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MORAL AND SPIRITUAL VALUES IN EDUCATION

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FOREWORD

I am submitting herewith a report of progress of the work of the State Department of Education's Committee on Moral and Spiritual Education. It is a guide for the discovery and development of the moral and spiritual values inherent in every learning situation and in all human relationships. It is not offered as "the answer," but it is a challenge to those who have been wanting to do something about the moral and spiritual growth of young people attending public schools, but who have been fearful of violating the principle of the separation of church and state. No neat-packaged course is suggested, nor is it "another" program to be added to the already overcrowded school curriculum. It urges integrating the teaching of moral and spiritual values in the total school program. Neither is it a program recommended by "outsiders," but is a program of school people, by school people, and for school children.

There is a nation-wide growing sense of the need for moral and spiritual instruction in the public schools, because such values are accepted as vital to the democratic way of life. The experimentation described in this booklet may well be the beginning of "a movement of emphasis on moral and spiritual values in education," in which all may have a part.

Sincerely yours,
Boswell B. Hodgkin, Supt. of
Public Instruction

ACKNOWLEDGEMENTS

Grateful acknowledgment is made to all who have contributed of their time, energy, and out of their experiences and convictions to the progress of the Committee's work.

To Dr. William Clayton Bower of Lexington, Kentucky, our leading authority in the field of our subject, we are greatly indebted for the writing of this Bulletin which is a digest of a Report on the Workshop in the Discovery and Development of Moral and Spiritual Values in Education.

The Committee

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I

EARLY PHASES OF THE MOVEMENT

The Workshop was one of the initial steps in the development of a program for the Discovery and Development of Moral and Spiritual Values in Education, inaugurated by the Kentucky Department of Education, in cooperation with the University of Kentucky, Murray State College, Western Kentucky State College, Eastern Kentucky State College, Morehead State College, and the University of Louisville.

The movement grew out of a spontaneous and wide-spread conviction on the part of Kentucky educators and laymen that the greatest weakness in education, as in American culture, is at the level of values. As the social instrument for initiating the immature members of society into the cultural heritage and for preparing them for intelligent and effective citizenship, education is as much concerned with values as it is with knowledge and techniques. In this the educators and laymen of Kentucky share the mounting nation-wide concern regarding the imperative need for emphasis upon moral and spiritual values as expressed in the pronouncements of the Department of Superintendence of the National Education Association, the White House Conference on Children in a Democracy, the American Council on Education, in numerous local programs of character and religious education, and in the fact that the top priority topic in the studies of the Educational Policies Commission for the coming year will be Moral and Spiritual Values in Education.

In 1946, the Kentucky Department of Education appointed a Committee on Moral and Spiritual Values in Education, under the chairmanship of Mr. J. Mansir Tydings, Executive Director of the Lincoln Foundation. The Committee appointed includes Judge James W. Stites, a former chief justice of the Kentucky Court of Appeals who is the legal counsel for the Committee; Mrs. Charles T. Shelton, then President of the Kentucky Congress of Parents and Teachers; Mr. Stuart C. Campbell, Past Chairman of the Louisville Board of Education; Mr. William H. Perry, Jr., Secretary-Treasurer of the Kentucky Negro Educational Association; Mr. John W. Brooker, Executive Secretary of the Kentucky Education Association; Mr. James T. Alton, Principal of Vine Grove School; Miss

Louise Combs, Director of Teacher Education and Certification for the State Department of Education.

In 1948 an Advisory Committee of professional educators was appointed, under the chairmanship of Dr. William Clayton Bower, professor-emeritus of the Divinity School of the University of Chicago and now teaching in the field of the relation of religion and culture in the University of Kentucky. Other members of the Advisory Committee include: Mr. Robert J. Allen, Curriculum Director for the Louisville Board of Education; Dr. Paul Bowman, Professor of Psychology, University of Louisville; Dr. Raymond A. McLain, President of Transylvania College, represents the Kentucky Association of Church-related Colleges; Dr. Ellis Ford Hartford, Head of the Department of Educational Foundations in the College of Education of the University of Kentucky; Miss Louise Combs, who is a liaison member of both committees; and Dr. Howard W. Beers, Professor of Rural Sociology, University of Kentucky.

A stimulus was added to the movement by the Supreme Court decision making illegal certain forms of religious education given by the churches on time released from the public school schedule. This decision measurably increased the responsibility of the public schools for the cultivation of moral and spiritual ideals. In the judgment of the Department's committee, however, the Supreme Court decision was only remotely relevant. Supreme Court decision or no decision, it was the conviction of this committee that it is, and always has been, the responsibility of the schools to develop moral ideals and behavior in the future citizens of the Commonwealth. The social chaos following the two World Wars in one generation and the consequent decay of traditional moral standards and sanctions, together with the release of atomic energy, have immeasurably increased the urgency of the problem and have set it in new social dimensions. The future of society depends, not primarily upon our technical knowledge, our machines, our industrial potential, or the atomic bomb, but upon the character of the men who control and use them.

Under the conviction that any program that is effective must be based upon an underlying philosophy, the first undertaking of the Committee was to formulate a preliminary statement of guiding principles, together with an outline of steps of procedure. This statement of principles contained the following items:

> 1. Moral and spiritual education is defined as that phase of the school program which seeks to help growing persons to achieve an understanding of their relations to nature and society, to discover the moral and spiritual nature of these relations and the moral

obligations involved in them in the light of the growing moral and spiritual values which man has tested through centuries of living and which are recorded in his cultural traditions, to learn to control their conduct by these standards, and to achieve a philosophy of life.

2. The program should be based upon a strict separation of church and state. It should in no sense be in competition with or a substitute for instruction in religion which it is the responsibility of the churches to offer in terms of their respective theological interpretations. Sectarianism has no place in the schools, and it is not the business of the schools to teach theology.

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

4. Moral and spiritual values are not something to be injected into the school by some agency outside the school, but are indigenous to the learning process and the relations and activities of the school community. Since these values are functions of personal and social situations, their most fruitful source is to be found in the relations which the growing person sustains to persons and groups in the school community and in the larger community of which the school is a part. The task of the school is to help the pupil discover the experiences in which these values are involved, to identify these values, and to develop them into controls of conduct by bringing them into consciousness, analyzing them, making choices regarding alternate outcomes, and carrying commitments through to action. By making many choices in concrete behavior situations under proper guidance, generalized attitudes are formed and dependable behavior patterns are established. The school becomes a laboratory in which the normal experiences of social living are subjected to analysis, appraisal, and experimental testing in the school community.

5. In such a program method is of utmost importance. In a democratic society which seeks to educate growing persons as free and responsible participants in a free and dynamic society, method should seek to develop the abilities and habits of discrimination, constructive criticism, self-reliance, and cooperation. The center of education shifts from teaching to learning. The role of the teacher as an understanding guide and counselor in assisting the young to achieve competence in dealing intelligently and effectively with moral issues assumes unprecedented importance.

6. It follows that such a program for the discovery and development of moral and spiritual values should be integrated into the total school program as an essential part of the curriculum, personal and group counseling, sports and recreation, the arts, and the social relations of the school community, rather than introduced as a separate course or department. In the deepest sense it may be said to be a program of emphasis.

7. It also follows that since the experiences of the pupil in which moral and spiritual values are involved cut across all institu-

tional boundaries and find their center in the community, there should be understanding and active cooperation on the part of the school with all agencies in the community that in one way or another influence the growth of children and young people, such as the home, the church, Scouts, 4-H Clubs, and various social agencies.

8. Such a program should be worked out democratically by the teachers themselves in the light of their experience in the classroom and the school community, in cooperation with superintendents, principals, and supervisors.

9. The program should be undertaken experimentally on a basis of experience. Once a beach-head has been established, corrections can be gotten from trial and error and new directions discovered in the process of the undertaking.

The suggested steps of procedure contained the following items:

1. The holding of a state-wide conference of superintendents, teachers, and University and State College heads at the University of Kentucky, under the joint invitation of the Department of Education and the University of Kentucky.

2. The selection of six pilot experimental schools by the Department of Education in cooperation with the University of Kentucky, the four State Colleges, and the University of Louisville.

3. The holding of a Workshop at the University of Kentucky for the orientation of the participating principals, supervisors, and teachers toward the experiment and the working out of preliminary techniques and source materials.

4. The beginning of the experiment in the pilot schools with the opening of the autumn session of the schools.

At the all-day conference of superintendants, teachers, and University and State College heads the suggested statement of underlying philosophy and steps of procedure were unanimously and wholeheartedly adopted on October 28, 1948.

On the basis of agreements reached at this Conference, an *Over-All Guide* was prepared by the Committee for the use of the experimental schools and to provide a structure for the Workshop.

II

THE WORKSHOP

The Workshop, financed and staffed by the University of Kentucky, was held in the Department of Educational Foundations, of which Dr. Ellis Ford Hartford is head, in the College of Education of the University of Kentucky, June 6-21, 1949.

Scholarships for the participants in the experimental schools were made possible by a generous grant from the General Education Board.

The Committee is deeply grateful to Dr. Herman L. Donovan, President of the University of Kentucky who not only made available the services of the University personnel, but took the initiative in obtaining the grant from the General Education Board.

The following are lists of sponsoring institutions, experimental schools, and Workshop participants:

Institutions	Experimental Schools
Murray State College Dr. Ralph H. Woods, President Coordinator, Dr. Edward J. Carter, Head Department of Education.	Murray City High School W. Z. Carter, Superintendent
Western Kentucky State College Dr. Paul Garrett, President Coordinator, Dr. Lee Francis Jones, Professor of Education	Bowling Green High School L. C. Curry, Superintendent
University of Louisville Dr. John W. Taylor, President Coordinator, Dean Hilda Threlkeld, Dean of Women	Cane Run Grade School Orville J. Stivers, Superintendent
University of Kentucky Dr. Herman L. Donovan, President Coordinator, Dr. Ellis Ford Hartford, Head Department of Educational Foundations, College of Education	Bourbon County High School Leonard Taylor, Principal
Eastern Kentucky State College Dr. W. F. O'Donnell, President Coordinator, Dr. J. D. Coates, Principal Model High School	Ft. Thomas High School Russell Bridges, Superintendent
Morehead State College Dr. William Jesse Baird, President Coordinator, Dr. Monroe Wicker, Director of Training School	Rowan County High School Ted Crosthwait, Superintendent

Participants by Schools

(On scholarships of the General Education Board)

Bourbon County High School:

Mrs. Mable Crombie, Millersburg, Ky.
Mrs. Ray Rushmeyer, 32 High Street, Paris, Ky.
Frisby Smith, Tenth and Pleasant Streets, Paris, Ky.
Miss Ann Talbott, 268 Houston Avenue, Paris, Ky.
Leonard Taylor, Paris, Ky.

Bowling Green Public Schools:

Mrs. Ravena Crockett, 1268 Kentucky Street, Bowling Green, Ky.
Miss Dawn Gilbert, 1331 Clay Street, Bowling Green, Ky.
Mrs. Ethel Hancock, 735 Twelfth Street, Bowling Green, Ky.
Miss Dorothy McDowell, 1389 Kentucky Street, Bowling Green, Ky.
Miss Julia Todd, 1134 College Street, Bowling Green, Ky.

Ft. Thomas City Schools:

Charles Allphin, 109 Strathmore Street, Ft. Thomas, Ky.
Mrs. Mary F. Burt, Silver Grove, Ky.
Evan L. Jones, 9 Hartway Avenue, Ft. Thomas, Ky.
Mrs. Grace Kellogg, 154 Tremont Street, Ft. Thomas, Ky.
Howard G. Law, 64 Lumley Street, Ft. Thomas, Ky.

Cane Run School:

Mrs. Helen DeCrosta, 1448 Catalpa Street, Louisville, Ky.
Miss Mary Earl Becker, 3037 Lexington Road, Louisville, Ky.
Miss Alliene Layman, 406 Fountain Court, Louisville, Ky.
Mrs. Myrtle Lewis, 1409 South Twenty-eighth Street, Louisville, Ky.
Mrs. Madge Shira, 4400 West Market Street, Louisville, Ky.

Morehead High School:

Mrs. Georgia Evans, Morehead, Ky.
Mrs. Helen Fannin, 366 Bay Avenue, Morehead, Ky.
Mrs. Pearl Haggin, 494 College Street, Morehead, Ky.
Ward Williams, 233 Flemingsburg Road, Morehead, Ky.

Murray Public Schools:

Miss Mary Lassiter, 204 East Poplar Street, Murray, Ky.
W. B. Moser, 1006 Olive Street, Murray, Ky.
Mrs. Hilda Street, Route 3, Murray, Ky.
Miss Kaurine Tarry, 222 South Twelfth Street, Murray, Ky.

Additional Registrants

(Not on scholarships)

Miss Rhoda V. Glass, 114 University Avenue, Lexington, Ky.
Mrs. Jessie P. Fugett, Swigert Avenue, Lexington, Ky.
William Robert Insko, 346 West Sixth Street, Lexington, Ky.
Samuel Powell, 586-A Hilltop, Lexington, Ky.
Thomas Rogers, 522 High Street, Paris, Ky.
Virgil Young, 264 Lilliston Avenue, Paris, Ky.

The Staff

The staff of the Workshop consisted of seven persons as follows:

Dr. William Clayton Bower, Professor Emeritus of the University of Chicago and part-time Professor of Sociology in the University of Kentucky, Director.

Dr. Irwin T. Sanders, Head of the Department of Sociology, the University of Kentucky.

Miss Catharine Kennedy, Instructor in the Department of Sociology, the University of Kentucky.

Robert J. Allen, Director of Curriculum Division of the Louisville Public Schools.

Dr. Paul H. Bowman, of the Department of Psychology, the University of Louisville.

Maurice Clay, Instructor in the Department of Physical Education, the University of Kentucky.
Dr. Raymond F. McLain, President of Transylvania College.

Mansir Tydings, Chairman of the Committee on Moral and Spiritual Values in Education, rendered invaluable service as Registrar and Business Manager of the Workshop, as did Dr. Frank G. Dickey, Dean of the College of Education, in administrative matters, in providing mimeographing services, and in the publication of the initial mimeographed Report. The advice of Dr. Ellis Ford Hartford was invaluable at many points in the progress of the Workshop.

Purpose

The purpose of the Workshop was to orient the participants from the experimental schools toward the nature and underlying philosophy of the movement for the Discovery and Development of Moral and Spiritual Values in Education, to develop cooperatively techniques and procedures, and to make a beginning in the assembling of resource materials. The Workshop was designed to give the participants an actual experience in a creative, democratic, and cooperative procedure such as it is hoped they will use in their experiments, as well as to sensitize themselves to the potential moral and spiritual values inherent in the school community and the educational process.

Structure

The structure of the Workshop, meeting six hours daily for fourteen days, consisted of three units:

1. A General Course on basic philosophy and procedures, meeting two hours daily, with one hour for presentation and one hour for general discussion, offered by the Director.
2. Five simultaneous projects, meeting three hours daily:
   a. On the Social Analysis of the School Community and Behavior Situations, under the leadership of Dr. Sanders and Miss Kennedy.
   b. On the Analysis of Curricular Content, under the leadership of Mr. Allen.
   c. On Personal and Group Counseling, under the leadership of Dr. Bowman.
   d. On Sports and Recreation, under the leadership of Mr. Clay.
   e. On the Expression of Moral and Spiritual Values through Ceremonials, Celebrations, and Art Forms, under the leadership of Dr. McLain.
3. A daily Clearance Period of one hour in which the several project groups reported on what they were doing, their procedures, and the results they were achieving. This period served the purpose of the cross-education of the entire Workshop as well as affording each project group the benefit of the criticisms and suggestions of other members of the Workshop. This period concluded with an evaluation of the day's work by Dr. McLain, assisted on occasion by other members of the Workshop.

