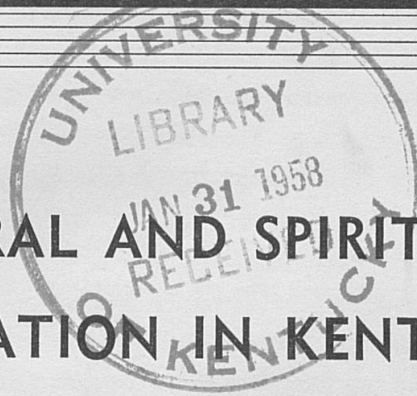


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• Commonwealth of Kentucky •
EDUCATIONAL BULLETIN

**MORAL AND SPIRITUAL
EDUCATION IN KENTUCKY**



Published by
DEPARTMENT OF EDUCATION
ROBERT R. MARTIN
Superintendent of Public Instruction

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FOREWORD

Kentucky school people have taken pride in and inspiration from the fine exploratory work and pilot projects for the development of moral and spiritual values in public education programs. Over a period of years, the State Department, the public teacher, education institutions and a number of school systems, have undertaken to work out effective emphasis upon moral and spiritual values in the light of the principles outlined in this account. Those who have participated in these efforts have become more firmly convinced that here is an appropriate, sound and effective approach to the solution of some of the problems that confront and complicate the instructional programs of our schools. More and more clearly we see that the emphasis upon moral and spiritual values should be an integral part of every aspect of the school program and that every educator bears part of this responsibility. At the same time we are equally clear that the public school should in no sense infringe upon the educative responsibilities of the church or the home through introduction of sectarian religion into the curriculum. We look forward to sound growth of our whole instructional program as our school faculties and parents see ways to infuse moral emphasis into the regular work of the public school.

In order to initiate action in this area of training, I have appointed the Kentucky Committee for Moral and Spiritual Values in Education. This committee of educators and parents is well qualified to give encouragement and practical assistance to the local school districts. The committee will respond with enthusiasm to community initiative and interest in developing local councils for moral and spiritual education. The purpose of this bulletin is to provide a "handbook of experience" as a guide, and for the study of local councils.

The material of this bulletin is composed principally of articles which relate the experiences of the several writers with various experimental pilot-school programs in moral and spiritual values in education.

These articles are published herein without editing and the viewpoints and evaluations are, in all instances, those of the writers.

These materials are recommended as valuable sources of inspiration and aid for other undertakings in programs of moral and spiritual values in education. They should in no wise be interpreted, however, as reflecting the policy or direction of the State Department of Education.

In order that an emphasis on moral and spiritual values in education may become available to every school child in Kentucky efforts to promote this emphasis are earnestly solicited.

Robert R. Martin

Superintendent of Public Instruction

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**THE COMMITTEE FOR MORAL AND
SPIRITUAL VALUES
in
EDUCATION
of
THE KENTUCKY STATE BOARD OF EDUCATION**

* * *

The nine members whose names are listed below constitute the Kentucky Committee for Moral and Spiritual Education, appointed by Dr. Robert R. Martin, Superintendent of Public Instruction, in accordance with a resolution of the State Board of Education (SBE 74) on January 1, 1957.

* * *

Appointed Members

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Secretary

Mrs. Lilah V. Bolton
Irvin E. Lunger
Mrs. Rena S. Marcus

Mrs. Alma Seaton
Louis Smith
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Whitney M. Young

* * *

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Robert R. Martin, Superintendent of Public Instruction
Don C. Bale, Head, Bureau of Instruction

Consultants

William Clayton Bower

Ellis Ford Hartford

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J. Mansir Tydings, Co-Chairman, Kentucky Committee for Moral and Spiritual Values in Education

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2. *In the Subject of Mathematics*

Dawn Gilbert, Teacher Bowling Green High School, Bowling Green, Kentucky

3. *In Home Economics*

Virginia Rice, Teacher Laboratory High School, Morehead State College, Morehead, Kentucky

4. *In an Elementary School*

Sara Belle Wellington, former Principal, Cane Run School, a pilot school, now Director of Teacher Recruitment and Records, Jefferson County Board of Education, Louisville, Kentucky

5. *In Human Relations*

Mary Elizabeth Reuter, Teacher Nicholas Finzer School, Louisville, Kentucky

6. *In the Total School Program*

Willa F. Harmon, