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AN ANALYSIS OF VALUES CONTAINED IN SECONDARY
LITERATURE BOOKS ON THE STATE-ADOPTED LIST IN
OKLAHOMA.

THE UNIVERSITY OF OKLAHOMA, PH.D., 1979

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THE UNIVERSITY OF OKLAHOMA

GRADUATE COLLEGE

AN ANALYSIS OF VALUES CONTAINED IN SECONDARY
LITERATURE BOOKS ON THE STATE-ADOPTED
LIST IN OKLAHOMA

A DISSERTATION

SUBMITTED TO THE GRADUATE FACULTY

in partial fulfillment of the requirements for the
degree of

DOCTOR OF PHILOSOPHY

By

ALVA MARIE CARD

Norman, Oklahoma

1979

AN ANALYSIS OF VALUES CONTAINED IN SECONDARY
LITERATURE BOOKS ON THE STATE-ADOPTED
LIST IN OKLAHOMA

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Finally, the writer wishes to dedicate this dissertation to her grandchildren, Sarah and Matthew, who, she hopes, will grow up to appreciate values in literature and other media of expression.

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AN ANALYSIS OF VALUES CONTAINED IN SECONDARY
LITERATURE BOOKS ON THE STATE-
ADOPTED LIST IN OKLAHOMA

CHAPTER I

Introduction

Civilized man has always searched for values, for meaning in his life. He gains many of the values that govern his attitudes and actions from literature, a medium of communication that expresses life through characters and situations both real and fictional. Parents, teachers, psychologists, and other interested persons feel that modern literature, like television, music, and other forms of communication, expresses values that are not always desirable--if indeed there are values expressed at all. Many young people today are not avid readers. They watch TV; often they have part-time jobs that require some of their evening and week-end hours; they spend the leisure time they have with friends, in

their cars, rather than at home with treasured books. On the affirmative side, books are more available than at any other period in history. One can buy a book in paperback at the corner drug or grocery store. He or she can carry the book easily in pocket or purse. Moreover, books are inexpensive, if purchased in paperback, and the choice runs the gamut from classics to the latest mystery to writings classified as pornography. Book-loving people still read, perhaps more than in any previous decade. What they read, however, may not be the literature that concerned adults would choose for their offspring. For the youth who do not read, what they read in school, in texts, may be their only exposure to a body of literature. Thus, for either group, the readers or the non-readers, material in literature texts is very important.

Teachers and other school personnel have little control over the literature students choose on their own, away and apart from the school environment. School personnel do have control, however, over the textbook material they select for student reading and study. In Oklahoma, each four years, literature books are selected for adoption from those submitted to the textbook division of the State Department of Education. In 1976, for example, the date

of the last adoption for literature texts, books compiled by six companies were selected; from those six, school personnel in Oklahoma chose the books they wished to purchase, either books from one company or multiple adoptions. Companies approved in 1976 were Scott, Foresman and Company; the Macmillan Company; Ginn and Company; Houghton-Mifflin Company; Harcourt, Brace, Jovanovich, Inc.; and Webster Division, McGraw-Hill Book Company. After the selections are made by the State Textbook Committee, a group of thirteen members chosen from the six Congressional districts and appointed by the Governor,¹ local committees or other delegated persons meet to make individual school selections.

Scott, Foresman and Company, one of the names on the currently approved list, was removed from the adopted list during the four-year period preceding the present period. This removal was instigated by a patron from the Oklahoma City School District and one from Norman who were incensed over two stories in the eighth-grade literature book.²

¹House Bill No. 1896, Chapter 99, Okla. Session Laws, 1976 Amendment to Statute Title 70 O.S. 1971, Section 16-101.

²Telephone interview with Mrs. Kathryne Sandlin, former member of the State Textbook Committee, now principal of Mayfield Junior High, Putnam City Schools, March 10, 1978.

One of the stories, entitled "The Kitten," is about a child who takes his father literally when the child, angry at the father, senses the parent is speaking only figuratively. When the father says he wishes the boy would kill his kitten, the boy does so by hanging it. The other story, "The Colt," concerns a father who lies to his son rather than tell him the truth about his injured colt. The father can't bring himself to tell the son the colt must be killed. Instead, he tells the boy the colt has disappeared, has the colt killed without the boy's knowledge, and the son finds the body at the city dump. The patrons objected to the cruelty in the first story and to both that and the unflattering portrait of the father in the second.

On many local textbook committees, parents serve in conjunction with teachers and administrators in choosing the books their district will adopt. Whether parents serve on committees or not, they are free to examine the books prior to local adoption. Each company on the approved list sends examination copies to school districts prior to the adoption date, and their representatives hold forums at central locations to discuss the material in the texts. Few parents, however, take advantage of these opportunities,

either from lack of knowledge that they can do so or from being too busy with other pursuits to give perusing textbooks priority.

There is a body of literature, proven by time and by critical evaluation, that is included in most textbooks: works by eminent writers transmitted from previous time periods to the present; works by Chaucer, Shakespeare, Milton; the Romantic writers (Wordsworth, Lord Byron, Shelley, Keats); selections by prominent Victorians such as Alfred, Lord Tennyson, Browning, and Hardy; by Americans of the Golden Age (Bryant, Emerson, Thoreau, Poe, Hawthorne); writings by these and other noted writers fall in the "already approved" category. Likewise, values from familiar writings are seldom the ones that are questioned. Does not Macbeth's "vaulting ambition" ultimately cause his downfall? Yes, the aged King Lear's lack of wisdom brings about the death of his beloved daughter, Cordelia. The boy in Souder "has" to assume a larger family role after his father's death. These values constitute the familiar. It is the unfamiliar that worries adults. They are fearful that such questionable values as "going along with the crowd," "doing one's own thing," protesting against authority, apathy, criticism of parents, of country, of established principles will

adversely affect their children, perhaps ruin their lives.

When educators consider the teenagers who attend school sporadically or drop out, those who live away from home (sometimes with members of the opposite sex to whom they are not married), those on drugs, in trouble with the law, they realize that concern is certainly justified.

Statement of the Problem

The problem was to determine whether the values that concerned adults believe important for young people to find in their reading are present in the literature books on the state-adopted list in Oklahoma.

The writer first determined values that adults consider significant for the young. She did this by drafting a letter naming and defining traditional values derived from a review of the literature. Recipients of the letter agreed or disagreed with the values and/or their definitions. If they chose to do so, they wrote in additional ones of their choosing. Five hundred letters were sent to urban PTA members in Oklahoma, the urban population having been chosen both because of proximity and because the main thrust of textbook criticism in Oklahoma has come from that group. After the values and definitions were verified, trained readers ascertained if the values are present

or not present in a random sample of the literature.

Purpose of the Study

The purpose of the study was to either verify or alleviate fears of adults regarding the values transmitted through the state-adopted literature texts. Knowledge as a literature teacher and a cursory review of the anthologies showed the writer that some of the accepted values have either shifted or are expressed in terms and actions more relevant to modern society. There are many selections, for instance, dealing with race prejudice, with deep conflicts between parents and children, with difficult choices young people must make. There are passages showing abuse of power; poems deploring the government's taking over people's lives. There are selections entitled "Loneliness," "Longings," "Issues," "Being Afraid." There are stories about divorce, the effect on children of mothers' "change of life," inequities in law enforcement. Do these selections show lack of values? Are traditional values, ideals such as honesty, obedience, truth, justice, respect, love of fellow man, still present in the selections chosen for students to read? The writer believed that the values are present. They may be exemplified differently, not stated so directly,

more in keeping with modern philosophy--but they are there! She further believed the values in the selections can contribute toward thoughtful, humanitarian adults, toward meaningful existence in a rapidly changing technological world. If, however, the writings in Oklahoma texts are not of this caliber, if they contain values believed detrimental to their readers or contain no values at all, then educators and other concerned adults need to lend support toward more careful selection. To make such a determination was the purpose of the study.

Delimitations of the Study

The writer limited the study to the literature books on the Oklahoma state-adopted list, grades nine through twelve, for required courses. These are the books from the six companies previously mentioned. The reason for the delimitations is obvious. With so many literature books on the market, one has to set limits. In Oklahoma high schools, four years of English are required, and the majority of the students take literature courses. The books to be analyzed are listed first by companies, then chronologically by grade levels. Four of the companies have World Literature books on the adopted list. The author chose not to analyze

those selections. World Literature is not a required subject in Oklahoma high schools; secondly, selections range from Bible literature to Greek mythology to modern selections by writers from many countries. One could conduct a more careful analysis of the books the majority of the students read if the World Literature anthologies were eliminated. A number of high schools now offer elective programs also, either semester or mini-courses, ranging from Shakespeare to science fiction. The State Textbook Committee does not choose books for the elective courses, so those texts too were not a part of the study.

Titles of the books analyzed are as follows:

Scott, Foresman and Company

Anthologies of Literature

Grade 9

<u>Outlooks Through Literature</u> , by Farrell et al.	1976
<u>Gallery</u> (low level) by Niles et al.	1977

Grade 10

<u>Exploring Life Through Literature</u> , by Farrell et al.	1976
<u>Nova</u> (low level) by Niles et al.	

Grade 11

<u>United States in Literature (The Glass Menagerie edition)</u> by Farrell et al.	1976
--	------

Grade 12

England in Literature (Macbeth edition)
by Farrell et al.

1976

The Macmillan Company

Anthologies of Literature

Grade 9

Macmillan has no grade 9 on the adoption list in Oklahoma.

Grade 10

<u>Designs in Poetry</u> (softbound) by Smith et al	1974
<u>Designs in Fiction</u> (softbound) by Smith et al	1974
<u>Designs in Nonfiction</u> (softbound) by Smith et al	1974
<u>Designs in Drama</u> (softbound) by Smith et al	1974

Grade 11

<u>The American Experience:</u> <u>Poetry</u> (softbound)	
by Smith et al	1974
<u>The American Experience:</u> <u>Fiction</u> (softbound)	
by Smith et al	1974
<u>The American Experience:</u> <u>Nonfiction</u> (softbound)	
by Smith et al	1974
<u>The American Experience:</u> <u>Drama</u> (softbound)	
by Smith et al	1974

Grade 12

<u>The English Tradition:</u> <u>Poetry</u> (softbound)	
by Smith et al	1974
<u>The English Tradition:</u> <u>Fiction</u> (softbound)	
by Smith et al	1974
<u>The English Tradition:</u> <u>Nonfiction</u> (softbound)	
by Smith et al	1974
<u>The English Tradition:</u> <u>Drama</u> (softbound)	
by Smith et al	1974

Ginn and Company

Anthologies of Literature

Grade 9

<u>Understanding Literature</u> , new edition, by Gordon et al	1975
---	------

Grade 10

<u>Types of Literature</u> , new edition, by Gordon et al	1975
--	------

Grade 11

<u>American Literature</u> , new edition, by Gordon et al	1975
--	------

Grade 12

<u>English Literature</u> , new edition, by Gordon et al	1976
---	------

Houghton Mifflin Company

Anthologies of Literature

Grade 9

<u>Reflections in Literature</u> , by McFarland et al	1975
---	------

Grade 10

<u>Perceptions in Literature</u> , by McFarland et al	1975
---	------

Grade 11

<u>Themes in American Literature</u> , by McFarland et al	1975
---	------

Grade 12

<u>Forms in English Literature</u> , by McFarland et al	1975
---	------

Harcourt, Brace, Jovanovich

Anthologies of Literature

Grade 9

Adventures in Reading (classic edition)
(average) by Connolly et al 1973

Grade 10

Adventures in Appreciation (classic edition)
(average) by Perrine et al 1973

Grade 11

Adventures in American Literature (classic edition)
(average) by McCormick et al 1973

Grade 12

Adventures in English Literature (classic edition)
by Applegate et al 1973

Webster Division, McGraw-Hill and Company

Anthologies of Literature

Grade 9

Insights: Themes in Literature (second edition)
by Carlsen et al 1973

Grade 10

Encounters: Themes in Literature, (second edition)
by Carlsen et al 1973

Grade 11

American Literature: Themes and Writers
(second edition) by Carlsen et al 1973

Western Literature: Themes and Writers
(second edition) by Carlsen et al

1973

Need for the Study

When writer William Faulkner journeyed to Stockholm to receive the 1949 Nobel Prize for Literature, he delivered a short address that has become a classic statement of the writer's creed. That short speech illustrates the writer's responsibility to exemplify the values that enrich the human spirit.

I feel that this award was not made to me as a man, but to my work--a life's work in the agony and sweat of the human spirit, not for glory and least of all for profit, but to create out of the materials of the human spirit something which did not exist before. So this award is only mine in trust. It will not be difficult to find a dedication for the money part of it commensurate with the purpose and significance of its origin. But I would like to do the same with the acclaim too, by using this moment as a pinnacle from which I might be listened to by the young men and women already dedicated to the same anguish and travail, among whom is already one who will one day stand here where I am standing.

Our tragedy today is a general and universal physical fear so long sustained by now that we can even bear it. There are no longer problems of the spirit. There is only the question: When will I be blown up? Because of this, the young man or woman writing today has forgotten the problems of the human heart in conflict with itself which alone can make good writing because only that is worth writing about, worth the agony and the sweat.

He must learn them again. He must teach himself that the basest of all things is to be afraid; and, teaching himself that, forget it forever, leaving no room in his workshop for anything but the old verities and truths lacking which any story is ephemeral and doomed--love and honor and pity and pride and compassion and sacrifice. Until he does so, he labors under a curse. He writes not of love but of lust, of defeats in which nobody loses anything of value, of victories without hope and, worst of all, without pity and compassion. His griefs grieve on no universal bones, leaving no scars. He writes not of the heart but of the glands.

Until he relearns these things, he will write as though he stood among and watched the end of man. I decline to accept the end of man. It is easy enough to say that man is immortal simply because he will endure: that when the last ding-dong of doom has clanged and faded from the last worthless rock hanging tideless in the last red and dying evening, that even then there will still be one more sound: that of his puny inexhaustible voice, still talking. I refuse to accept this. I believe that man will not merely endure: he will prevail. He is immortal, not because he alone among creatures has an inexhaustible voice, but because he has a soul, a spirit capable of compassion and sacrifice and endurance. The poet's, the writer's, duty is to write about these things. It is his privilege to help man endure by lifting his heart, by reminding him of the courage and honor and hope and pride and compassion and pity and sacrifice which have been glory of his past. The poet's voice need not merely be the record of man, it can be one of the props, the pillars to help him endure and prevail.

Faulkner's speech gives support to those who believe that literature should reflect traditional values, truths that enrich the heart and spirit. Those persons deplore

with Faulkner that writers have forgotten the values human beings need to grow in knowledge and wisdom. They believe, with him, that writers "must find them again," that young people gain inspiration from the defeats and victories of literary characters. This conviction is one reason for the textbook controversy that has raged in the sixties and seventies and lends impetus to an analysis of values in the texts young people read.

In The Students' Right to Read, a booklet published by the National Council of Teachers of English, a brief list is given of books that adults in various parts of the country have labeled as obscene. Some of the books listed are surprising; others are ones that have been criticized frequently. Quoted reasons for the objections follow each selection:

Silas Marner by George Eliot: "You can't prove what that dirty old man is doing to that child between chapters!"

The Scarlet Letter: Nathaniel Hawthorne: "A filthy book."

Moby Dick by Herman Melville: "Contains homo-sexuality."

Catcher in the Rye by J. D. Salinger: "A dreadful, dreary recital of sickness, sordidness, and sadism."

Slaughterhouse Five by Kurt Vonnegut: "Its repetitious obscenity and immorality merely degrade and defile, teaching nothing."

To Kill a Mockingbird by Harper Lee: "The word 'rape' is used several times; children should not see this in a literature book."

Diary of a Young Girl by Anne Frank: "Obscene and blasphemous."

Zoo Story by Edward Albee: "Pure filth."¹

In Oklahoma, in 1961, County Attorney James Harrod declined to ban The Black Book, written by Lawrence Durrell, in 1936.² The book deals with an angry young man who moves into the basement of an old English hotel in 1930. In an account much like a diary, he describes the other guests as they come and go: some are homosexuals; some depraved.

Perhaps the banning that gave the book Catcher in the Rye by J. D. Salinger a big boost in sales occurred at Northwest Classen High School in Oklahoma City in February, 1966. J. Frank Malone, then principal of Northwest Classen, took the action after an anonymous letter.³ The book seemed to critics to articulate young people's

¹Ken Donelson, Students' Right to Read, National Council Teachers of English, 1972, pp. 1-3.

²Library, The Daily Oklahoman (Banned Books file) Oklahoman, May 27, 1966.

³Library, The Daily Oklahoman (Banned Books file) Oklahoman, March 23, 1966.

discontent, longings, and search for identity. Citizens for Decent Literature launched their action about that time, and the furor became a flame. The Daily Oklahoman, February 23, 1966, mentions that at the same time Catcher in the Rye was banned, Romeo and Juliet was also removed from the library shelves at Northwest. "Now he's banning Shakespeare,"¹ an unidentified mother in the Oklahoman article bemoaned.

Teachers at Northwest Classen refused to say if they had been told not to teach either Catcher in the Rye or Romeo and Juliet. A check by an Oklahoman reporter revealed six copies of Romeo and Juliet on classroom shelves and one of The Scarlet Letter, the latter having been added to the furor when feelings were highest.

In 1967 two Tulsa legislators recommended banishing the State Textbook Commission as the single method of selecting free texts. The reason given was the difference between rural and urban environments. One text, the two contended, is not appropriate for both types of communities. The two were Representative Curtis Lawson (D. Tulsa) and Senator Peyton Breckenridge (R. Tulsa).

¹Ibid.

In November, 1973, a parade of parents charged public schools with feeding children "a diet of Godlessness, obscenity, and satanism, with anti-American and second-rate education."¹ The group was conducting a survey of the State Textbook Commission. Mrs. Yvonne York, a member of the Oklahoma City Board of Education, was one of the parents who spoke against the texts. One story that incensed parents was "The Lottery," by Shirley Jackson. The controversial short story deals with an annual lottery in which by tradition every member of a community participates. The loser is stoned to death by his neighbors.

Three years later the Commission was again under fire. Reporter Wain Miller headlined an article in The Daily Oklahoman with the startling sentence: "State Textbook Selectors Called Academic Call Girls."²

When new textbooks were adopted in 1976, the Commission issued a statement printed in the July 27, 1976 issue of The Daily Oklahoman:

¹Library, The Daily Oklahoman (Banned Books file) Oklahoman, November 14, 1973.

²Library, The Daily Oklahoman (State Textbook Committee File) Oklahoman, September 10, 1976.

Textbooks containing fewer profanities and stressing respect toward God, parents, teachers, and family may be more prevalent in Oklahoma's public schools over the next four years.¹

Ken Culver, State Textbook Director, added,

The State Textbook Committee has indicated a desire to scrutinize new textbook selections to see that obscenities are out and basic traditional values are in.²

The first lay member of the Commission was appointed in September, 1976. She is Mrs. Betty Doenges of Tulsa, mother of three.

The reassuring statement by the State Textbook Commission may have been caused in part by two members of an organization calling itself Parents for God, Home, and Country. Members of the organization complained that the Committee as well as Governor David Boren continued to turn a deaf ear to their criticism of textbooks. Two ladies identified in the newspaper as members of Parents for God, Home, and Country were Mrs. Shannon Smith and Mrs. Flo Mason. The ladies were quoted as saying that some textbooks "should take the blame for our tragic,

¹Library, The Daily Oklahoman (State Textbook Committee File) Oklahoman, July 27, 1976.

²
Ibid.

dropped out, turned on younger generation."¹ Mrs. Smith, in the same news release, was quoted as saying, "One book had a picture showing the American flag with egg on it--and to me, this is a study in vandalism when we need to be stressing skills and cooling violence."²

On March 30, 1978, the school board at Okarche held an open meeting lasting until 3:00 A.M.³ A parent had objected to the book Go Ask Alice on the grounds that the book did not fit the values of the Okarche community, a reiteration of the stand taken by the Tulsa lawmakers in 1973. Both language and subject matter were criticized. Other parents joined the argument. Okarche, they stated, is an agrarian community. Many of the high school students graduate and continue to live there, farming the land inherited from their ancestors. Why, then, do they need to know about drugs, hear about the language that gets worse as Alice's addiction increases, read about depraved behavior? The librarian had chosen the book

¹Library, The Daily Oklahoman (Banned Books File) Oklahoman, September 10, 1976.

²Ibid.

³Interview with Okarche English teacher (name withheld by request), April 7, 1978.

from the approved library list; she had not read it. After much heated discussion, the group reached a decision: to place the book and any others deemed controversial on the reserve list, to be checked out only by written parental consent. Although a solution has been reached, the wounds have not healed in Okarche.

Allan A. Glatthorn, in his article "Censorship and the Classroom Teacher," states:

We are in the midst of a wave of censorship that has not yet crested. The large number of local conflicts over our textbooks and curricula are sure indications that the phenomenon is widespread, not localized, and long-lasting, not temporary.¹

Glatthorn, a teacher at the Graduate School of Education, The University of Pennsylvania, Philadelphia, believes that some of the would-be censors are political opportunists riding any wave that is popular. Others, however, are spearheading a specific and pointed attack on questionable material. In times as unsettling as the sixties and seventies, people need a scapegoat and often that scapegoat is textbooks. Educators admit, "We aren't sure about the effects of pornography. We don't know which books might be disturbing for the troubled adolescent."²

¹English Journal, February, 1977, p. 12.

²Ibid., p. 13.

Most of the parents and other individuals attacking textbooks are sincere people asking to be heard, and certainly school officials should listen.

Glatthorn further suggests that perhaps English teachers need to show more acceptance and respect for values other than their own.

Most of us are intellectuals who see ourselves as liberated, but too often such intellectual independence becomes distorted with a smug conviction that the traditional values of church, country, and family are childhood aberrations that must be corrected. We need to keep in mind that the classroom is not a newsstand, the English textbook is not a girlie magazine, the teenager is not an adult.¹

The Glatthorn article contains a reprint from The Charleston Gazette, November 22, 1974. The Gazette article quotes restrictions imposed by the Kanawha County School Board in West Virginia concerning textbooks.

Textbooks must respect the privacy of students' homes and may not ask personal questions about inner feelings or behavior of students or their parents. They may not encourage students to criticize their parents. Textbooks must not contain offensive language.--Textbooks must not ridicule the values and practices of any ethnic, religious, or racial group.--Textbooks must not encourage sedition or revolution against the U.S. government or teach that an alien form of government is superior.--Textbooks used in the study

¹English Journal, February, 1978, p. 14.

of the English language must teach that traditional rules of grammar are a worthwhile subject for effective communication.--Textbooks must not defame the nation's historical personalities or misrepresent the ideals and causes for which they struggled and sacrificed.¹

One cannot help wondering how a code of restrictions can legislate "inner feelings." How can books "respect the privacy of students' homes"? Did grammar books formerly used in Kanawha County ridicule traditional grammar? If so, in what way? Why, the reader ponders, did restrictions have to be imposed "protecting historical heroes"?

An article by Ken M. Young, in the Phi Delta Kappan, December, 1974, clarifies the controversy, at least from the educators' point of view. Young is Assistant Superintendent, Division of Curriculum and Instruction, Kanawha County Schools, Charleston, West Virginia. The author states that hard feelings surfaced when a small section of the community began protesting the adoption of a series of language arts textbooks for the county's schools. Results were that the school board president resigned, as did the superintendent of schools. School buses were riddled with sniper bullets; teachers received personal

¹Ibid., p. 15.

threats. "One minister prayed publicly for the death of three board members."¹ Surrounding school systems said, "They didn't have any dirty books, not like Kanawha county."²

Author Young states that textbook procedures began in 1973 as they had in years past. The State Textbook Committee, consisting of educators, made its selections and sent the list of approved elementary language arts textbooks to all county superintendents, as it does every five years in West Virginia. The local superintendent asked for volunteers from among the county's elementary and secondary teachers and principals, set up advisory groups, and identified a five-teacher selection committee, according to state law. The group read and evaluated the textbooks, made selections, and recommended them to the local Board of Education. During the selection period all textbooks being considered were displayed in the county library.

Two years earlier, the author states, one board member had been elected on the platform of "No sex education

¹Ken M. Young, "Crisis in Kanawha County," Phi Delta Kappan, December, 1974, p. 263.

²Ibid.

program in the school district." This board member persuaded several religious leaders and their congregations to denounce the recommended books at the deadline board meeting. After much uproar, the Board of Education removed eight of the more controversial supplementary books at the high school level, then voted three to two to adopt the other 325 basic and supplementary language-arts textbooks. The books were subsequently purchased and delivered during the summer.

The superintendent, realizing the opposition, asked principals to send the books home with students for parental inspection. "Almost immediately, false statements and half-truths, and quotes from books not adopted were spread throughout the county."¹

On the first day of school, "All hell broke loose in 'Almost Heaven, West Virginia.'"² Protestors gathered, schools were dismissed for two days, an advisory review committee of county parents and citizens was appointed.

Some of the offending words and ideas were some that parents labeled anti-religious, anti-American, or

¹Ibid., p. 266.

²Ibid.

too violent. A selection from Jump Rope Jingles, Other Useful Rhymes, was banned from a supplementary text for poor readers because it taught disrespect for authority.

I was standing on the corner
Not doing any harm
Along came a policeman
And took me by the arm.

He took me around the corner
And he rang a little bell
Along came a police car,¹
And took me to my cell.¹

On an entirely different level, many parents protested one excerpt from Allen Ginsberg at Columbia--supplemental reading for high school students--as obscene.

A tall, red-haired chick. She had been mainly a whore, actually with very expensive Johns, who would pay her a hundred dollars a shot, And she was a very lively chick who took a lot of pot.²

Parents may well understand adverse reaction to this inclusion. Ken Young feels that there were many reasons for the uproar. Some patrons did not like the superintendent; they considered him an outsider. Another major issue was racial. The newly adopted books were filled with pictures and stories of all minority ethnic groups, as mandated to publishing companies by the federal

¹Ibid.

²Ibid.

government. Although the district had integrated twenty years earlier, prejudice was still strong. Still another reason, and perhaps the crucial one, was that many people in West Virginia had had bad experiences in school. They were poor students or dropouts. Apparently the textbook controversy was their chance to strike back at the schools they resented. Whether these are the reasons or not, the crisis in Kanawha County made other districts and states aware of the possibility of textbook revolt. This may be one reason for the addition of a layman to the State Textbook Committee in Oklahoma.

Definition of Terms

Most of the words in the study are well known; thus, they need no further clarification. A few may need defining, however, in terms of the context in which they are used.

anthology: An anthology is a collection of works in a volume; in this study, anthologies refer to the literature book on the state-adopted list in Oklahoma.

average reader: Average reader refers to a student in a regular English class, not in honors or remedial.

Average anthologies, on the state-adopted list, are those for the average readers.

category: In this study, a category is a type of literature: short story, poetry, drama, non-fiction.

classic edition: On the state-adopted list of books, classic edition is the name given to a certain book on the Harcourt-Brace, Jovanovich list; the word "classic" does not refer, in this instance, to works regarded as classics.

critical evaluation: Such an evaluation is a judgment of worth; a careful evaluation, both for and against material in the books.

elective program: An elective program allows students to take two or more English electives rather than the term-long required course in English. Electives vary from three weeks' mini courses to those one semester in length. The number a student takes to satisfy his English requirement depends on the length of the courses.

low reader: A low reader is one who reads below average; low anthologies, on the state-adopted list, are designed for such readers.

phenomenology: Phenomenology refers to the scientific investigation or description of phenomena of any physically observable facts or events.

pornography: The term pornography includes words,

themes, events in the content of literature that are offensive to modesty and decency.

softbound: The term softbound means paper-bound.

values: Values are the established ideals of life; they are customs or ways of acting that members of a given society find desirable.

world literature: World literature is a compilation of selections by noted authors from all over the world, not just selections by American or English authors.

Chapter II includes a review of the literature concerning values and some suggestions and samples of content analyses.

CHAPTER II

Philosophical Perceptions of Values

Values are difficult to define, for they depend on the culture and perhaps on the times in which one lives. Values may be moral or social; in either sense, they seem to concern man's relationship with a higher being or with his fellow man. In this study, in Definition of Terms, values are defined as "The established ideals of life, ways of acting that members of a society find desirable." Max Lerner, author of Values in Education, defines values as "The crucial questions we put to life." Ralph Barton Perry, Professor of Philosophy Emeritus, Harvard University, suggests that the word "value" is a good name. "Its history suggests duty and piety, price and utility, ideals and codes. It points to other pointers, and borrows the ostensive meaning of such adjectives as 'good,' 'best,' 'right,' 'worthy,' 'beautiful,' 'sacred,' and 'just' and such nouns as 'happiness,' 'well being,' and 'civilization.'"¹

¹Ralph Barton Perry, Realms of Value (Cambridge, Mass.: Harvard Univ. Press, 1954, p. 5.

Long before the time of Christ, educators were very concerned with values. Socrates (469?-399), in the Meno, by Plato, advises his students that he does not know what virtue is. "Nevertheless, I am ready to carry out, together with you, a joint investigation and inquiry into what it is."¹ Apparently Socrates thought that if virtue is knowledge, and he believed that it is, then it must be learnable. If virtue is learnable, then the teacher and student jointly should investigate it.

Plato, Socrates' pupil, expressed his feeling about good in the Republic, his plan for an ideal state.

Until a person is able to separate the idea of good from all other things and define it with precision, and unless he can run the gauntlet of all objections, ready to disprove them not by appeals to opinion but to essential truth, never faltering at any step of the argument--unless he can do all this, you would say that he knows neither the good itself or any particular good. He apprehends only a shadow, if anything at all, something given by opinion and not by science.²

To the ancient Athenians, the qualities of wisdom, temperance, justice, and courage were very important. To Plato, if a man did not know truth, justice, and other like values, he could not acquire an insight into what

¹Paul Nash, Andreas M. Kazamias, Henry J. Parkinson, (quote from the Meno), The Educated Man (New York: John Wiley & Sons, 1965), p. 30.

²Plato, The Republic, VII, p. 534.

Plato termed "the good." Plato believed that people could have justice in the particular only when they first had it in the general. He believed that cities must exemplify those virtues if the young in the cities were to acquire them. Young people, for instance, must see justice in action before they can become just persons. The aim of ancient Greek education was the building of wise adults, not the building of children.

Isocrates, Plato's contemporary, agreed with that premise. Isocrates argued "that a teacher must seek to develop in the future leader or citizen wise judgment and judicious insights, and certain moral attributes that he may live his life more successfully."¹ Isocrates believed his age had gotten away from the old moral values, and he frequently urged his students to return to them. He asked his students to reacquaint themselves with the best things in the poets, for he believed there was moral direction in poetry.

Aristotle, a pupil of Plato, (384-322 B.C.) had this to say of virtue:

Virtue is of two kinds, intellectual and moral. While intellectual virtue owes its birth

¹Nash et al, The Educated Man, p. 55.

and growth to teaching, moral virtue comes as a result of habit. The moral virtues we get by first exercising; we become just by doing just acts, temperate by doing temperate acts, brave by doing brave acts.¹

Philosophers throughout history affirm that the educated man is a moral man. Philosophers also believe that values supply students with some degree of dignity and hope for survival in the future. Zeno, the Stoic, (334-262 B.C.) said that the real purpose of education was to foster the moral conduct of man. In Zeno's time individual freedom was no longer a heritage characteristic of the age. The Stoic apparently felt it important that an all-embracing philosophy of religion provide the people with a meaningful guide to life. The Roman writer and teacher Quintilian (35-100 A.D.) disliked the eloquence of Roman oratory after it had lost its substance. Quintilian wanted to mold the character as well as the intellect and the verbal facility. Saint Augustine (354-437) quoted from his storehouse of reading in the classics and believed that Christians could learn something from reading classical writings. Thomas Aquinas (1224-1274) placed moral virtue

¹J. A. Thompson (translated by), The Ethics of Aristotle (Baltimore, Maryland: Penguin Books, 1955), pp. 55-56.

ahead of intellectual accomplishments. Erasmus, the great Dutch humanist (1466-1536), said in The Education of a Christian Prince that education frees princes and other persons in authority from the bondage of fanaticism, intolerance, and war and makes them exercise reason and other virtues.

John Amos Comenius (1592-1671), educator and Moravian bishop, advocated piety and instruction in "all things necessary for the present and future life."¹

Comenius, like Saint Augustine a student of the classics, envisioned proper education as free from vice, ignorance, and conflict. In The School of Infancy, he wrote,

In short, the purpose for which youth ought to be educated is threefold: Faith and Reverence, Uprightness in Morals, Knowledge of Language and Arts. These are to be taken, however, in the precise order in which they appear, and not inversely²

Education in the seventeenth century was puritanical and harsh; certainly there was a stress on values, but the values were not those of independence or freedom. In the early eighteenth century, moral education consisted chiefly of mechanically acquired knowledge of the Bible and the catechism. Jean Jacques Rousseau (1712-1778), however, felt that people had an innate goodness and that children

¹Nash et al.

²Ibid., (from The School of Infancy).

should be allowed to develop naturally, as free from constraints as possible. Immanuel Kant (1724-1804) was influenced by Rousseau. Kant felt that discipline is important in early childhood, but that it should advance from a mechanical to a moral constraint. One of the greatest problems in education, according to Kant, was how to unite obedience with free will. Kant felt that a child should be allowed liberty in his earliest years if he did not interfere with the liberty of others. Then, he must be made to understand that discipline is necessary only that he may learn to use liberty wisely, so that one day he may be independent. In Critique of Practical Reason, Kant says:

Two things fill the mind with ever new and increasing admiration and awe, the oftener and more steadily they are reflected on: the starry heavens above me and the moral law within me.¹

Johann Pestalozzi (1741-1827) also had a humanistic approach to education. He believed that schools should provide the atmosphere of a good home, and the schools Pestalozzi established reflected that belief. G.W.F. Hegel (1770-1831) devised and used a scheme of moral instruction at Nuremberg. It dealt broadly with

¹Immanuel, Kant, Critique of Practical Reason, (Univ. of Chicago Press, 1949), p. 258.

ideas of justice and right discussed in relation to the individual and the community, the freedom of the individual, the meaning of law and government, and the ideas of conscience and faith. Johann Herbert (1776-1841) believed that to be good man must be interested in the right things; therefore, the cultivation of the right interests is vital to virtuous education. To Herbert, like Zeno, the chief aim of education was good moral character. Toward the latter half of the nineteenth century, Matthew Arnold (1822-1888) tried to counteract the prevailing selfishness, snobbery, and materialism he believed existed through emphasizing great literature and great art in the curriculum of the schools in England. Ralph Waldo Emerson believed that literature overcomes the "poverty" of the soul. Emerson stressed such virtues as self-reliance, lack of envy, independence.

Although the study of values is an old philosophy, interest has accelerated in this century. T. S. Eliot found the society after World War I "neutral" in terms of ultimate values. In his poem "The Hollow Men," Eliot satirizes Americans in the early twenties as going around and around, accomplishing nothing. The lines "Here we go round the prickly pear, the prickly pear" (to the rhythm

of "Here We Go Round the Mulberry Bush") exemplify Eliot's deep disillusionment with his native country. So strong was this feeling that Eliot became a British citizen.

In 1909 John Dewey, then Professor of Philosophy at Columbia University, wrote a small book entitled Moral Principles in Education. In the introduction Dewey states that schools have the power to modify the social order. He believes that laymen must speak up for what they are convinced is right for education. "Moral ideas," states Dewey, "are ideas of any sort whatsoever which take moral conduct and improve it, make it better than it otherwise would be."¹

Dewey reminds readers that there cannot be two sets of ethical principles, one for life in the school and the other for life outside the school. "The child is one, and he must either live his social life as an integral unified being, or suffer loss and create friction."² Dewey believed that a child must have "initiative, persistence, courage, and industry. He must, in a word, have all that goes under the 'force of character.'"³

¹John Dewey, Moral Principles in Education (Boston: Houghton-Mifflin, 1909), p. v.

²Ibid.

³Ibid.

Ray Lepley, from Bradley Polytecnic Institute and editor of three books on value, The Language of Value, The Verifiability of Value, and Value: A Cooperative Inquiry, quotes from John Dewey in the last one: "The problem of restoring integration and cooperation between man's beliefs about the world in which he lives and his beliefs about the values and purposes that should direct his conduct is the deepest problem of modern life."¹ Brian Holmes, University of London, in his essay "The Reflective Man: Dewey" in The Educated Man, quotes Dewey as believing that finding values rests on the assumption that the majority of educated, intelligent individuals, thinking reflectively, will accept certain consequence as morally right and others as morally wrong.

Stephen G. Pepper, in The Sources of Value, says that one identifies values by seeking for a common trait or set of traits that run through some or all of suggested examples of value. He says that value should have a purpose. "A man's character is a thing of worth. It is the repository and monument of his choices. Society is

¹John Dewey, "The Quest for Certainty" from Value: A Cooperative Inquiry, edited by Ray Lepley (New York: Columbia Press, 1949, p. 1.

responsible for the characters of its members."¹

Philosophers of education are generally agreed that a citizen in a democracy must be able to reason and act in an autonomous fashion. This involves not only doing the right thing but being able to decide rationally what is right and to put that decision into action. In literature students are exposed to persons who must make decisions. Textbooks are by no means the only source of knowledge about values, nor are other books, but the content of texts can be advantageous or disadvantageous, philosophers believe, to a cognitive approach to values.

Lawrence Kohlberg, building on the work of Swiss psychologist Jean Piaget and author of The Moral Judgment of the Child, and on John Dewey's beliefs, has developed six stages of moral development. These stages are as follows:

Level I. Moral value resides in external, quasi-physical happenings, in bad acts, or in quasi-physical needs rather than in persons and standards.

Stage 1. Obedience and punishment orientation.

Stage 2. Naive egoistic orientation, instrumental hedonism.

¹Stephen C. Pepper, The Sources of Value (Berkeley, Univ. of Calif. Press, 1958), p. 466.

Level II. Moral value resides in performing good and right roles, in maintaining the conventional order, and expectancies of others.

Stage 3. Good-boy orientation.

Stage 4. Law and order orientation.

Level III. Moral value resides in conformity by the self to shared or shareable standards, rights, and duties.

Stage 5. Contractual, legalistic orientation.

Stage 6. Conscience or principle orientation.¹

Kohlberg's stages reiterate the importance of a person's developing an autonomous approach to values.

Martin Buber, Jewish existentialist and educator, says that "Education worth the name is essentially education of character."² Teachers should allow values to come to flower in the student in a way appropriate to his or her personality; they should awaken his or her desire for the responsibility of developing to full potential.

B. F. Skinner, a pragmatist who believes in The Planned Society, bets that survival-prone society can

¹Lawrence Kohlberg, "Moral and Religious Education and the Public School: A Developmental View," from Religion and Education, ed.Sizer (Boston: Houghton-Mifflin, 1967), p. 171.

²Nash et al, The Educated Man, p. 377.

become a reality only if man practices rational control over his own behavior. In "Some Issues Concerning the Control of Human Behavior," Skinner says, "Other things being equal, I am betting on the group whose practices make for healthy, happy, secure, productive, and creative people."¹ In his good society, Skinner believes there would be no slaves, no masters, no power-wielding leaders. "Each individual would be free to be himself and to realize his own best way of life within a society that would cherish him and that he would cherish in turn, seeing his own interests and concerns as identical with those of his community."² If Skinner could achieve the values educators deem important, the world might indeed become Utopia.

Views of Other Writers

Other writers besides noted philosophers have expressed themselves strongly about values. Russell Coleburt, in his book The Search for Values, is concerned that the young today are often "angry young men," and he attempts to identify the sources of that anger. He mentions the possibility that the answer may lie in the art, music, and

¹Ibid., p. 409.

²Ibid.

literature of the period. Then he contradicts himself by saying that taking such a look may tell us nothing. "The personality was split before the atom. 'Anguish' was heard long before Hiroshima."¹

Coleburt gives credit, however, to writers and other artists for making readers take a deep look at themselves:

The poet or dramatist, or whatever he may be, does not so much tell us in beautiful language what we knew to be true all the time; rather he tells us something at best implicitly known which we did not have the depth of mind to recognize or the courage to face and admit. Our contemporary society is mirrored in the novels, plays, and paintings that our contemporary artists have produced. By looking at the art and literature of our times, we can perhaps see what it is that makes life today so restless and ill-at-ease.²

The parents who criticize textbooks of today may well feel an affinity with the ideas in The Search for Values.

Coleburt defines values as simply what people hold to be important. Since this is true, he believes that the search for values is no specialized pursuit. It does not require technical analysis. "It is, rather, a search that requires the full and genuine response of the whole person

¹Russell Coleburt, The Search for Values (New York: Sheed and Ward, 1960), p. 3.

²Ibid., p. 131.

to the problems and aspirations that come before us as we live."¹

Virginia Held, like Coleburt, comments on the morals and values in today's society. In The Bewildered Age, the author states that Americans tend to regard value judgments as expressions of feeling and incapable of being true or false. "Such a view," she believes, "makes the accumulation of moral knowledge impossible."² If moral preferences depend simply on an individual's feelings, he can know only as much as his feelings tell him.

He cannot believe there is a store of moral wisdom that has been built up through the ages; he cannot trust the lessons that the sweat and blood of millions of his ancestors who worked and often died for human justice and freedom and dignity should have taught him.³

Author Held, a writer for the The Reporter, believes that by reading the young get a cumulative idea of values. Yet this is an age when the amount of time spent in reading is declining. She reminds readers that scientific facts are cumulative. A nuclear scientist, for instance, has at his disposal an enormous body of verified knowledge on which

¹Ibid.

²Virginia Held, The Bewildered Age (New York: Clarkson N. Potter, Inc., 1962), p. 27.

³Ibid.

to build, yet moral theories have made little progress. She cites as an example that Norman Vincent Peale is considered no more of an authority on moral value, nor are his ideas any more advanced, than those of Saint Augustine, Thomas Aquinas, or other religious writers of previous time periods. If readers could trust the store of moral knowledge available, then perhaps the age would not be so bewildered.

Nor does Virginia Held let modern writers off easily. She believes that today our writers and thinkers seem to concern themselves with efficiency. Instead of explaining the worth and value of whatever goal they propose, they devote themselves largely to questions about how to get it, assuming the reader already knows he wants it. In an age of speed and technology, many of the old verities, as Faulkner calls them, are being lost.

Gail Inlow, Professor of Education at Northwestern, Evanston, in Values in Transition, defines values as determiners in man that not only influence his choices but also decide his behavior. Values "flow into" and shape the culture.

What value, then, should guide a growing child who, while being indoctrinated with the sanctity of truth, witnesses a public figure being eulogized

for having 'lied' his way to a diplomatic victory over so-called foreign power.¹

Professor Inlow questions some of the Western traditional cultural values. Independence, for instance, is seldom rewarded as highly in Western culture as conformity. Yet we claim we are an independent nation. In the world of business, for example, the stereotype is usually on his way up: organization man, loyal to the company and its management, advocate of company policy, and only mildly critical, if critical at all, of even obvious managerial misjudgments. In formal education, too, she reminds us, we place little value on independence. Often a student's repetitive responses are more popular than creative ones. Society lives in a paradox in which independence is sanctioned in theory but valued little in practice.

Inlow believes that in this technological age the goals and functions of formal education need to be reassessed and updated. The school is a cultural extension of the home; therefore, it has an obligation to educate students intellectually, socially, and emotionally. Traditionally schools have been most comfortable when teaching the basic

¹Gail Inlow, Values in Transition (New York: John Wiley & Sons, 1972), p. 19.

skills, having students read "good literature." Does purely cognitive thinking lead to self-acceptance, tolerance, justice? Gail Inlow does not think so. She believes that the noblest service that formal education can render to value building is to cultivate cultural thinking. Go back into the past--search for values, she advises, much as Isocrates did long ago. She believes that three revolutions made America what it is today: the American Revolution changed the shape of its political life; the Industrial Revolution changed its economic life; and the Scientific Revolution is changing the totality of life. In this changing world, society needs intensive value assessment. Mankind has to decide whether science will, in the future, be a force of good or ill. In a chapter entitled "Values of the New Left," Gail Inlow says that the serious concern that student activists have for social justice, individualism, and commitment is praiseworthy; but their tendency to downgrade the past by denying its relevance to the present is an irrational one. Our ancestors were not all fools and money-grabbers, she reminds her readers, nor did the present generation create the values of compassion and commitment. She believes that present school curricula place too much emphasis on science and technology

rather than on the humanities. A balance is needed; students gain a sense of values from literature and other arts.

In the book Aspects of Value (the Martin G. Brumbaugh Lectures in Education), edited by Frederick C. Gruber, Associate Professor of Education, University of Pennsylvania, John L. Childs, Professor Emeritus of Education at Columbia University, states that modern educators are mistaken to assume that we will do better in education if we are indefinite and confused about the kind of results we are seeking. He does not advocate going back to the old didacticism, but he, like authors Held and Inlow, believes something more than we are getting is needed in a troubled and divided world. We need to develop the understanding, the outlooks, and the attitudes to overcome "vague assumptions" and know the values we are seeking.

Now the stubborn fact is that there are genuine and conflicting alternatives in human life and thought. In order to nurture dependable and consistent behaviors and attitudes in the young, we are compelled to choose from among these life alternatives. Thus schools are not morally indifferent institutions. They are brought into existence by adults who desire to preserve and improve cherished modes of life and thought through the systematic nurture of their young. The root purpose of school is to direct, weigh, and influence the experiencing and the growth of the child. Of one thing we may be sure, we cannot form the young and

leave them unformed, and we cannot foster certain growth in them unless we are disposed to hinder other possible growths. Indeed, choice among alternatives is written into the very constitution of that process of transmitting and directing experience which is organized education.¹

In the Editor's Preface to Aspects of Value, Frederick C. Gruber says that in the last two decades we have lost much of our confidence in the ability of science to solve all our problems. We are beginning to realize, or perhaps returning to the realization, that intuition and emotion are important in human relations. We ourselves cannot always be sure of the shape and direction of the future, but we must prepare our children to meet change positively and courageously.

The American public schools are organized and maintained to preserve and to promote our democratic way of life. Therefore, they cannot sidestep our most pressing problems, nor can they be indifferent to the inculcation of moral and spiritual values.²

Elizabeth F. Flower, a contributor to the book Aspects of Value and an Associate Professor of Philosophy at the University of Pennsylvania, says that we arrive at

¹John J. Childs, "Value Conflicts in the Education of Our Young," ed. Frederick C. Gruber, Aspects of Value (Philadelphia: Univ. of Penn. Press, 1959), p. 74.

²Frederick C. Gruber, Aspects of Value, p. 13.

ethical judgments by moral critique.

Ethical naturalism does not refer to a well-defined school but only to writers who agree to look for whatever there is of value and norms in their validation within the ordinary experiences and aspirations of man.¹

Value judgments, she believes, must be made both cognitively and emotionally.

Phillip P. Wiener, in "Values in the History of Ideas" from the same book, states that our emotions can become "educated" ones. Wiener, Professor of Philosophy at The City College of New York, tells readers that there is

a growing fund of tested knowledge of the past, including the history of ideas, that can be useful in avoiding blind alleys and a myopic view of our present problems. Educators should see a challenge in an historical lesson and a value. The value of the challenge is that it compels us to greater efforts, individually and cooperatively, to achieve a richer, creative life for all.²

Peter Caws of Hunter College, of the City University of New York, states in Science and the Theory of Value that every age is considered by its contemporaries to be an age of crisis.

¹Elizabeth F. Flower, "Present-day Disagreements in Moral Philosophy," Aspects of Value, p. 30.

²Philip P. Wiener, "Values in the History of Ideas," Aspects of Value, p. 56.

If only because the stable world in which fortunate children grow up turns out on mature inspection to be full of changes. When we consider the sixties, and the happenings therein, it is hardly surprising that the structure of values should be showing signs of strain.¹

Caws reminds his readers that the state of the world we want is order, and we don't get it by accident. Some of the order we owe to our own efforts. Maintaining the conditions to achieve value is acting wisely.

In a recent article entitled "In Search of Tomorrow's Values," a group of California educators identify problems that may become critical in the years ahead. Two of the forty-one future problems, ones that range from World Malnutrition to Legal Liability, are the social implications of Changing Family Forms and Teenage Alcoholism. During the past decade the United States and other countries have seen a drastic increase in the divorce rate and in teenage alcoholism. That the problems exist indicates a shift in values. "Traditionally," state the researchers, "we have expected the products of broken homes to exhibit undesirable social behavior. If this is true, then society

¹Peter Caws, Science and the Theory of Value (New York: Random House, 1967), p. 16.

can expect delinquency, alienation, mental illness. Perhaps as significant is a growing acceptance of the non-permanent marriage and non-related family groups."¹

Obscenity has become almost commonplace in the vocabulary of youth. A recent article in The Daily Oklahoman quotes several teachers on the obscenity question. Mrs. Celeste Williams, a Tulsa teacher, says, "Girls are the worst offenders. Yet it seems that everybody--adults included--delight in using dirty words any more."² Some educators attribute the pattern of loose language to television watching; other, to the permissiveness of the home; still others to the "dirty words" found in books.

Recent Articles about Values

Recent articles about values are so numerous it is impossible to discuss them all. The ten chosen, in the writer's opinion, have interesting approaches to the subject. Rita Bornstein, head of the Language Arts Department of North Miami Beach High School, Florida, believes that today's classroom is increasingly becoming a workshop for

¹Peter Schwartz, Peter J. Teige, and Willis W. Harmon, The Futurist, Oct., 1977, p. 276.

²The Daily Oklahoman, April 30, 1978, p. 1.

the examination of contemporary issues and the testing of values and beliefs. Among such topics, "War and Peace" has increased in respectability and popularity. She uses the example of a student who may be deeply moved by reading Johnny Got His Gun but horrified by the devastating effects of war. The study of war in literature, she states, often fails to focus on the possibilities of peace in the future. The social studies approach has been an historical one, and this approach, while important, lacks the breadth and scope required to concentrate on the future. With such ideas in mind, she developed an interdisciplinary course of study, "Man between War and Peace," for Dade County, Florida, in 1971. The course is described in her article entitled "An Interdisciplinary Approach to War--Peace Studies," English Journal, February, 1974, p. 64.

Students were offered credit in either language arts or social studies. The interest was surprising. Enrollment has been as high as 370 students in one section, taught by a team of two teachers, with occasional help from art, music, and science instructors. By using two classrooms, the teachers work out a variety of logistical patterns: large groups for lectures and movies, small groups for discussion.

The students read Johnny Got His Gun, by Dalton Trumbo, a novel that raises the question of whether abstract concepts such as liberty, democracy, and honor are worth fighting and dying for; All Quiet on the Western Front, by Erich Maria Remarque, written from the point of view of a German soldier; Cat's Cradle, by Kurt Vonnegut, which deals with the moral responsibility of the scientist; and Red Badge of Courage by Stephen Crane. They read many war poems and examined paintings dealing with war and peace, collected pro-and anti-war songs and played them for the class, debated whether or not the United States should have bombed Hiroshima and Nagasaki, and read speeches by important political leaders on the subjects. Rita Bornstein believes that the class has helped to "sensitize" young people to the possibilities and probabilities of tomorrow, and more importantly, has seen them realize that peace is not an impossibility.

In the same copy of the English Journal, Beverly Haley, Chairman of the English Department, Fort Morgan, Colorado, deals with the subject "The Fractured Family" in adolescent literature. She believes that although teenagers need help and comfort when their families break up, they do not always know how to get it. They should read

books, she feels, about other teenagers in similar situations. They need to learn that they are not alone; that they have lives of their own, independent of their parents, and that they must adjust to and make productive use of those lives. If books can help, and author Haley contends that they can, then teachers and librarians should furnish students the books they need for identification and possibly for survival. Books the author suggests are the following ones: Deathman, Do Not Follow Me, by Jay Bennett; Up a Road Slowly, by Irene Hunt; The Boy Who Could Make Himself Disappear, by Kin Platt; Stranger on the Road, by Caroline Crane; I'll Get There: It Better Be Worth the Trip, by John Donovan; My Darling, My Hamburger, by Paul Zindel; That Was Then, This Is Now, by S. E. Hinton.

In the first novel, Deathman, Do Not Follow Me, Danny and his mother live alone in a quiet residential area. Danny's father is dead. Danny is a leader at school but a loner, afraid to expose himself to more hurt. Up a Road Slowly is the story of Julia, whose mother is dead. Her older sister, a substitute mother, marries and moves away, and Julia is sent to live just outside of town with an unmarried aunt. Her father remarries, but Julia chooses to remain with the aunt. In so doing she emerges, slowly,

as a mature and independent young woman. The Boy Who Could Make Himself Disappear demonstrates what can happen to a young boy whose parents are insensitive and aloof, showing no love for each other or their child. When a young neighbor in the apartment building dies, one who has been kind to him, Roger suffers a complete mental breakdown. Stranger on the Road and My Darling, My Hamburger feature teenage girls living unhappily with their mothers and stepfathers. In the first, Diane runs away from home, hitchhiking across country, trying to discover if her real father loves her more than does her mother. In the latter, Liz finds love through her boy friend, Sean, and becomes pregnant. Sean's father provides the money for an abortion, and Liz, who had thought she had found love, feels bitter and abandoned.

I'll Get There: It Better Be Worth the Trip tells of Davey, who lives with his beloved grandmother and his dachshund, following his parents' divorce. Then his grandmother dies, and Davey goes to live with his career-centered, self-centered mother in a city apartment. The mother has no understanding of boys or dogs, but the warm relationship of his early years with his grandmother sustains him through adolescence. The last novel, That Was Then, This is Now, is the story of Byron, who lives with his work-weary mother

and orphaned friend, Greg, in a city slum area. Byron misses a father figure in an area of poverty, violence, and drugs.

Author Haley contends that the books listed and others like them not only help students who are the product of broken homes; they also help other students attain an understanding of, and sensitivity toward, their peers who are trying to survive in "fractured" homes.

In the May, 1975 issue of Phi Delta Kappan, James A. Peterson, Professor, College of Education, University of Vermont, and Dick Park, a graduate student there, write on the subject "Values in Career Education--Some Pitfalls." They believe that without a shift in focus toward more humanistic values, career education is working against, not for, cherished values. Career education will only sharpen and retain the industrial values that they contend have produced many of our current problems. We are moving away from one predominant value system to another; we are faced with depleted resources and a growing population; the trend, fortunately, may be returning to value persons over things. The question the authors pose is whether education will continue simply to transmit the culture of the larger technological supersystem or focus upon the shift from self-

defeating industrial values to humanistic ones. Present career education is focusing on industrial values.

"Historians may look upon our time as another Dark Ages, this time blanketed by industry rather than the church."¹

There are alternatives, Peterson and Park suggest. Career education is not all bad. Schools teach students to work but keep them out of the job market. Career education bridges this gap--but it must be value-laden. Educators must not prepare students for work that is meaningless or may not exist in the future. Career education, they state, can prepare for services as well as for production; it can explore the most desirable futures for our world, and it can concentrate on means rather than ends.

The June, 1975 issue of Phi Delta Kappan contains a number of articles on values. One of these, "Moral Education's Muddled Mandate," by Kevin Ryan, Associate Professor, Graduate College of Education, University of North Carolina, and Michael G. Thompson, doctoral student at the University of Chicago, blames both a general distrust of the government and the mass media for having negative

¹James A. Peterson and Dick Park, "Values in a Career Education: Some Pitfalls" Phi Delta Kappan, May 1975, p. 621.

effects on value education. Government distrust, they believe, may be merely the Watergate backlash, but they believe it goes much deeper: the selfishness of politicians, bureaucracy, the Vietnam War. The mass media, they concede, can have a positive effect on values as well as negative, but too often this is not true. The authors conducted a survey of Phi Delta Kappan members as to whether or not schools should teach values. Members surveyed believe that schools can never be value free. One cannot involve a child in schooling from ages six until seventeen or twenty-one and not affect the way he thinks about moral issues or the way he behaves. Areas of greatest concern listed by the Phi Delta Kappan membership were rising crime, breakdown of family life, political corruption, and decline of personal honesty. Issues that should be stressed at the earliest possible date are respect for property, lying and cheating, and physically harming another.

The same issue of Phi Delta Kappan contains an article by Sidney B. Simon, Professor in Humanistic Education, University of Massachusetts, Amherst, and Polly de Sherbinin, doctoral candidate there. The title is "Values Clarification: It Can Start Gently and Grow Deep." If a student has not been taught to examine and weigh his own

values, he is prey to the next talking moralist who comes down the street. The next one, the authors say, might be "hustling drugs." Simon and Sherbinin believe that when children and youth are clear about their values, they work more purposefully.

The authors define values clarification as involving knowing what one prizes, choosing those things which one cares for most, and weaving those things into the fabric of daily living. Values clarification can be taught by dealing with stories in which values are apparent or by working on real-life situations, but always grappling with issues that are of real concern in people's lives. They use the drug problem as an example. Originally, drug programs specialized in "scare" techniques. Students were shown horrendous problems created by using drugs, but danger did not seem a deterrent. Now drug educators report reaching students by asking them to examine their values. They involve young people by asking them to look at their total lives, to discover what they prize and cherish.

The authors report on the classes taught by Louis Rath at New York University during the late fifties. Rath refined Dewey's ideas and created values clarification strategies based on the thoughts of the great philosophers.

Doctoral candidates flocked to his classes, which often consisted of more than one hundred students.

He had the gift of personally touching his students and inspiring them to set their own lives in order. His relationship with his wife, his family, and his colleagues reflected his deep commitment to living his own radiant values.¹

Simon and de Sherbinin enumerate the aims of values clarification:

- (1) It helps people to be more purposeful.
- (2) It helps them become more productive.
- (3) It helps to sharpen critical thinking.
- (4) It helps people have better relations with each other.

In schools such clarification may be accomplished by (1) time set aside in a course, (2) as an elective, (3) backing up subject matter, (4) career and drug education programs, (5) in small doses as a teacher hands out a sheet once a month on values. "It can start gently and it can grow deep."

James Mackey, Associate Professor of Curriculum and Instruction at the University of Minnesota, Minneapolis, believes the best method of teaching values is discussing moral dilemmas in the classroom. In the December, 1975

¹Sidney B. Simon and Polly de Sherbinin, "Values Clarification: It Can Start Gently and Grow Deep," Phi Delta Kappan, June, 1975, p. 680.

English Journal, Professor Mackey suggests Kohlberg's model as a good one. The teacher, he believes, must first determine the child's level of moral functioning; the children then have to experience a genuine cognitive conflict; then he advocates discussing one level above the child's present level. Mackey suggests dilemma stories as the sources of conflict to be discussed. Teachers can lead students through discussions of the dilemmas. Hopefully, students will use the opportunity to bring out analogous situations from their own experiences. A sample dilemma story from the article is given below:

Trespass on the Beach

The last summer was unusually hot, the warmest September in a decade. Each day people flocked in enormous numbers to this single public beach in Santa Casta. After a week of the torrid weather, the beach became noisy, messy, and filled with trash.

Rod Thorne and his friends wanted to swim in a quiet clean place. The sea coast was endless, they reasoned. But always--except for the narrow three hundred-yard strip that was the public beach--they were confronted with signs that read either "Private Beach," "No Trespassing," "Keep Out," or "No Public Access."

One day Rod and his friends began a discussion in their classroom about the many closed beaches. They continued the conversation after school. Many of the boys thought they should be able to swim where they wanted. Nobody can own the ocean or the

beach shore, they claimed. Some of the boys wanted to gather a large group and invade one of the beaches for a swim. Should Rod and his friends swim on the private beaches?

Christopher Hodgkinson, member of the Faculty of Education, University of Victoria, British Columbia, agrees that values education should begin with the teacher. He believes that prospective teachers should discuss their own values in preparatory courses, and he describes an experimental course designed for that purpose in the November, 1976 issue of Phi Delta Kappan.

Students in their professional year of teacher training were the subject-students. An initial Socratic approach elicited agreement that the concept of value was not understood. Subjects worked on this by counting heads of those who believed in a certain concept, by extrapolating the consequences of value-based action, and by referring to principles grounded upon some metaphysical foundation. The second part of the course involved discussions of the complexities of value issues. The final component concerned the methodologies of values testing. These were reduced to six: (1) direct instruction, (2) clarification and analysis, (3) modeling, (4) moral reasoning, (5) dissatisfaction induction (If a student can be shown discrepancies between his self-concept and his declared values,

his values will change.), and (6) concurrent teaching (teaching for values as well as for concepts and facts). Professor Hodgkinson believes that, as a result of undergoing this type of course, a student teacher can feel somewhat educated along his own value dimensions and within his own value phenomenology; then he is better prepared for the assumption of values education in his classroom.

A number of articles in current educational literature attack values clarification as superficial. In the June, 1977 issue of Phi Delta Kappan, Howard Kirschenbaum, Merrill Harmin, Leland Howe, and Sidney B. Simon (Director, National Humanistic Education Center, Sarasota Springs, New York; Professor of Education, Southern Illinois University, Edwardsville; Associate Professor of Education, Temple University, Philadelphia; and Professor of Humanistic Education, University of Massachusetts, Amherst (previously cited) respectively refute the idea of superficiality. The authors agree that values clarification begins with the observation that both individuals and society are suffering from many ailments, one of which is values problems. "Its symptoms are apathy, flightiness, over-conformity, over-dissention, and other behaviors indicative of lack of

values or value confusion."¹ If individual lives lack purpose, the authors propose, then society lacks purpose. Nations perform great acts of charity on one hand and commit moral atrocities and environmental destruction with the other. Kirschenbaum and his co-authors believe that the very survival of the planet is endangered by such value conflicts.

Values clarification, they concede, is an intervention that attempts to change this state of affairs. It consists of a form of questioning, a set of activities or strategies, and an approach toward subject content, all of which are designed to help individuals learn a valuing process and apply that process to value-laden areas and dilemmas in their own lives. Values clarification, they contend, helps people to act constructively.

Values clarification has been criticized as relativistic for failing to either affirm or deny the existence of absolute values. The charge sometimes comes from the church and sometimes from cognitive developmental psychologists. The authors say to the church, "We don't know." Values clarification doesn't answer the truth of absolute

¹Howard Kirschenbaum et al, "In Defense of Values Clarification," Phi Delta Kappan, June, 1977, p. 743.

values; it describes a process. Psychologists disparage values clarification for not taking a strong stand for universal values. Here, too, research does not answer the question of universal values. The authors hope

that values clarification and all other approaches devoted to humanizing education will work together in the effort to improve our understanding of human growth and development and, when this understanding is achieved, create better living and learning environments.¹

In the article "McGuffey's Ghost and Moral Education Today" (also in June, 1977 issue of Phi Delta Kappan), Reo M. Christenson, Professor of Political Science, Miami University, Oxford, Ohio, and columnist for the OP-Ed page of the New York Times, spells out values and attitudes he believes the schools should cultivate and offers a methodology for their cultivation. Author Christenson believes school officials are afraid of being charged with indoctrination; therefore, schools have settled for "values clarification." He disagrees with the authors of the previously cited article and suggests that values clarification is a "cop-out." He does agree, however, that the approach has some merit in that it recognizes that values are important. He believes the proponents of clarification

¹Kirschenbaum et al, p. 743.

are "wildly optimistic" to assume that teenagers, particularly those from homes with little moral training, have the judgment, experience, and perception necessary for the formation of sound value judgments. He believes that what is needed is a revival of the McGuffey Reader concept--using a modernized version appropriate in style and content to the times, one that sets forth some of the timeless principles of responsible moral behavior that every young person should know. Students should be required to read books tailored to their ages and experience. Following such readings, they should be encouraged to apply the principles of moral and responsible behavior they have learned from the books to contemporary situations and problems. Class discussion can then follow.

The twenty values Christenson lists as those all can accept are as follows:

Values We Can All Accept

1. The most important thing in life is the kind of persons we are becoming, the qualities of character and moral behavior we are developing.
2. Self-discipline, defined as the strength to do what we know we ought to do even when we would rather not, is important in our lives.

3. Being trustworthy, so that when we say we will or will not do something we can be believed, is important.
4. Telling the truth, especially when it hurts to do so, is essential to trust, to self-respect, and to social health. Unless we can tell the truth when it is painful to us and seemingly injurious to our short-run interests, we are not truthful persons.
5. Being honest in all aspects of life, including our business practices and our relations with government, is important.
6. Doing work well, whatever it may be, and the satisfactions that come from this attitude, are important.
7. Personal courage and personal responsibility in the face of group pressures to do what, deep down, one disbelieves in, are important.
8. Using honorable means, those that respect the rights of others, in seeking our individual and collective ends, is important.
9. "Can it survive the sunlight?" is one of the most reliable tests of dubious conduct in private as well as in public life.
10. It is important to have the courage to say, "I'm sorry, I was wrong."
11. Recognizing inconspicuous, unsung people who have admirable qualities and live worthwhile lives is important.
12. Good sportsmanship should be understood and celebrated. Winning is not all-important.
13. It is necessary to get facts straight and to hear both sides before drawing conclusions adverse to a person, group, or institution.

14. It is important to listen, really listen, to persons with whom we are having disputes or difficulties.
15. Treating others as we would wish to be treated is one of the best guides to human conduct. This principle applies to persons of every class, race, nationality, and religion.
16. Another good guide is this. If everyone in comparable circumstances acted as you propose to act, would it be for the best?
17. No man is an island; behavior that may seem to be of purely private concern often affects those about us and society itself.
18. Adversity is the best test of our maturity and of our mettle.
19. Respect for law is essential to a healthy society, but responsible, non-violent civil disobedience can be compatible with our ethical heritage.
20. It is important to acquire respect for the democratic values of free speech, a free press, freedom of assembly, freedom of religion, and due process of law. We should recognize that this principle applies to speech we abhor, groups we dislike, persons we despise.¹

Reo Christenson believes that the schools must have the courage to teach values; there is no way they can responsibly sidestep this issue.

The last of the ten recent articles is by Arlene Silberman, former teacher who currently writes and lectures

¹Reo M. Christenson, "McGuffey's Ghost and Moral Education Today," Phi Delta Kappan (June 1977), p. 738.

about education and is a consultant to school systems and state departments of education. Her article "Teach Values, Not Guilt" (Readers Digest, March, 1978) is a thought-provoking one, particularly for persons who experienced Victorian rearing. Shame and fear in the past generations were familiar techniques for reinforcing parental authority, and author Silberman is pleased they are falling into disfavor. She also says, however, that it is sad today to see the sense of powerlessness that affects some parents who abdicate their roles altogether. Parents of today are trying to rear children in one of the most open societies the world has known, and to compound the problem, trying to do so in a time of rapidly changing social norms. In author Silberman's view, doing a solid job of rearing children means transmitting the qualities of heart and mind and spirit that one considers important, without dumping undue guilt on one's offspring. It is unrealistic, she believes, to expect children to adhere to values that have hardly changed since grandparents' days: duty before pleasure; my country, right or wrong; everybody should save money, even if it means doing without; the only way to get ahead is by hard work. Often the same parents who attempt to instill those qualities live very differently

themselves from their parents or grandparents. The author lists three principles she tries to adhere to: (1) Establish priorities; some things matter more than others. (Don't fret about hair length, hula hoops, or car fins--such fads come and go.); (2) Live your values; (What you do speaks louder than words.); (3) Emphasize your approval whenever possible. Feeling unnecessary guilt affects positive development adversely, just as having few restrictions does so.

Content Analysis for Values

The study of content in textbooks is not new, but few studies have been made regarding values in literature books. Many of the content analyses in textbooks deal with social studies, possibly because the literature in texts is a compilation of poems, stories, plays, and other selections of noted authors. People have explicated poems and discussed stories for generations, but few have evaluated the books in entirety for specific values. Dissertation writers are beginning to do so, and five recent dissertations are discussed in this chapter, detailing several of the methods of analyses.

Earl Lynn Mortensen, Ph. D., the University of California, Berkeley, wrote in 1973, A Value Content Analyses

of Certain Textbooks for Their Implications for Moral Education. The author identified and evaluated the expression of moral and social values in eighth-grade United States history books adopted by the state of California.

Dr. Mortensen outlines his procedures as follows:

Selection of Texts

Selection of Topics

Selection of Supporting Arguments

Identification of Techniques for the Rational
Development of Values

Results, Conclusions, and Summary

The author felt that representation of opposing points of view was important, so the topics were grouped in sets of two, with each topic in the set representing the opposing viewpoint. Lists of arguments supporting the topics were used to analyze the texts and determine how well each topic was presented. The texts were also analyzed for the inclusion of pictures supporting the topics.

Results of the analysis were presented in both essay form and in bar graphs, which were arranged so that the opposing topics could be presented on opposite sides of a vertical axis of the eleven sets of topics. Those receiving the best treatment, the author found, were Anti-slavery versus Slavery; Integration and Equality for Blacks

versus Segregation and Inequality for Blacks; and Peace versus War. Topics receiving the poorest treatment were Equal Rights for Women versus the Traditional Role of Women; World Community versus Nationalism; and Cooperation with Opposing Ideologies. A positive correlation was discovered also between the reading level of a text and the effectiveness of the presentation of moral and social values.

One sample of a support argument is presented below:

Peace Versus War

Peace

1. The killing and destruction involved in war is immoral.
2. In war all sides suffer.
3. War is detrimental to most people.
4. War weakens nations economically.
5. War interrupts trade.
6. The civilian standard of living is reduced.
7. War brings gross material destruction.
8. Living conditions of the fighting men are poor.
9. There are many military casualties.
10. There are many civilian casualties.
11. Atrocities and crimes are committed.
12. There are better ways of settling disputes.

War

1. War is a noble endeavor.
2. War may be necessary to preserve honor.
3. Power can be gained through war.
4. War may be necessary for the protection of citizens, territories, and business interests.
5. Land, resources, and markets can be gained by winning wars.
6. Aggressors must be punished.
7. Oppressed people must be helped.
8. Allies must be helpful.
9. Opposing ideologies must be suppressed.
10. War is a way of furthering one's position.
11. Land, resources, and markets can be gained by winning wars.
12. War stimulates the economy.
13. Wars for independence are justified.
14. War stimulates discovery and invention.
15. Some people like war.

Author Mortensen established reliability by having sections of each text read by an independent judge and coded.

Dr. Mortensen concluded that authors and publishers must make a greater effort to present the reasons behind people's actions rather than being content to simply present, in a purely factual way, what takes place in history. He

quotes extensively from studies by Hartshorne and May (1928) which concluded that psychologists have been unable to impart values to children in ways that aid prediction and explanation of their behavior. Because of the negative results of the Hartshorne and May studies, the author believes educators have been "wary" of teaching values since the study findings showed no appreciable transfer of behavior.

In A Content Analysis of Reading Textbooks in Terms of Moral Value, a dissertation published in 1974 at Columbia Teachers College, author Charlotte M. Abercrombie, ED. D., found that interest in the content of reading textbooks has surfaced to become one of the major problems of this period. In her analysis, the author generated categories of moral content or substance; then determined the extent of the use of Lawrence Kohlberg's stages of moral development. (Kohlberg's stages are given in this chapter.) She found that virtually no attention is given to self-reliance; little to moral behavior; little more to changed behavior or honesty; responsibility less than ten percent; courage and obedience, less than five. The study, Doctor Abercrombie believes, points to the need for more diligent attention to moral values. She concluded that in modern-day life, communication about moral and ethical values is avoided.

The specific methodology used by Charlotte Abercrombie was as follows:

1. Three of the six most widely distributed reading textbook series were identified.
2. All of the content of the reading texts was classified in terms of categories of moral content or substance.
3. The categories were compared with Kohlberg's categories of stages of moral development.

After the selection of the reading textbooks was made, the books were read and a category system developed:

- (1) Whether the material contained any moral issues;
- (2) if moral issues were involved, categories of the morally relevant topics. Each page was analyzed in this way.

Initially there were between seventy or eighty categories but many were combined. Categories were appreciation of life, courage, fear, orderliness, negative action, negative feeling, obedience, determination, helpfulness, changed behavior, self-reliance, approval, honesty, friendliness, customs of other people, creativity, and stereotypic thinking.

The principal investigator coded all the categories. Sixty selections were identified, three of which were placed in each of the substantive categories. Two other coders studied the definitions and practiced them for content analysis. In no case did the three readers disagree

seriously. A passage often contains some element of several categories, and it is often a narrow choice between them, the coders observed. Because context is important to most types of content analysis, one hundred percent agreement is unlikely.

After the coding, charts were developed showing agreement or disagreement among the three coders.

The author concluded that reading material of textbooks has concealed the realities of life in America as well as its excitement and joy. She feels that further studies need to be made in that area.

Another dissertation author disagreed with Dr. Abercrombie about the avoidance of communication of moral and ethical values in today's society. In Social and Moral Values Presented in Children's Textbooks, Louise Williams, ED. D., 1966, University of California at Berkeley, compared two modern readers (1, 3, and 5th grades), Allyn-Bacon and Ginn, with the older McGuffey readers. Twenty-one values were identified and the frequency of inclusion within a story of each value was computed. She used fifty stories for a pilot study. For reliability, the investigator and two other coders categorized each story twice, then compared the results of the two analyses. Author Williams concluded that

modern stories slight prayer, the mention of God and the Ten Commandments, but they give attention to cooperation, helpfulness, appreciation, and resourcefulness. She concluded that modern books are more indirect, but that there is a definite theme indicating a moral value. Although an analysis of grade school texts does not compare precisely with those of the high school level, it is interesting to note that the writer found results in keeping with the hypothesis of this study.

A fourth dissertation, An Analysis of the Cognitive and Value Judgments Contained in the Six Longer Works of Literature Most Frequently Taught to High School Students in the United States (Macbeth, Julius Caesar, Silas Marner, A Tale of Two Cities, David Copperfield, and Ivanhoe), written by Charles P. Martin, Jr., Ed. D., 1960, the University of Illinois at Urbana-Champaign, found that characters in all of the six works assume certain Christian virtues. They take for granted the existence of God and of heaven, express a belief in immortality, affirm marriage and the proper rearing of children, believe in the rightful power of government, and are anti-revolutionary. When one considers that all six were books written years ago, the results may lack relevance for content analysis in the 1970's.

In her dissertation, The Obscenity Issue in Textbook Controversies: A Study of Value Conflicts in Education, written in 1977, Jane Kirkhuff Edwards, Virginia Polytechnic Institute and State University, debates the question of who should have a voice in textbook decisions. The author relates some of the controversies that erupted across the nation in the early 1970's, including the controversy in West Virginia already described in this dissertation, and shows that school books have become for protestors an accessible target. Following a discussion of the meaning and importance of values, she examines four areas in detail: (1) Views of the influence of reading certain kinds of material on harmful behavior; (2) interpretation of the concepts of selections and censorship; (3) attempts by the Supreme Court to define obscenity; and (4) the set legal judgments subject to a variety of interpretations. She describes the Roth Decision in which the Supreme Court first defined obscenity. Dr. Edwards is a former Oklahoma City resident, a graduate of Classen High School.

Ways of determining values differ in dissertations as in other writings, but the establishment of categories and the use of readers or coders are ways of procedure that many writers consider valid. The following chapter explains the procedures used in conducting this study.

CHAPTER III

Design of the Study

The methodology for the content analysis of the literature texts on the state-adopted list, grades nine through twelve, involved the following steps.

A letter was mailed (or taken to subjects, when feasible) to a sample of 500 urban P.T.A. members to determine if the values listed below are ones the members wish their children to find in texts and if those persons sampled concur with the author's definitions of the values. Space was provided in the letter for adding additional values and definitions. Originally, the list of values, compiled as the author read articles and books for Review of the Literature, was longer; however, since many of the terms tended to overlap, the list was shortened to the fifteen below.

courage: the ability to face danger bravely. Courage involves mental and moral strength as well as physical.

faith: a firm belief in the honesty, truthfulness, and power of a person or thing.

honesty: integrity, freedom from deceit or fraud. Honesty emphasizes fairness and uprightness in relation with others.

independence: the power to stand alone, sometimes supported by, but not subject to, or dependent on, someone or something else. Independence implies self-reliance.

justice: ability to be fair, impartial, equitable, regardless of one's personal allegiance.

kindness: gentleness, humaneness, thoughtfulness--kindness may include an act of benevolence.

love: a strong liking, a feeling of deep affection; devotion, reference, passion. Love is unselfish concern that freely accepts another in loyalty and seeks his/her good.

loyalty: true to love, promise, duty, or other obligations.

obedience: submission to authority or law. Obedience does not imply blind subjection to a leader or ideology.

perseverance: sticking to a purpose or aim, refusing to be discouraged by difficulties or obstacles.

respect: recognition of, and properly honoring, the worth of someone or something. Respect involves politeness.

temperance: moderation in speech, habits, and action.

thrift: economical management; carefulness in spending--being provident, frugal.

tolerance: willingness to be understanding and patient toward people whose opinions and ways differ from one's own.

truthfulness: factual accuracy--telling the truth, when it hurts to do so, is essential to trust.

The letter also gave the definition of the word "values" contained in Chapter I: "Values are the established ideals of life; they are customs or ways of acting that members of a given society find desirable."

The writer tabulated the replies. If enough values had been added to warrant doing so, she planned to mail a second letter to the same recipients, adding additional values and definitions. This did not happen, however. One hundred and ninety respondents concurred without comment with both values and definitions as written. A number of others wrote favorable comments concerning the merit of the study. One rated the values numerically, listing "love" first. Two asked for copies of the results. One respondent taped a dime to the list, humorously suggesting that the author "rated a cup of coffee" for effort; she added, more seriously, that she found the values acceptable because they were neither too liberal nor too conservative.

One person suggested adding the word "hardship" to the courage definition. The definition would then read "Courage: to face danger and hardship bravely." Other suggestions were to eliminate the value thrift, as it is, in the respondent's opinion, not a value; to add to the definition of thrift "of natural resources"; "cooperation

with" authority rather than "submission to" authority to the obedience definition; objectivity rather than justice. The reason given for the last suggestion was that students today see too many injustices to value justice. Surprisingly, one person suggested "intelligence" as a value; two suggested "facility with language." Still other suggestions were "curiosity," "humility," and "flexibility." One practical person placed "with discretion" under the definition for truthfulness; another added "no shades of grey" to the definition of honesty.

Since none of the specific suggestions occurred over twice, the author concluded that a second mailing was unnecessary.

Further methodology included numbering the selections in the literature books, all six companies consecutively, first book on the state-adopted list to the last. The literature was divided by categories: poetry, short story, drama, non-fiction, novelette or novel. Each category was numbered separately from the others. Categories made possible an additional determination when the results were tallied: if values were present in one category more than the others or if they were not present.

A random sample was drawn of numbers from the

listed samples in each category. More numbers were drawn from the poetry, short story, and non-fiction categories since those selections were the most numerous. To insure accuracy, selections were named as well as numbered on the pieces of paper drawn, and the literature text in which they appear was included. If duplications occurred, and this was possible since the textbooks frequently contain the same selections, subsequent numbers were drawn. Julius Caesar, for instance, appears in each of the sophomore literature texts. A count by the writer showed 2,002 poems in the books; 630 short stories; 495 selections of non-fiction, including biographies, autobiographies, essays, speeches, letters, and journals; eighty-five dramas (one-acts and longer); forty-seven novels or novelettes. Each reader analyzed one-twentieth of the selections for values: 100 poems, thirty-two short stories, twenty-five selections of non-fiction, five dramas, and two novels or novelettes.

The author trained three raters, advising them how the analysis was to be completed. They were trained by applying the definitions of values endorsed by the PTA members to selections not drawn in the random samples. For instance, a poem, short story, novelette, and drama not drawn was given the rater, who marked on a chart if any

of the fifteen values are stated or implied in the selection or if no values are there. The value "justice," for example, was selected if the characters or situation in the selection is either just or unjust; "truthfulness" was selected if the character is truthful or if the selection implies that he/her should be. In Julius Caesar, Brutus places loyalty to the state before friendship; Beowulf has the courage to face danger bravely; "Crossing the Bar" exemplifies faith. These values were so noted on the rating chart. If a reader believed more than one value was present, he marked each value he selected.

The object of the training was to insure that coders looked objectively for values or lack of them. The three readers or coders are persons who read widely, have a high level of education and perception, and are sincerely interested in the author's research.

The trained readers were then given names of the selections drawn in the random sample on a chart. Opposite each selection was a check list showing each of the fifteen values and the word "none" for no value. Each coder read the selections and recorded the results on his/her check list. The readers were asked to complete the reading and coding in two months time, and each of the three complied

with the time limit. Each coder worked independently, at no time comparing results with the other two readers.

Results of the study are given in Chapter IV.

CHAPTER IV

RESULTS

The number of selections in the random sample coded with values supports the hypothesis that values are present in the literature. Coder one found ninety-six (96) selections with values; sixty-eight (68) selections without values. Coder two found ninety-three (93) selections with values; seventy-one (71) without values. Coder three checked ninety-eight (98) selections with values; sixty-six (66) without values. The coders found a collective total of 459 values in the literature. Charts on the following pages show values found by each coder, totals in all categories for each coder, values found in the random sample (highest number to lowest), and total values by categories (novels, dramas, short stories, non-fiction, poetry).

The most frequently found value was love; thrift and temperance were the values coded the fewest number of times. All of the categories have more values present

than not present in the literature. In the five categories, the readers found fewer values for number of selections in poetry than in any other category. A possible reason for this is that many of the poems in the sample are lyrics, written for sound, movement, beauty, or other sensory appeal. Some of the selections coded "none" (no value), the author believes, have merit, even though they do not exemplify the values on the rating chart. The poem "Richard Cory," for instance, was coded "none" on the rating chart by all three coders. Although the poem does not have the values the readers were seeking, the author believes it teaches a message. The townspeople envy Richard Cory. He has fine clothes, good manners, an expensive home. Yet one day Richard Cory kills himself. The message, it seems to the writer, is that appearances can be deceiving. A person may have material possessions, yet be unhappy enough to take his own life.

The poem "maggie and milly and molly and may," also coded as having no values listed on the rating chart, by all three raters, is about four girls who go to the beach to play. One discovers a shell that sings so sweetly she forgets her troubles; another befriends a "stranded star." The third sees an imaginary creature, "a horrible thing

which raced sideways while blowing bubbles"; the fourth comes home with a smooth round stone "as small as a world and as large as alone." The author of the poem concludes with the thought "for whatever we lost (like a you or a me), it's always ourselves we find in the sea."

Although none of the fifteen values are apparent in the poem, readers enjoy the structure, the lilting rhythm, and the melodious sounds created by the words. They may also remember good times they had at the beach or other escapes from routine days. Certainly the poem is not detrimental to a reader; indeed, he may empathize with "maggie and milly and molly and may."

NUMBER OF VALUES BY CATEGORIES:
CODER ONE

<u>Novels</u>		<u>Non-fiction</u>	
courage	1	courage	3
love	<u>1</u>	faith	2
	2	independence	1
		justice	2
<u>Dramas</u>		love	2
courage	2	perseverance	2
independence	2	respect	<u>2</u>
love	1		14
loyalty	1		
perseverance	1		
respect	1		
tolerance	<u>1</u>		
	9		
<u>Short Stories</u>		<u>Poetry</u>	
courage	5	courage	4
faith	2	faith	7
honesty	1	honesty	1
justice	2	independence	1
kindness	2	justice	5
love	3	kindness	2
loyalty	2	love	12
respect	1	loyalty	2
tolerance	4	perseverance	5
thrift	<u>1</u>	obedience	2
	23	respect	13
		temperance	1
		tolerance	<u>6</u>
			61

Total novels in random sample: 2
Total novels with no values: none

Total dramas in random sample: 5
Total dramas with no values: none

Total short stories in random sample: 32
Total stories with no values: 12

Total non-fiction in random sample: 25
Total with no values: 11

Total poems in random sample: 100
Total with no values: 45

NUMBER OF VALUES BY CATEGORIES:
CODER TWO

Novels

courage	1
faith	1
perseverance	<u>1</u>
	3

Dramas

courage	4
faith	1
honesty	2
independence	3
justice	2
love	1
loyalty	1
perseverance	1
respect	1
tolerance	<u>1</u>
	17

Short Stories

courage	4
faith	2
honesty	2
independence	2
justice	2
kindness	1
love	3
loyalty	4
perseverance	7
respect	2
tolerance	1
truthfulness	<u>2</u>
	32

Non-fiction

courage	4
faith	6
independence	2
justice	4
kindness	2
love	1
loyalty	2
obedience	2
perseverance	2
respect	2
thrift	2
truthfulness	<u>2</u>
	31

Poetry

courage	4
faith	13
honesty	4
independence	8
justice	8
kindness	3
love	19
loyalty	9
obedience	2
perseverance	4
respect	8
temperance	1
tolerance	4
truthfulness	<u>1</u>
	88

Total novels in random sample: 2
Total novels with no values: none

Total dramas in random sample: 5
Total dramas with no values: 1

Total short stories in random sample: 32
Total stories with no values: 14

NUMBER OF VALUES BY CATEGORIES:
CODER TWO (CON'T)

Total non-fiction in random sample: 25

Total non-fiction with no values: 10

Total poems in random sample: 100

Total poems with no value: 46

NUMBER OF VALUES BY CATEGORIES:
CODER THREE

<u>Novels</u>		<u>Non-fiction</u>	
courage	1	courage	6
faith	1	faith	8
respect	<u>1</u>	honesty	2
	3	independence	1
		justice	3
		kindness	2
		love	2
		loyalty	2
		obedience	3
		perseverance	7
		respect	5
		temperance	2
		thrift	1
		tolerance	1
		truthfulness	<u>1</u>
			46
<u>Dramas</u>		<u>Poetry</u>	
courage	2	courage	6
faith	1	faith	12
honesty	2	honesty	7
independence	3	independence	7
justice	1	justice	4
kindness	1	kindness	5
love	2	love	11
obedience	1	loyalty	6
tolerance	1	obedience	3
truthfulness	<u>1</u>	perseverance	10
	15	respect	8
		temperance	1
		tolerance	3
		truthfulness	<u>2</u>
			85
<u>Short Stories</u>			
courage	6		
faith	3		
honesty	3		
independence	4		
kindness	1		
love	5		
loyalty	2		
perseverance	4		
respect	2		
tolerance	1		
thrift	<u>1</u>		
	32		

Total novels in random sample: 2
Total novels with no values: none

Total dramas in random sample: 5
Total dramas with no values: 1

NUMBER OF VALUES BY CATEGORIES:
CODER THREE (CON'T)

Total short stories in random sample: 32

Total stories with no values: 14

Total non-fiction in random sample: 25

Total non-fiction with no values: 5

Total poems in random sample: 100

Total poems with no values: 46

TOTALS IN ALL FIVE CATEGORIES OF LITERATURE

Coder One

courage	15
faith	11
honesty	2
independence	4
justice	9
kindness	4
love	19
loyalty	5
obedience	2
perseverance	8
respect	17
temperance	1
thrift	1
tolerance	11
truthfulness	<u>0</u>

Total values 109
 Total selections in random
 sample: 164
 Total selections with no
 values: 68
 Total selections with
 values: 96

Coder Two

courage	17
faith	23
honesty	8
independence	15
justice	16
kindness	6
love	24
loyalty	16
obedience	4
perseverance	15
respect	13
temperance	1
thrift	2
tolerance	6
truthfulness	<u>5</u>

Total values 171
 Total selections in
 random sample: 164
 Total selections with
 no values: 71
 Total selections with
 values: 93

Coder Three

courage	21
faith	25
honesty	<u>14</u>
independence	15
justice	8
kindness	9
love	20
loyalty	10
obedience	7
perseverance	21
respect	16
temperance	2
thrift	1
tolerance	6
truthfulness	<u>4</u>

Total values 179
 Total selections in random sample: 164
 Total selections with no values: 66
 Total selections with values: 98

TOTAL VALUES FOUND IN THE RANDOM
SAMPLE BY ORDER

love	63
faith	59
courage	53
respect	46
perseverance	44
independence	34
justice	33
loyalty	31
honesty	24
tolerance	23
kindness	19
obedience	13
truthfulness	9
temperance	4
thrift	<u>4</u>

459

TOTAL VALUES FOUND IN THE RANDOM SAMPLE
BY CATEGORIES OF LITERATURE

Number of Novels: 2 Values: 8

Number of Dramas: 5 Values: 42

Number of Short Stories: 32 Values: 87

Number of Non-fiction Selections: 25 Values: 91

Number of Poems: 100 Values: 234

Suggestions for Further Study

Although values were found in the literature, the results were not overwhelming on the side of values. Of the 164 selections in the random sample, the three coders found no values in 68, 71, and 66 selections respectively. Thus, one study may not be sufficient to alleviate fears of concerned citizens regarding textbook material. A second study, eliminating selections in the first random sample, and choosing others, would add strength to the conclusions.

Textbooks, of course, are not the only medium in which values are challenged. Television programs are criticized far more often, perhaps, than are books. Violence on television is a matter of considerable concern. Even Westerns such as Gunsmoke and How the West Was Won are scrutinized for their content and influence on young people. Shows such as Kojak and Police Woman, by the nature of their content, feature many undesirable characters. The popularity of such series as Roots and the recent Backstairs at the White House indicate that viewers want more substance in their programs. Another valuable study, therefore, could be an analysis of the most highly rated or most frequently watched television programs and the award-winning movies and most frequently attended movies. Anyone who has attended recent

movies with any degree of regularity realizes that the language is often in very questionable taste. A writer could use those programs popular with the public and analyze them for values or lack of values and for content and language believed detrimental to the young.

The writer of this dissertation finds it interesting that certain values have endured through the ages, just as books expressing those values have endured. The tenets of the Ten Commandments are the values the three coders found in the literature in this study. The ancient virtues of love, courage, justice, truth, and temperance were the foundations of societies from Athens to the present. These same values, although not always exemplified by modern leaders, and certainly not always practiced by rulers throughout history, are nevertheless still espoused by leaders in government and other fields. The "good" man is still a moral man; and if present-day educators believe with John Dewey that a child must somehow integrate his in-school environment and values with those of the outside world, then those same educators must help students see the world truthfully, accept that world, and attempt to change the wrongs they find in it.

Students are often disenchanted with the

"establishment," with the law, the courts. They know of adults cheating on their income tax, in business. They see fellow students, sometimes even those who are leaders, cheating for high grades. The young still bear the hurt and disillusionment of the Vietnam War. They join cults, seeking something they believe lacking in their lives. If the writers of literature are courageous in telling their stories, if readers can feel empathy with characters who hold fast to their values, youth can keep or regain a belief in the integrity of man. If writers tell only "half truths," often the viewers see the whole truth on their television screens.

The author agrees with Arlene Silberman that one should live his values. She agrees with Reo Christenson that schools must have the courage to teach values. Teaching values does not mean imposing personal beliefs or doctrines of the teachers, but it does mean teaching and expecting responsible behavior. It does not take a noted philosopher to know that all people are better off when they can expect honesty, kindness, truthfulness, and justice from others. A human being is better off if he is loyal, tolerant, and independent. If he experiences love, he can give it. Only if he has some values can he have respect

for, and confidence in, himself. Books add depth to one's life, and if textbooks exemplify values that are mutually beneficial to all citizens, then those textbooks are very important.

Criticism of schools is increasing, in a number of areas--test scores, discipline, grading, curriculum, textbook content--so textbook committees need research results with which to answer such challenges.

Few studies are completely conclusive; but they are aids in collecting information. The writer hopes this study will provide valuable information regarding literature books, grade nine through twelve, on the state-adopted list in Oklahoma.

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APPENDIX

APPENDIX

Part of the training of the coders was to explain to the author how they arrived at their choice of values or lack of them. To do this, the coders read selections of literature not in the random sample and reported to the author how they arrived at their choice of values. Five of the explanations follow, one from each category.

Novel

The Red Badge of Courage, by Stephen Crane, exemplifies several values. In this short novel of the War Between the States, the young soldier, Henry Fleming, grows in responsibility as he develops the courage he feels he lacks--when he runs--in the first battle. At the end of the novel, Henry has developed the courage not only to rescue his own flag but to obtain that of the other side, when the rival color bearer falls.

Another value is truthfulness--the truth of man's fears and bravery, the truth about war. Henry shows the value kindness when he thinks of returning the letters to

the frightened comrade who gave them to him before the battle; then decides to wait until the comrade asks for them rather than remind his fellow soldier of the latter's fright before the battle.

The Red Badge of Courage shows respect also: for flag, for country, for the religion of the "tall soldier." The soldiers show loyalty to their cause, to one another. Although Crane's Civil War story deals primarily with the maturing, through battle, of Henry Fleming, it also stresses courage, kindness, truthfulness, respect, and loyalty. Henry's "red badge," his head wound when another soldier strikes him with the butt of his rifle, is a symbol of that courage.

Drama

The Miracle Worker, by William Gibson, is a well-known play about the early life of Helen Keller. It relates how a child who had been deaf, blind, and nearly mute since the age of nineteen months "escaped" from that world of the handicapped. But there is no miracle; there is hard work and perseverance. At the first of the play Helen appears to be a small animal--angry, frustrated, untamed. With the help of an understanding teacher, Annie Sullivan, Helen

learns to speak, to write, to read Braille. The play begins in Helen's early childhood with the family around her crib. Her parents are forced to realize that illness has left their child unable to see and hear. When Miss Sullivan comes, she teaches Helen discipline, works with her, and the play ends with Helen's learning the word "water."

The chief value is perseverance. Other values are courage (mental), independence (developed by Helen with the help of her teacher), love (shown by Helen's family and teacher), and faith, shown by Miss Sullivan, who has faith that Helen can succeed.

Short Story

The values one finds in "The Leader of the People" by John Steinback are kindness and tolerance. In the story the Tifflin family receives a letter from Mrs. Tifflin's father, who is coming to visit. Only the boy, Jody, looks forward to seeing his grandfather. The others are bored with Grandfather's stories of leading a wagon train across the plains to the coast. They have heard the old man relive his days of glory many times. Jody's father, Carl Tifflin, sarcastically reminds the old man that they have heard his stories before, and the next morning the old wagon

leader overhears his son-in-law complain to his wife, "Nobody wants to hear about it over and over." Sensing the hurt of the old wagonmaster, Jody does what he can: asks the old gentleman to help him "kill mice," gets him lemonade. Jody is kind to the old man, and Jody's mother and Billy Budd, the hired hand, are tolerant of his nostalgic repetition.

Non-fiction

Martin Luther King, Jr. delivered a Christmas sermon on peace at the Ebenezer Baptist Church in Atlanta, Georgia, only a few months before he was assassinated. This sermon, entitled "Christmas Sermon on Peace," was broadcast by CBC on Christmas Eve, 1967.

The theme of the sermon is that war is obsolete; Dr. King suggests that we, modern man, must study the meaning of non-violence, its philosophy, and its strategy. Just as the Negroes experimented with non-violence in their struggle for racial justice, so must man experiment with non-violence on an international scale. We must value human life; all of us are brothers. "In Christ there is neither Jew nor Gentile. In Christ there is neither Communist nor capitalist." Dr. King says there are three kinds of love in

the Greek New Testament: "eros," an aesthetic, romantic love; "philos," the kind of love we have for personal friends; and "agape," redemptive goodwill toward all men. When we rise to love on the agape level, we can love our enemies.

The chief value in Dr. King's sermon is love, love for our neighbors, for all mankind. Perhaps a secondary value is tolerance.

Poetry

In "The Rime of the Ancient Mariner," a long ballad by Samuel Taylor Coleridge, the two obvious values are love and justice--with love the more dominant value. In the poem the mariner learns to love all of God's creatures; thus the value "love." He is punished for his crime, emphasizing the value "justice."

The story is told in flashback. On a long-ago voyage, the mariner had shot an albatross, a white sea bird, for no other reason than he felt like shooting it. His ship had entered an Arctic region, "a place of ice and snow," where the sailors saw no other humans, no living creatures besides the albatross. It perched on the ship's rail during Vespers, ate the sailor's food, became a pet.

After the mariner shot the bird, the ship was becalmed; eventually, all the other sailors died. Only then, when the mariner looked over the rail and saw the graceful movements and beautiful colors of the water snakes, did he become aware of the beauty of God's creatures. When he finally reached home, his punishment was to wander the rest of his life, telling his tale to those who needed to hear. The lesson the mariner learned is exemplified in the last lines of the poem:

"He prayeth best who loveth best,
All things both great and small;
For the dear God who loveth us,
He made and loveth all."

BRIEF BIOGRAPHIES OF CODERS

Coder I is a twenty-eight-year-old attorney who was graduated from the University of Oklahoma with a B.A. in history and with a Juris Doctorate from the University of Oklahoma Law School. He is married, has two children, and has practiced law for the past four years in Oklahoma. He attended Putnam City High School in Oklahoma City, where he was an Honors English student.

Coder II, twenty-four years old, is a graduate of Princeton University with a major in history and a minor in English. He, like Coder I, was graduated from Putnam City High School, where he was the recipient of numerous English awards. He was a National Merit Scholar and a co-valedictorian of his high school class. Coder II taught English for a year and is now an editor for a publishing company. At Princeton, he was on the staffs of both the newspaper and literary magazine.

Unlike Coders I and II, who are native Oklahomans, Coder III is from Chevy Chase, Maryland. The twenty-one-

year-old attended Princeton University, where she concentrated in Comparative Literature. She worked for a year in Washington D.C. and is now attending the University of Texas in Austin, majoring in Spanish-American Relations. She has acted in numerous drama productions and speaks several languages fluently.

SELECTIONS IN RANDOM SAMPLE

Novels

<u>Author</u>	<u>Name of Selection</u>
1. Thornton Wilder	<u>The Bridge of San Luis Rey</u>
2. Joseph Conrad	<u>The Secret Sharer</u>

Dramas

1. Anton Chekhov	<u>A Marriage Proposal</u>
2. Sophocles	<u>Antigone</u>
3. George Bernard Shaw	<u>Androcles and the Lion</u>
4. Reginald Rose	<u>Twelve Angry Men</u>
5. Lorraine Hansberry	<u>A Raisin in the Sun</u>

Short Stories

1. Saki	"The Interlopers"
2. Tom Burnam	"The Decision"
3. Sean O'Faolain	"The Fur Coat"
4. Nathaniel Hawthorne	"The Minister's Black Veil"
5. Pearl Buck	"The Enemy"

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|-----|--------------------------|-------------------------------------|
| 6. | Katherine Mansfield | "The Apple Tree" |
| 7. | Conrad Richter | "Early Marriage" |
| 8. | O. Henry | "The Cop and the Anthem" |
| 9. | Walter van Tilburg Clark | "The Portable Phonograph" |
| 10. | Rudolph Fisher | "Miss Cynthia" |
| 11. | Marjorie K. Rawlings | "A Mother in Mannville" |
| 12. | Stephen V. Benet | "By the Waters of Babylon" |
| 13. | Hamlin Garland | "Under the Lion's Paw" |
| 14. | John Steinbeck | "Flight" |
| 15. | O. Henry | "Mammon and the Archer" |
| 16. | Mary Wilkins Freeman | "The Revolt of Mother" |
| 17. | Hernando Tellez | "Lather and Nothing Else" |
| 18. | Somerset Maugham | "The Verger" |
| 19. | Richard Connell | "The Most Dangerous Game" |
| 20. | Irwin Shaw | "Peter Two" |
| 21. | Richard Pendell | "Somebody's Son" |
| 22. | Julius Edwards | "Mother Dear and Daddy" |
| 23. | Roald Dahl | "Lamb to the Slaughter" |
| 24. | Luigi Pirandello | "War" |
| 25. | Geoffrey Chaucer | "The Pardoner's Tale" |
| 26. | Ambrose Bierce | "An Occurrence at Owl Creek Bridge" |
| 27. | Liam O'Flaherty | "The Sniper" |

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|-----|----------------------|---------------------------------------|
| 28. | Shirley Jackson | "One Ordinary Day with Peanuts" |
| 29. | D. H. Lawrence | "The Rocking Horse Winner" |
| 30. | William Faulkner | "A Rose for Emily" |
| 31. | Graham Greene | "The Destructors" |
| 32. | Katherine Ann Porter | "The Jilting of Granny
Weatherall" |
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Non-Fiction

- | | | |
|-----|------------------------------------|---|
| 1. | Yertushenki | <u>Precocious Autobiography</u> |
| 2. | James Thurber | <u>The Dog That Bit People</u> |
| 3. | John Neihardt | from " <u>Black Elk Speaks</u> " |
| 4. | Thomas Paine | <u>The Crisis</u> |
| 5. | John Steinbeck | <u>The Texas of the Mind</u> |
| 6. | Helen Keller | <u>Three Days to See</u> |
| 7. | Captain Joseph W.
Kittinger Jr. | <u>The Long Lonely Leap</u> |
| 8. | Jean Kerr | <u>Please Don't Eat the Daisies</u> |
| 9. | John Milton | from <u>Areopagitica</u> |
| 10. | Jonathan Swift | <u>A Modest Proposal</u> |
| 11. | John Donne | <u>Meditation Seventeen</u> |
| 12. | J. B. Priestley | <u>Televiewing</u> |
| 13. | John Stuart Mill | from <u>Autobiography</u> |
| 14. | Billie Jean King | <u>How to Win</u> |
| 15. | Samuel Pepys | <u>Diary of Samuel Pepys</u>
<u>Entries of April-May</u> |

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| 16. Francis Bacon | <u>Of Parents and Children</u> |
| 17. James Baldwin | from <u>Notes of a Native Son</u> |
| 18. Jonathan Edwards | from <u>Sinners in the Hands of an Angry God</u> |
| 19. Plato | <u>The Death of Socrates</u> |
| 20. Abraham Lincoln | <u>The Gettysburg Address</u> |
| 21. William Hazlitt | <u>On the Ignorance of the Learned</u> |
| 22. St. Luke | <u>Parable of the Prodigal Son</u> |
| 23. William Bradford | <u>Of Their Safe Journey from Plymouth Plantation</u> |
| 24. George Washington | <u>From the Farewell Address</u> |
| 25. Thomas Carlyle | "Fall of the Bastille" from <u>The French Revolution</u> |
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Poetry

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| 1. Langston Hughes | "I, Too" |
| 2. Walter de la Mare | "Silver" |
| 3. Countee Cullen | "Incident" |
| 4. Thomas Hardy | "The Man He Killed" |
| 5. Franklin P. Adams | "Those Two Boys" |
| 6. Carl Sandburg | "Grass" |
| 7. Ralph W. Emerson | "Forbearance" |
| 8. Stephen Crane | "War is Kind" |
| 9. Vachel Lindsay | "The Leaden Eyed" |

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| 10. | Edward A. Robinson | "Richard Cory" |
| 11. | Amy Lowell | "Patterns" |
| 12. | Howard Nemerov | "Santa Claus" |
| 13. | Sir Jon Suckling | "The Constant Lover" |
| 14. | William Blake | "Holy Thursday" |
| 15. | Percy B. Shelley | "Song to the Men of England" |
| 16. | Elizabeth B. Browning | "How Do I Love Thee" |
| 17. | Dylan Thomas | "The Hand That Signed the
Paper Felled a City" |
| 18. | Robert Burns | "For 'a That" |
| 19. | William Wordsworth | "London, 1802" |
| 20. | Percy B. Shelley | "Ozymandias" |
| 21. | Alfred Lord Tennyson | "Ulysses" |
| 22. | Matthew Arnold | "Self-Dependence" |
| 23. | William Stafford | "Old Dog" |
| 24. | Etheridge Knight | "Haiku from Prison" |
| 25. | E. E. Cummings | "Buffalo Bill" |
| 26. | Langston Hughes | "Harlem" |
| 27. | Robert Frost | "The Road Not Taken" |
| 28. | Edgar Lee Masters | "Silence" |
| 29. | Mark Strand | "The Dirty Hand" |
| 30. | William Shakespeare | "Full, Fathom Five" |
| 31. | George Herbert | "Easter Wings" |

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| 32. | John Keats | "When I Have Fears" |
| 33. | A. E. Housman | "Is My Team Ploughing" |
| 34. | Robert Frost | "Death of the Hired Man" |
| 35. | Marianne Moore | "What Are Years" |
| 36. | Edna St. Vincent Millay | "Justice Denied in Massachusetts" |
| 37. | Gwendolyn Brooks | "Medgar Evers" |
| 38. | Peter La Farge | "The Ballad of Ira Hayes" |
| 39. | Robert Browning | "Home Thoughts from Abroad" |
| 40. | Stephen Spender | "An Elementary School Classroom in a Slum" |
| 41. | Walt Whitman | "A Noiseless Patient Spider" |
| 42. | Karl Shapiro | "Auto Wreck" |
| 43. | Charlotte Mortimer | "The Pioneers" |
| 44. | Ruth Whitman | "Listening to Grown-Ups Quarreling" |
| 45. | Wing Tek Lum | "Minority Poem" |
| 46. | Alastair Reid | "Who Can Say" |
| 47. | Robert Browning | "My Last Duchess" |
| 48. | Anonymous | "Sir Patrick Spens" |
| 49. | A. E. Housman | "To An Athlete Dying Young" |
| 50. | Dylan Thomas | "Do Not Go Gentle into That Good Night" |
| 51. | Wallace Stevens | "Anecdote of the Jar" |
| 52. | Edward Taylor | "Lord, Who Am I?" |

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| 53. | Edgar Allen Poe | "Annabel Lee" |
| 54. | Emily Dickinson | "Because I Could Not Stop
for Death" |
| 55. | Robert Lowell | "Mr. Edwards and the Spider" |
| 56. | William Blake | "And Did Those Feet in Ancient
Times" |
| 57. | William Wordsworth | "The Tables Turned" |
| 58. | William B. Yeats | "Sailing to Byzantium" |
| 59. | W. H. Auden | "The Average" |
| 60. | Philip Larkin | "Toads Revisited" |
| 61. | Phyllis McGinley | "Without a Cloak" |
| 62. | Gerard Manley Hopkins | "Pied Beauty" |
| 63. | Langston Hughes | "Dream Deferred" |
| 64. | Gwendolyn Brooks | "We Real Cool" |
| 65. | Jeanette Nichols | "Fast Run in the Junkyard" |
| 66. | Lenore Marshall | "I Am A" |
| 67. | Lucille Clifton | "in the inner city" |
| 68. | Gordon Parks | "Through a Train Window" |
| 69. | Richard Wright | "Hokka Poems" |
| 70. | Ernest L. Thayer | "Casey at the Bat" |
| 71. | T. S. Eliot | "The Hollow Men" |
| 72. | Claud McKay | "America" |
| 73. | Vassar Miller | "Return" |
| 74. | Alan Seegar | "I Have a Rendezvous with
Death" |

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| 75. | Stephen Spender | "Thoughts During an Air Raid" |
| 76. | Don Marquis | "aesop revised by archy" |
| 77. | Ogden Nash | "The Parent" |
| 78. | Ralph W. Emerson | "Fable" |
| 79. | Lewis Carroll | "Jabberwocky" |
| 80. | Archibald McLeish | "Eleven" |
| 81. | Robert Hayden | "Frederick Douglass" |
| 82. | Robert Frost | "Fire and Ice" |
| 83. | M. Carl Holman | "Three Brown Girls Singing" |
| 84. | John Crowe Ransom | "Dead Boy" |
| 85. | John Masefield | "London Town" |
| 86. | Rudyard Kipling | "The Ballad of East and West" |
| 87. | E. E. Cummings | "maggie and milly and molly
and may" |
| 88. | Anonymous | "Lord Randal" |
| 89. | Edward A. Robinson | "Uncle Ananias" |
| 90. | James Weldon Johnson | "The Creation" |
| 91. | Sarah Teasdale | "The Long Hill" |
| 92. | William Cullen Bryant | "To a Waterfowl" |
| 93. | Countee Cullen | "Any Human to Another" |
| 94. | William Carlos Williams | "Love Song" |
| 95. | Gwendolyn Brooks | "Mrs. Small" |
| 96. | A. E. Housman | "When I was One-and-Twenty" |

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| 97. | Matthew Arnold | "Dover Beach" |
| 98. | Dante Gabriel Rossetti | "Silent Noon" |
| 99. | Lord Byron. | "She Walks in Beauty" |
| 100. | John Milton | "On His Blindness" |