III

THE GENERAL COURSE

The General Course, designed to lay a theoretical foundation for the Workshop and the experiments to follow, was offered in two parts: the first on Basic Assumptions, the second on Procedures. The outlines of the fifteen topics are here condensed into interpretative paragraphs and a bibliography.

PART I

BASIC ASSUMPTIONS

1. *The Responsibility of the School for Moral and Spiritual Values.*

The School is as much responsible for the discovery and development of moral and spiritual values as for the teaching of knowledge, the tools of learning, and the techniques of citizenship. Education is concerned with the interaction of the whole person with the world of nature, society, and the cultural heritage. The weakest phase of education, as of American culture, is at the level of values. The Supreme Court decision making illegal certain forms of religious instruction offered by the churches on time released from the public school schedule is only remotely relevant. This responsibilitly is greatly accentuated by the conditions of the modern world with its individualism, the decay of traditional standards and sanctions, the social chaos following two world wars, and the demands of international and intercultural relations in One World.

A program for the discovery and development of moral and spiritual values in the schools is in no sense a substitute for or in competition with religious instruction given by the several churches in terms of their theological traditions. It should move within the framework of the school, with its own objectives, resources, and personnel. Sectarianism has no place in the public school, and it is not the business of the school to teach theology. While these values have profound religious implications, they are functional and non-theological.

2. *Personality and How It Develops.*

Since moral and spiritual values are the affairs of persons, the way to their development is through the moral and spiritual growth of personality. Personality is to be thought of as a more or less stable organization of physical elements, impulses, habits, ideas, attitudes, and purposes, undergoing continuous change. Its growth is affected by such factors as the physical constitution, reflex patterns of behavior, the unconscious, and intelligence and purpose. The orders of personality range from the pathologically unstable to the well-integrated, stable, and highly efficient. Self-realizing personality is an *achievement* attained through the discrimination and choice of values, rather than a *result* of the fortuitous pressure of external influences or an external type of training.

Since personality is primarily the result of the experiences of the growing person, the way to the creative influencing of personality is through giving direction to his experience. This rests upon an understanding of the origin, nature, and structure of experience.

3. *The Nature and Control of Experience.*

Experience arises out of the interaction of the live human being with the world of nature, society, and the accumulated content of culture. The growing person's attitude toward his objective world is active and forth-reaching in an attempt to satisfy his desires and needs in the interest of survival and an abundant life, and passive only at points where he is unable to control his environment.

Under analysis, any experience reveals a structure: an identifiable situation, an identifiable response, and the psychological processes ranging from irrational impulses to reflective thinking and choice by which the response is made. It is by modifying these factors in the structure of experience that experience is controlled, particularily through the processes that intervene between the situation and response. External control is accomplished by adult society through the conditioning of impulses or the formation of habits, as in the training of animals. Self-control in a creative experience is achieved by the growing person through reflective thinking, evaluation of possible outcomes, and choice carried through to action under adult guidance. The psychological situation in which reflective thinking arises is also the psychological situation in which values are generated and operate. It follows that the most educative ex-

periences are those which involve problems and issues where choices must be made.

4. *Moral and Spiritual Values are Indigenous in the School Community and the Educative Process.*

Since all values have their origin in experience, their most fruitful source in an educational program is to be found in the school community—in the interaction of the growing person with persons and groups in the school community and with the cultural heritage to which he is being introduced. Moral and spiritual values are potential qualities of any and every school experience. Any experience is moral and spiritual when the response to any given situation is judged, decided upon, and carried through to action in the light of the growing moral and spiritual judgments of mankind through centuries of living and which upon examination the growing person accepts as valid.

It follows that these values are indigenous in the school community, and are not to be imported into the school by some agency outside the school. The procedures in a program of moral and spiritual values are to discover and identify these values at the points where they arise and to develop them into controls of conduct with the resources of the school itself.

5. *A Total School Program.*

What is called for in such a program is not the teaching of traits arrived at by adult consensus at specific periods set apart in the school schedule, or courses in ethics and religion. Rather, the discovery and development of moral and spiritual values should be an integral phase of every relation and activity of the school program. It should be not only as much a conscious and intentional part of the planning and execution of the school program as administration, the curriculum, supervision, and teaching procedure, but an integral phase of each of these elements in a total school program. These values should be sought out and made explicit where and as they emerge in the relations and activities of the school community and in dealing with the subject-matters of the curriculum, such as science, the social studies, literature, history, and the arts. When dealt with in their normal setting they are self-validating and do not call for "moralizing" any more than do scientific formulas, historical events, literary expression, or the arts. This involves a multiple approach as complex as the school community itself. It also involves the ethos

of the entire school community in which these values are living realities rather than formal intellectual concerns.

PART II

PROCEDURES

6. *The Discovery of Behavior Situations and the Identification of Value Potentials.*

The first procedural step in a program for the discovery and development of moral and spiritual values is an analysis of the relations and activities of the school community for the behavior situations within which these values arise and function. Since emphasis in the past has been so much upon subject-matter, it is necessary for administrators and teachers as well as pupils to become sensitive to the school community as a community. Even then the discovery of the normal range of behavior situations requires organized observation. Looking at the school community *en masse* one sees little, and that little is likely to consist of those situations that are abnormal or troublesome to teachers or administrators. Among the many techniques available, one of the most productive and usable is that of social analysis in which a cross-hatch is made by superimposing upon a background of fundamental relations, such as person-to-person, person-to-group, and group-to-group, the major areas of relationships in the school community, such as teachers, curriculum, administration, athletics, social activities, classrooms, lunch, dates, family, and schedule. The stimulation and guidance afforded by thus narrowing the field of observation are greatly enhanced by running over these areas such "screens" as Activities, Psycho-sociological factors, Use of Time and Property, and the "Wishes." Such an analysis made at the University of Chicago yielded a list of some 4,500 behavior situations of senior high school young people. These were then reduced to 21 types of behavior situations that one might expect to find in the school community.

It is equally important to identify the value-potentials of these behavior situations for explication and cultivation or for remedial treatment when the outcomes are undesirable. While any list of desirable outcomes is useful to teachers and pupils as criteria of behavior, the danger should be avoided of substituting them for the actual experience of these values as outcomes of concrete situations.

7. *Moral and Spiritual Values through Creative Experience.*

Current educational theory is moving away from the idea of education as the transmission of subject-matter and as training toward conceiving education as a guided initiation into a creative personal and social experience. The former are external, authoritative, passive, and backward-looking, whereas the latter finds the center of education in the life-process, shifts the center of education from teaching to learning, so that through the use of intelligence and purpose education becomes an achievement of a self-realizing person. The accumulated cultural heritage contained in history, literature, science, and the arts becomes a resource for helping the growing person to interpret, appraise, and direct his interaction with his natural and social world toward meaningful self-chosen ends. The steps in such creative learning are: realizing the situation, defining the issue involved, search and criticism of the learner's own past experience and the experience of the race for resources in dealing with the situation, analyzing the situation for its factors and possible outcomes, the evaluation of possible outcomes, choice, trying the chosen outcome out, and generalization of the outcome into a dependable behavior pattern. Values as well as intelligence are central in creative learning.

8. *Moral and Spiritual Values through Social Participation.*

The self is essentially social in nature. While the basic drives of behavior are biologically inherited, the patterns of behavior above the reflex level are socially conditioned. This conditioning takes place in part through the unconscious taking over of the going inherited behaviors and values of the social group; in part through social expectancy expressing itself by social approval or disapproval. It is chiefly through social participation that the basic "wishes" are fulfilled or frustrated—wishes for recognition, response, security, and new experience. Through wholesome participation in group relationships normal personality develops; through failure in group relationships, abnormal personality results. Consequently, the role which one accepts for himself or is assigned by his group is of great importance. Conflict often arises through the different roles one assumes in different groups. Under guidance such conflict may result in one's achieving a hierarchy of values; otherwise it may result in personal frustration, emotional tension, and disintegration. This calls for an analysis of the growing person's relations, the elimination of those harmful to wholesome personality, and the provision of wholesome

group experiences. It means the building up of attitudes and criteria for discriminating group relations outside the school community and cooperation with community agencies in creating a wholesome environment.

