms through the years has been determined by some to be unsuccessful. What changes could and should be made in the instruction?
4. Research be done to determine the Constitutional difference between "religious freedom" and "freedom from religion" with the consequential effects on the teaching of moral values in the classroom.
5. Research be done to determine the role of the "Fundamentalist Christians" in their support of the public school system and the teaching of moral values in the classrooms through the years.

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VITA

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