9. *The Resources of the Curriculum.*

The school is the most authentic interpreter of society's cultural heritage, chiefly through the curriculum. Moral and spiritual values are component elements of that heritage, and to ignore or neglect them is to distort the cultural heritage, as well as to deprive the growing person of one of the most important resources for enriching and controlling his experience. Every aspect of the curriculum is rich in value-potentials. Science through its spirit can develop attitudes of inquiry and open-mindedness; through its method it can develop respect for facts, the disciplined use of intelligence, and the experimental approach to experience; through its results it can develop an understanding and appreciation of the ordered structure of the universe and of the dependable laws that govern it, and an appreciation of the vastness and mystery of a reality of unimaginable time and space dimensions. History can give a sense of process on the growing edge of which the growing person lives, a conception of the rootage of the present in the past and of the emergent future, a sense of direction, an appreciation of ideas and values for which mankind has struggled, and great historic persons as the embodiments of ideals and achievements. The social studies offer an understanding and appreciation of society, of the supreme worth of persons, of the evolution of institutions in their functional relation to man's needs, of democracy as a society of free persons, of tolerance and cooperation, and of differences as assests of social living. Literature and the arts present an interpretation and criticism of life, life in its wholeness, and the capacity to enter into the "great conversation" between the generations through symbols—literature, painting, music, the plastic arts, architecture, and the drama. The values involved in the curriculum should be brought forth, not by dragging them in or moralizing about them, but by discovering them as integral elements in the cultural heritage and by viewing them objectively as any other aspect of subject-matter and by letting them speak for themselves.

10. *Personal and Group Counseling.*

Education is as much concerned with the normal growth of the whole person as with basic knowledge and skills. Modern psychology

has made us aware of individual differences as well as of the need for the proper perception and fulfilment of social relations. The number and seriousness of adjustment problems is much greater than heretofore realized. These adjustment problems arise in relation to the family, teachers, curriculum, administration, the social life of the school, vocation, boy and girl relations, conflict of group mores, and educational guidance. Guidance in the school should be primarily concerned with securing normal adjustment and preventing adjustment failures, though there will be need for remedial treatment where failures have occurred. Since in abnormal behavior overt behavior is symptomatic of deep-lying causes of maladjustment, remedial treatment should deal, not with symptoms, but with their causes. Behavior patterns to look for in maladjustments are such as withdrawal, evasion, escape, compensation, aggressiveness, and complexes.

Counseling in the school is of two types: individual and group. Individual counseling proceeds through establishing rapport, through getting the facts through the case history, records, tests, and the interview, through seeing the configuration of the personality of the counselee in the context of his environment, through listening without shock or condemnation, and through helping the counselee to define his own problem and seek his own solution. Group counseling proceeds through the media of the home room, the common learning class, self-governing groups, and clubs by identification with the group, building group morale, group consideration of problems, group enterprises, and the constructive organization of group pressures. The counselor who is not professionally trained should not attempt to deal with pathological cases, but refer them to competent psychiatrists.

In setting up a counseling program for the school, it should be recognized that the teacher is central, that counseling is the concern of the entire administrative and teaching staff, that a system of advisors is useful, and that in large schools a department with a director and staff is indicated. Problems of discipline should be included in the counseling program.

11. *Sports and Recreation.*

While the educational value of play has long been recognized, its importance has been greatly heightened by the increase of leisure time. Sports and recreation offer especially fertile fields for the discovery and development of moral and spiritual values because they are among the most vivid and appealing forms of experience in the

school community, the situations involved are loaded with adjustment problems involving attitudes and standards, and the situations are real, present, and concrete action situations far removed from abstractions. Sports offer unusual opportunities for the cultivation of such qualities as honesty, cooperation, loyalty, merging one's self with the group, physical health and fitness, respect for the body, self-imposed discipline, courtesy, and good sportsmanship. On the contrary, they present the dangers of limiting participation to the athletically gifted, exploitation in the interest of winning, involvement in gambling interests of the community, the detachment of sports from the educational program, the illegitimate subsidizing of stars, and overemphasis upon competition. Recreation in the active sense offers opportunities for initiative, creativity, the discovery and development of interests and capacities, and self-expression. Amusement in the passive sense offers opportunities for discrimination in the forms of amusement, the cultivation of taste, the widening of perspectives through cultivating new types of experience, and entering creatively into appreciative experiences. Avocation offers opportunities through widening perspectives on living, developing secondary interests and skills, and the building of abiding interests and skills for post-vocational years.

Criteria for a constructive program of sports and recreation include the integration of the program with the entire program of the school, the welfare of boys and girls as the determining factor in sports and recreation, the maintenance of a proper balance between curriculum, social, and sports activities, and opportunity for general participation.

12. *Symbols as Expressions of Values through Ceremonials, Celebrations, and Art Forms.*

A symbol is a formalized overt expression of an organized system of group meanings and values. All have their origin in social experience. They assume such forms as gestures, objects, language, ceremonials, and celebrations. They operate on three levels: the unconscious and irrational, the semi-conscious with a minimum of intellectual content, and the fully conscious with a maximum of intellectual content.

Symbols have many functions. They render meanings and values explicit and articulate. As condensed stimuli, they are means of recalling and reawakening the original response. They are means of communication, not only with contemporaries, but as media for trans-

mitting meanings and values from one generation to another, thus being perpetuated and enriched. Symbols are means of social control through unconscious channeling of behavior and through the deliberate use of propaganda, as well as through giving a structure of meanings and values in a self-realizing community.

A program of moral and spiritual values in education is concerned with the discovery of these values as they emerge in the relations and activities of the school community and with finding appropriate symbols for making them explicit rather than with imposing merely traditional symbols from outside the school. This requires sensitivity on the part of teachers and pupils and creativity in the invention of suitable forms of expression through literary forms, music, drama, the plastic arts, and the dance. A rich store of symbols exists in inherited art forms, provided these are used as resources and not artificially imposed as substitutes for experience. While a certain degree of stereotyping of symbols is necessary and desirable, the danger of symbols becoming dissociated from experience and thus becoming mere sterotypes must be guarded against by keeping them alive through constant reference to changing experience.

13. *Getting Beyond Verbalization.*

The necessity of getting beyond verbalization to action is especially urgent in the area of conduct. The results of modern psychology have cut the ground from beneath the expectation that training in one direction will automatically carry over into other areas. Tests have shown that formal verbal instruction about virtues has a negligible effect upon behavior. The known conditions under which learning in one situation affects behavior in other situations are that there shall be common elements of content and procedure, that the similarity of the situations shall be raised into consciousness, and that there shall be desire that what is learned in one situation will affect other situations. This means that responses in concrete and specific situations must be generalized. The implications of these conditions for the discovery and development of moral and spiritual values in education are clear. The program must deal with experiences that are real and important to the pupil. The school becomes a laboratory in which the situations of normal living are analyzed, interpreted, appraised, decided upon, and carried out experimentally.

14. *Motivation.*

However great its importance in other phases of learning, motivation is especially important in moral and spiritual education.

When education is conceived as indoctrination or training, resort is generally had to external motives of reward or punishment. Where learning is conceived as a creative experience, reliance is placed upon the intrinsic worth of the thing learned. Motives in learning are the same as those which impel to action in all forms of practical activity. These are the impulses of original nature, social pressure, rewards and punishment, competition, necessity, and the sense of the worth of the activity itself. These incentives fall into two types: external pressure and the inner sense of value in self-chosen ends. In dealing creatively with moral and spiritual values, the old problem of getting young people to do what they know they ought to do but do not want to do is largely eliminated. Dealing creatively with real and meaningful situations in the school community and beyond involves values, and values operating through desires are the mainsprings of action. Values involved in particular situations reach their highest effectiveness when they are organized into a hierarchy of values and culminate in the generalized desire to become a certain kind of idealized person.

15. *Cooperation with Other Community Agencies.*

When moral and spiritual education is concerned with the growth of self-realizing persons rather than the teaching of subject-matter, the center of learning shifts to the community. Experience cuts across institutional boundaries, since the growing person is simultaneously involved in many groups, such as the school, the family, the church, leisure-time associations, and economic activities. Education in these groups is both positive and negative, and often more important than the formal program of the school. In many communities these agencies have independent objectives, unrelated programs, and overlapping personnel, while leaving important areas untouched. The discovery and development of moral and spiritual values call for understanding cooperation among community agencies. Educators, parents, churchmen and social workers need to study the total needs of children and young people, to discover what needs are being met and what ones neglected and the contribution which each agency is best fitted to make to the wholesome development of child life. In most communities the school is by its nature and prestige best fitted to take the initiative in working out a community organization for this purpose.

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IV

THE FIVE SIMULTANEOUS PROJECTS

The personnel of the Workshop was organized into five groups under the leadership of specialists in the respective fields to explore the value-potentials of the five selected areas of school experience, to work out techniques for the discovery and development of the values involved, and to assemble as much resource material as possible. In an undertaking so new, in which there are few marked trails and within the time-limit of fourteen working days, these projects were of necessity exploratory and the results achieved tentative. Nevertheless, substantial results were obtained which afford a solid ground for experimentation in the six pilot schools and a basis for correction and elaboration in the light of future experience in developing a program of moral and spiritual values in education for the schools of Kentucky. One of the chief values of these projects was the actual experience of the participants in the democratic and creative experience which they will seek to follow with their colleagues and pupils in the experimental schools. In the deepest sense the Workshop was itself a creative experience in the discovery and development of moral and spiritual values.

In this report an interpretative description of each of these projects is given. This description includes a brief outline of the basic assumptions which each group worked out cooperatively for its undertaking, the techniques which it developed for the discovery and development of the potential moral and spiritual values in its area, and an indication of the illustrative and resource material which it assembled. Groups I-IV compiled comprehensive bibliographies for their fields.

PROJECT I

SOCIAL ANALYSIS OF THE SCHOOL COMMUNITY AND BEHAVIOR SITUATIONS

Project Group Members

Leaders: Dr. Irwin T. Sanders and Miss Catherine L. Kennedy

Helen De Crosta ..... Louisville
Dawn Gilbert ..... Bowling Green
William Robert Insko ..... Lexington
Howard Law ..... Ft. Thomas
Frisby D. Smith ..... Paris
Laurine Tarry ..... Murray
Ward Williams ..... Morehead

The group on Social Analysis and Behavior Situations began its work by defining its point of view. Contrary to the inadequacies of the prevailing understandings which have been concerned primarily with subject-matter, the group felt that administrators and teachers should become aware of the school as a community of interacting persons and direct their attention to the discovery and description of moral and spiritual values inherent in the behavior situations of school life, to an understanding of the social processes by which an individual acquires and develops a dynamic value-judging approach to life, and to ascertaining effective techniques for the application of these principles in the school experience. These values are not ends in themselves, but are integral to the warp and woof of existence and grow directly out of group experience. It is through the process of socialization involving group status and roles assumed in group relations that the growing person achieves selfhood. It is through the harmonious integration of these many and often conflicting roles that he becomes a mature person. Viewed in this light, the school is not merely a preparation for life, but is life itself. Neither are moral and spiritual values mere listings of abstract virtues, but the dynamics of a value-judging approach to living.

Moreover, the school is set in the larger community of which it is a part. The things that the community values enter into the life of the school and condition it. Sometimes they support what the school is trying to accomplish; sometimes they are in conflict with it. This lays upon the school the responsibility, not only of helping children to understand their experiences in the community, but of developing discriminating attitudes toward the ends and behaviors that are operative in the community.

Within the larger community the school itself functions as a community. It involves the intimate and continuous interaction of persons and groups in the manifold relations and functions that make it a community. Like the larger community, the school derives its spirit and tone from the values it accepts and the patterns of behavior it sanctions. In view of the great educational influence of accepted values in the school community, the social analyst should be concerned to discover what the dominant interests of the school community are. Since boys and girls cannot well learn what the life of the school contradicts, an attempt to develop moral and spiritual values may in some instances require a reorientation and reconstruction of the attitudes of the school itself.

The social analysis of the school community and the behavior

situations involved in its experience calls for two types of techniques. The first has to do with the discovery and comprehensive listing of behavior situations. The group recommended as an effective aid in spotting these situations the list of twenty-one types of experiences resulting from an analysis of behavior situations of senior high school young people, made at the University of Chicago and described under Topic 6 in the General Course. These are:

> (1) Achieving and maintaining physical health and fitness; (2) achieving and maintaining mental health; (3) participating in the educational process; (4) understanding and adjusting to the personal and social aspects of sex; (5) participating in the economic order; (6) choosing and engaging in a vocation; (7) utilizing leisure time through avocation, recreation, and amusement; (8) appreciating and creating beauty; (9) achieving a religious adjustment to one's world and participating in religious activities and institutions; (10) developing and maintaining friendships; (11) encouraging the interpenetration of cultures through fostering racial friendship, promoting nationalism and inter-nationalism, adjusting social and economic differences, and improving and sharing religion; (12) participating in group government; (13) adjusting to the social group by accepting or rejecting mores, standards, public opinion, or ethics and by achieving a place in society; (14) preparing for and sharing in courtship, marriage, parenthood-childhood, family relations, and family-community life; (15) understanding and controlling fundamental impulses; (16) exercising or adjusting to authority; (17) facing the issues of war and peace; (18) caring for pets and animals; (19) exercising and responding to leadership; (20) behaving toward those considered less or more fortunate; (21) building and testing a philosophy of life.

The second type of technique has to do with the analysis of behavior situations, once they have been discovered, for their factors and possible outcome as a basis for helping children and young people as well as teachers to discover and develop moral and spiritual value-potentials in these situations. This technique involves getting the facts, the location and definition of the central problem involved, the identification of value-potentials, and the working out of effective educational procedures for dealing with the situation in the light of its moral and spiritual possibilities. In this technique the group found it useful to diagram a given situation. When this was done, it was found that the primary relation, as for example between pupil and teacher, upon deeper analysis was seen to involve other conditioning relations, such as with the family, pupil groups, and friends of the family. The group found that all these ramifying relations had to be taken into account in dealing with moral and spiritual values.

The group developed a wealth of stimulating concrete illustrative case material covering pupil-teacher roles, teacher-teacher roles,

teacher-administration roles, pupil-pupil roles, administration roles, and employee roles. Each case includes a statement of the relevant facts, a listing of the value-potentials, and a suggested procedure for dealing with the case. The following illustration is selected from the many dealt with:

A Case Dealing with Tardiness

The Facts:

A junior boy was habitually late and also very irregular in attendance. This had become a problem the year before. The boy was above average mentally and was accepted as a member of the group. The principal decided it was time to do something about the boy's tardiness. He had a number of conferences with the boy and thought the boy would do better, but each time he slipped back into his old habits. Finally, the principal told him that if he were late again he would be sent home for that morning session. The principal also instructed the teachers to deduct two per cent from his grade when he was absent.

Value-Potentials:

1. Providing good motivation
2. Ability to see need of rules
3. Develop a sense of responsibility
4. Develop courtesy
5. Improve home-school relationship

Possible Techniques for Realizing value-potential:

1. Tie in interest with sense of responsibility
2. Provide analysis of rules following his interest in some activity
3. Make pupil feel himself a part of the group (awareness of group expectations)
4. Analyze the manners of those he admires
5. Conferring with parents

The group prepared an extensive bibliography.

PROJECT II
CURRICULUM ANALYSIS

Project Members

Project Leader, Mr. Robert Allen

Mary Earl Becker ..... Jefferson County
Rhoda V. Glass ..... Lexington
Grace C. Kellogg ..... Fort Thomas
Dorothy McDowell ..... Bowling Green
Thomas F. Rogers ..... Bourbon County
Hilda H. Street ..... Murray
Leonard C. Taylor ..... Bourbon County

The group on Curriculum Analysis laid out its work in terms of three undertakings: an analysis of the curriculum as found in most Kentucky schools, a statement of values for creative and democratic living, and a search for these values in the content of the curriculum.

To guide its work, the group adopted six principles. On the assumption that the primary purpose of education is abundant living here and now and creative and democratic living is the best prepara-

tion for adult life, these principles are: (1) the development of moral and spiritual values is a responsibility of the public schools; (2) the analysis should be confined to the subject-matter of the curriculum; (3) something should be produced that the teacher can use in his daily program; (4) suggestions should be made by which teachers may re-examine their own values; (5) a new emphasis should be placed upon present content rather than added new content; (6) moral and spiritual values should be raised above mere verbalization to the level of changed values and altered behavior.

After searching through the curriculum now in use in Kentucky schools the group drew up the following tentative list of discovered potential values: experiencing some degree of achievement; respect for the rights, opinions, and property of all human beings; sacrificing some individuality for the welfare of the group; making choices and value-judgments; a concept of the universe as a logical, orderly, and predictable place; honest personal relationships; an open-minded, critical, and inquiring attitude; sharing talent, material goods, and responsibilities; sympathy, understanding, kindness, and a feeling of warmth toward one's fellowmen; justice for all; obedience to laws; personal survival; a feeling of responsibility to other individuals, to groups, and to the community; wanting to get along with others; respect for the dignity and worth of every human being; recognition of the dignity of all kinds of productive labor and services; loyalty to one's group; anticipation of the consequences of one's acts in the lives of others and one's self; treating values as relative to the situations in which people find themselves, rather than absolutes; belief in some creative guiding power higher than man; integrity of thought and act. Where these values are in conflict in our society, the school should help pupils to identify and clarify the values they hold, to see their social implications, and through new experiences to examine and revise these values. The teacher cannot avoid influencing pupils in the development of values through his own behavior, his treatment of curriculum content, and his personal attitudes. Neither are these values to be sought primarily in crisis situations, but in the normal, day-to-day contact with the curriculum.

The curriculum should do more than pass on the cultural heritage. It should give children and young people experiences that will help them to meet present life situations successfully and to improve the quality of living. The cultural heritage should be utilized as it contributes to an understanding and control of present-day personal and social needs. All areas of the curriculum should provide oppor-

tunities for pupils to grow in understanding, habits, skills, attitudes, ideals, and appreciations.

The group broke down the curriculum into those subjects that have to do with the Heritage and those that have to do with Life-adjustment Education. The Heritage subjects fall under: the Humanities (Language, Music, Art, Literature); the Social Sciences (History, Geography, Civics, Economics, Social Studies, Problems of Democracy); the Natural Sciences (Astronomy, Geology, Chemistry, Physics, Biology, Physiology); and Mathematics (Arithmetic, Algebra, Geometry, Trigonometry). The Life-adjustment subjects fall under Vocational Exploratory Areas (Agriculture, Industrial Arts, Commercial subjects, Home Economics, Health, Physical Education).

The group then dealt with each of these areas of the curriculum by making concrete and specific suggestions as to how the moral and spiritual values that are potentially present in the curriculum may be identified and developed. Their treatment of one area will illustrate what was done in other areas:

Teaching for Values

Reading and Literature

(Under items 4-13 there are many suggested titles and authors)

1. Create situations in which poor readers can feel some success. This means that there should be available many kinds of books at all reading levels so that each child can read at his level, not at a predetermined grade level.
2. Arrange opportunities for the class to help its members who are poor readers.
3. In order to prevent frustration and emotional disturbance, first-grade teachers should individualize their approach to first steps in reading and not force any child to begin reading until that child is ready to read.
4. Choose selections for reading which deal with problems in human relations.
5. Use selections which illustrate high ethical behavior.
6. Provide opportunities for the class to discuss and weigh the values which motivate the characters of literature.
7. Center discussions around the people found in literature, their lives, and their problems.
8. Use selections that bring out the human dignity in men of all national, racial, religious, and economic groups.
9. Use selections that dignify all levels of work.
10. Use selections to illustrate the high potentialities of human achievement.
11. Use selections showing man's recognition of a force stronger than himself.
12. Use selections that develop a feeling of tenderness, appreciation, and sympathy for others.
13. Use selections that foster a deeper appreciation of the fundamental ideals of liberty and freedom.

The group compiled a comprehensive bibliography.

PROJECT III
PERSONAL AND GROUP COUNSELING

Project Members

Leader, Dr. Paul Bowman

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Evan L. Jones ..... Fort Thomas
W. B. Moser ..... Murray
Samuel R. Powell ..... Paris
Sally B. Rushmeyer ..... Paris
Madge Shira ..... Louisville
Julia Todd ..... Bowling Green
Virgil F. Young ..... Paris

The group on Counseling devoted the major part of the first week to arriving at a consensus regarding the basic principles of personal counseling through discussions stimulated by listening to tape recordings of actual counseling interviews and a study of reference material. The second week was devoted to a study of group counseling and the place and organization of a counseling and guidance program in the school.

The group agreed that a guidance program, of which counseling is a major part, should be based upon the assumption that the school exists for the pupil. It also agreed that, while teachers may give individual counseling, there should be an organized and concerted effort on the part of the entire staff and that this may best be brought about by making the pupil aware of permanent values that will enable him to make proper adjustments and wise choices as he meets new situations and problems in the school experience. Also, there is no one technique of counseling, since each counselor is a unique individual dealing with unique personalities. Above all, counselors should guard against the danger of imposing their own values upon the counselee rather than assisting him to recognize his own ability in solving his problem. For this reason the group felt that the non-directive technique is of great value in any school program.

On the assumption that moral and spiritual education is that phase of the school program that seeks to help growing persons to achieve an understanding of their relations to nature and society, to learn to control their conduct by these standards, and to achieve a philosophy of life, the task of the counselor is to help the students meet the challenges of life as they exist in an increasingly complex social order. Counseling is to be thought of as a process of freeing one from his own emotions and helping him to find his own answer to his problem after he has recognized his own need.

On the basis of these assumptions, the group outlined nine principles for the guidance of a counseling program:

Basic Principles

1. All persons have values. Perhaps some of these are not socially accepted, even though they may dominate his behavior.
2. Values cannot be taught verbally. Values develop as an aftermath of experience.
3. Values, feeling, purposes, goals are major determinants of behavior. Social or group pressure may cause undesirable behavior and be the means of influencing the formation or acceptance of values.
4. Feelings, purposes, goals, etc., are fairly permanent traits in people, but can be changed.
5. A person has within himself the potential ability to meet his own problems. He must remember that his problems are not our (adult) problems.
6. To free this ability the counselor employs certain techniques that will help the person view his problem in a new light and make adjustments to life situations.
7. The main change agent is the attitude of the counselor. His attitude must be one of deep understanding and warmth toward the client. He must accept the client as an individual who has the right to be as he is or to change if he chooses to do so. There must be permissiveness and understanding.
8. The center of the counseling process is on present feeling, not past. The analytic approach has no place in counseling. That is a study of personality.
9. Limits are necessary. They can be helpful when:
   (a) few are possible
   (b) clearly defined in the mind of the counselor
   (c) stated as parts of situation, not as a directive from the counselor.
   (d) Must not be dwelt on.

After much discussion, the group decided that it would be useless to attempt to set up an ideal counseling and guidance program for the school, but that its best contribution would be made by raising questions about procedures which it felt might violate moral values. These questions are set forth under:

Implications of Counseling Principles

A. In Administration:
   1. Pupil:
      (a) Should cumulative records be open to all teachers? Pupils?
      (b) Should individual pupils be discussed in general faculty meetings? When?
      (c) Should pupils be permitted to request change of sponsors?
   2. Teacher-Principal:
      (a) Should Principal chair all faculty meetings?
      (b) Should Principal appoint committees:
         (1) Faculty?
         (2) Faculty-pupil?
         (3) Faculty-community?
         (4) Faculty-pupil-community?
      (c) What is the specific role of the Principal?
   3. Parents-teachers-pupils:

(a) How can pupils participate in formulating policies?
(c) How and to what extent shall we use community resources?

B. Teaching:

1. Should behavior limits be defined? If so, when the occasion arises or in anticipation of a situation?
2. Should there be pupil planning? If so, how much? Curriculum? Assembly programs? Grading? Behavior limits? Formation and administration of clubs and other extra-curricular activities? Classroom procedure? Physical arrangements and decoration of the room? Help plan menus for lunchroom?
3. Should there be student government? If so, to what extent? Supervision of student conduct in halls, lunchroom, recreation, etc.? Time of opening and closing school day? School holidays?
4. Should there be teacher-teacher aid in service?
5. Should teachers conform to the accepted community standards of social conduct when they do not parallel their own standards and personal habits?
6. How can a teacher budget her time between personal and extra-curricular school activities so as to give maximum service to the school program and still remain a normal personality in the community?

There was an abundance of illustrative material in the form of tape recordings of actual counseling interviews which because of the nature of the material cannot be reproduced here. A concrete occasion arose in the group for group counseling which because of its personal nature cannot be reproduced here as an illustration.

The Counseling group, with the cooperation of members of other project groups, presented a useful dramatization of the problems likely to be encountered by the participants in presenting and interpreting the Workshop to their respective faculties at the opening faculty meeting in the autumn.

The group compiled a comprehensive bibliography.

PROJECT IV
SPORTS AND RECREATION

Project Members

Leader, Maurice A. Clay

Charles Allphin ..... Fort Thomas
Helen Fannin ..... Morehead
Ethel Hancock ..... Bowling Green
Alliene Layman ..... Louisville
Ann Talbot ..... Paris

The group on Sports and Recreation began its work by differentiating the nature and function of physical education, sports, and recreation. The broadness of these inter-related fields, which include sports, aquatics, the dance, gymnastics, outdoor activities, and simple games and are related to art, crafts, music, nature, dramatics, and literature, involves not only the leadership of trained specialists, but the cooperation of an informed and sympathetic total school staff.

Learning to play together is a skill of equal importance to that of the mastery of reading, writing, and arithmetic.

The group then proceeded to explore the unusual value-potentials of sports and recreational activities through providing opportunity for forming critical evaluations and supplementing actual experience with information through free discussion. Play for play's sake is not only an acceptable value in itself, but is a means of developing desired outcomes through interest. Effective leadership in this field rests upon a recognition of the worth of the individual and an understanding of his place in a social setting. The personal attitudes of the leaders of physical activities and of the coach are of primary importance in developing desirable attitudes in pupils.

The following is a tentative list of values in sports and recreation which the group felt to be important as a guide to experimentation. Under each value the group worked out suggested techniques for developing it. As an illustration of what was done under all the other values, the outline under the first is given in detail.

Value-potentials and Techniques

1. Every individual should have the opportunity to experience some success.
   (a) For the person who has a low IQ but who is strong physically, provide, if possible, an opportunity to excell in sports. e. g., the good runner or baseball player is commended for his excellence in these activities.
   (b) Provide individual training for those not skilled.
   (c) Provide opportunities for boys and girls with ability to help those less skilled.
   (d) For the boy or girl who is weak physically but strong mentally provide opportunities for games that require skill or strategy but are not too strenuous, such as ring games, horseshoes, and chess.
   (e) For the person who is weak physically and mentally provide give-away games (checkers), the opportunity for ringing the bell at recess or noon where such a system is used, or very simple puzzles and picture cut-outs.
   (f) Attempt to bring out the timid pupil by permitting him to select a game to be played, by having skilled pupils aid him, or by helping him achieve success in the group.
   (g) Through the provision of a wide range of activities that may appeal to the interests and abilities of all persons. The poliomyelitis victim may not be able to enjoy football but may excell at swimming or at shuffleboard.
   (h) Through competition with persons of comparable ability.
   (i) Through the use of divisions for competition on a basis of age, height, weight or a combination of these and other factors.
   (j) Through utilization of boys and girls in activities as leaders, officials, timers, scorers, reporters, or scouts.

(k) Through the extension of opportunities for participation through:
   (1) An inter-school program that includes more than the commonly limited range of activities now offered by most schools.
   (2) Through the organization of weight teams, "B" teams, or junior varsities.
   (3) Through the extension of the intramural program.
   (4) Through the improvement of instruction in required physical education.
   (5) Through the utilization of leadership potentials of all staff members.

2. Provide opportunities for individual and group creative experience.
3. The development of social sensitivity, respect for the opinions of others, and a sense of justice and responsibility.
4. Growth in an appreciation of the universe through a study of the play of all nations, participation in folk dances, and a study of the origin of all games, such as bowling, archery, and tennis.
5. Growth in the discrimination of values.
6. Appreciation and respect for the body.
7. Growth in the sense of responsibility and accountability.
8. Learning to lose as well as win graciously.
9. Respect for property.
10. Opportunity for the development of honesty.

After noting the influences that affect the program of sports and recreation, such as public opinion, the influence of institutions of higher learning, accrediting agencies, the State High School Athletic Association, and finance, the group outlined what it considered a desirable administrative program. This suggested program included elaborations of the following suggestions:

1. The school administrator should select and protect adequately trained leadership in athletics, integrate athletics into the total school program, and develop stable, long-time policies.

2. The Director of Athletics should provide a factual basis for this program and develop right attitudes toward the staff, students, the public, opponents, and the educational system.

3. Constructive and cooperative teacher-coach relations should be developed.

4. An Activities Council should seek to develop a well rounded and integrated program of activities that will avoid cross purposes.

5. An Athletic Council, composed of the Superintendent and Principal, Athletic Director, coaches of varied sports, supervisors of physical education, and financial manager should determine policies and coordinate sports with other departments of the school.

6. A Publication Council should assume responsibility for public relations.

Criteria of an adequate educational program of sports and recrea-

tion should include making the welfare of boys and girls the determining factor, the integration of sports and recreation into the whole educational program in which administrators, teachers, and directors of physical activity will share mutual responsibility, providing opportunities for all students according to their capacities and interests rather than for the few, and placing inter-scholastic contests upon a more constructive educational basis. The educational possibilities of the school camp should receive greater attention.

The report carries a comprehensive bibliography.

Appended to the report is considerable supplementary material on the responsibility of players, officials, students, team captains, cheer leaders, principals, directors, press and radio, duties of the cheer leader coach, cheer leader requirements, basketball regulations, and the Code of Ethics of the New York State High School Athletic Association.

PROJECT V

SYMBOLIC EXPRESSION THROUGH CEREMONIES, CELEBRATIONS, AND ART FORMS

Project Members

Leader, Dr. Raymond F. McLain

Mary F. Burt ..... Fort Thomas
Rebecca Crockett ..... Bowling Green
Mrs. Robert Crombie ..... Paris
Georgia Evans ..... Morehead
Mary Lassiter ..... Murray

This project differed from the others in that while the others were concerned with the discovery and identification of moral and spiritual values in selected areas of school experience, this project was concerned with the use of suitable symbols for rendering these values explicit and reproducible in the experience of the school community. This may be done by utilizing appropriate existing symbols or by the creation of new ones to express moral and spiritual values as they emerge from the ongoing experience of the school community.

The group began, therefore, by clarifying its mind as to the nature and function of symbols. It concluded that a symbol is that which stands for or represents an experience or group of experiences and may be perceived through any or all of the senses. Symbols arise from man's efforts to relate himself meaningfully to his environment and to communicate with other men.

Symbols assume a wide variety of forms:

1. Those revealed in the natural world, such as the seasons, sun, moon, stars, mountains, trees, and streams.

2. Postures and gestures, such as the bowed head, kneeling, the frown, the smile, the shrug of the shoulders.

3. Verbal, either oral or written, such as meaningful sounds, language, slogans, abbreviations like TVA and UN, and scientific formulas.

4. Art forms, such as speech, the folk and stylized dance, music, writing, the graphic arts, and the fine arts in the form of handicraft, drawing, painting, sculpture, and architecture.

The function of symbols in the life of the individual is to enhance meaningful experiences, to recall and conserve them, to communicate them to others, and to enable individuals to share their experience in a creative enterprise. They function in the life of the group by enabling groups to unite in a common enterprise, by enabling societies and cultures to formulate goals, and may be used evaluatively as a testing of experience and understanding and as an occasional substitute for the traditional test.

The group felt that there are inherent dangers to be avoided in the use of symbols. Among these are:

1. Devotion to the symbol rather than to the value symbolized, thus substituting the symbol for reality.

2. Misuse of the symbol through the perversion of loyalties, as in the case of propaganda and the use of the swastika in Germany.

3. The exclusive and divisive use of symbols by attaching loyalties to the part rather than to the whole or to the moment rather than to the longer sweep of time, as in the case of sectarianism, nationalism, or racism.

4. The inacurate use of symbols leading to false conceptions that are not relevant to any given situation, as in setting the "material" over against the "spiritual," whereas in the experience of growing persons these values are interdependent and inseparable.

The statement of these dangers indicates their correctives. The dangers may further be avoided by incorporating new meanings into older symbols in the light of new experience, by combining old symbols in a search for new meanings, and by the creation of new symbols.

Celebrations, which are acts of observing religious, patriotic, or social occasions, are fruitful ways of expressing moral and spiritual

values in the school community. Among those which are particularly meaningful to students are the celebration of historical events, stated holidays and observances, local school events, birthdays of great men, and personal events.

So also are ceremonials, such as the opening of school, commencement, dedication of buildings, ground-breaking, corner-stone laying, conclusion of unit studies, worship, or any meaningful event in the ongoing life of the school community.

A listing of many appropriate ceremonials and celebrations indicated the rich and varied use of symbols in the school program. The group did not recommend that any given school should attempt to use them all, but rather should be sensitive to the moral and spiritual values that are potential and emergent in the concrete experience of that school. A school should guard against over-celebration, though most schools err in the opposite direction. Unless the students share in the use and creating of symbols, the result may be the imposition of external and meaningless symbols, in which case their educational significance will be meager. Moreover, the significance of symbols derives from a direct relation to the experience symbolized. An alert and imaginative group will be quick to seize upon the meaningful experiences of the school community and create for them vital symbolic expression.

The group selected several values brought out by the other project groups and developed samples of symbolic expression in the form of celebrations and ceremonials as illustrations of what any resourceful school might do in giving significant symbolic expression to its meaningful experiences.

V

A RESOLUTION

In keeping with the experimental nature of the program, during a visit to the Workshop Superintendent of Public Instruction Boswell B. Hodgkin requested that the supervisors and teachers of the Workshop convey to him their convictions as to the future development of the program. After unhurried discussion the members of the Worshop unanimously adopted the following resolution:

Whereas there exists in our complex modern world a growing conflict between materialistic and democratic ideologies, and whereas it is the recognized responsibility of the public schools of this state and nation that they make their maximum contribution through the teaching of the moral and spiritual values which are essential to a democratic way of life,

Therefore we recommend (1) that the State Board of Education encourage all colleges, universities, and public schools of the Commonwealth to emphasize and integrate the discovery and development of moral and spiritual values into the regular daily programs of said schools; (2) that inasmuch as such values are inherent in every learning situation and applied in everyday human relationships in the home, the school, and the community, there is need to review the total school program in terms of moral and spiritual values; and (3) that inasmuch as the emergence of these values depends upon the personal dedication, awareness, and cooperation of school administrators, teachers, and parents, the chief objectives of teaching should be toward creative living, faith in God, and respect for human dignity.

Furthermore, we recommend (1) that provisions be made in the structural organization of the State Department of Education for the development of emphasis upon moral and spiritual values such as now exist for other phases of education in Kentucky; (2) that at the earliest possible moment a field supervisor in this area be added to the personnel of the State Department of Education; and (3) that plans be made for further workshops for a continued development of a movement which emphasizes moral and spiritual values in education.

VI

EVALUATION AND NEXT STEPS

J. Mansir Tydings, Chairman of the Department of Education's Committee on Moral and Spiritual Education, and President Raymond F. McLain, who as official observer and critic of procedure gave each day an evaluation of the day's procedure, collaborated in the following evaluation of the Workshop and in suggesting next steps:

The Workshop achieved in a significant way the ends for which it was designed.

For the participants it expanded and enriched the meaning of an educational experience. An initial confusion arising out of the expectation that the Workshop would provide neatly packaged information as to what moral and spiritual values are and methods for making them effective soon gave way to a unified and satisfying sense of adventure in a cooperative quest for meanings and ways of making them effective in the school.

The Workshop was an actual experience in cooperative inquiry, the clarification of ideas and purposes through a meeting of minds around controversial issues, and arriving at common judgments through free discussion in which differences were as much assets as agreements.

Through their participation in this quest, the members of the Workshop arrived at a greater awareness of the moral and spiritual value-potentials within the total, normal educational process. Disposed at first to make a sharp distinction between the "sacred" and the "secular," they came through working together on their common problem to see that every experience has a potential spiritual content, as the reports of the project groups abundantly show.

This extended and deepened awareness led to a new conviction as to the role of the teacher and of the inter-relatedness of a common cause. In the deepest sense, the Workshop was in itself a spiritual experience.

In future workshops, as a result of the clarification of ideas through the general course on philosophy, the free discussions of the clearance periods, working together in the project groups, and working in the experimental schools it should be possible to bring more sharply defined questions into focus earlier in the process.

In future workshops it is to be hoped that it may not be necessary to attempt to cover so much ground in such a limited time. This may be made possible either by extending the time or by narrowing the range of matters under consideration.

In future workshops there should be a section for administrators upon whose understanding and cooperation much of the success of the experiment depends.

The present Workshop is a first step in a long-range program. Certain next steps seem clearly to be indicated:

1. For the over-all program, those recommended in the resolution forwarded to Superintendent Hodgkin.
2. An early conference of superintendents, and principals of the pilot schools and the college coordinators.
3. Regional workshops at the Universities and other State Colleges sponsoring the present Workshop.
4. Another general workshop next summer.
5. The inclusion of seminars or courses in moral and spiritual values for teachers-in-training in teacher-training colleges, including other than State Colleges.

In August, 1949, a meeting of principals, superintendents and college coordinators was held in Frankfort. The purpose of this meeting was to discuss the role each had in implementing the program in the local schools. Voluntary faculty workshops were suggested as a means for developing in the schools "a philosophy of emphasis."

The superintendents decided that their part is to sanction the program officially and interpret it to the community. They will keep their local boards of education informed continuously, and create conditions favorable to experimentation and creativeness.

In looking ahead, the Kentucky Committee on Moral and Spiritual Education believes that it will eventually be desirable to organize regional workshops at the teacher-training colleges, and that these may function as centers from which the "movement" will spread to other public schools within the areas served by the colleges.

Another general workshop is planned for next summer, when the representatives of the six pilot experimental schools who attended the Workshop last summer will come together again to share their experiences. Out of such experience and study these classroom teachers and principals will seek to develop materials which may be printed and offered as source materials to public schools interested in moral and spiritual education.

Participants in the Workshop have come to the conclusion that the workshop procedure is the best possible means for a free exchange of ideas and experiences. It is a truly democratic process, and therefore should be used to implement the "program", whereas the "movement" should be characterized by the extent to which the schools are willing to emphasize these values in their total school program.

A "movement" is a process of change. In a movement for

moral and spiritual values in education the process must begin with personal change.

Education has within itself the potential of change if it deals with life as a process and not as a pattern. Our great responsibility is to give meaning to the values which enrich life. Teaching which emphasizes moral and spiritual values will be seeking change, or growth, in the process of learning, and the teaching of children will become more important than the teaching of subjects.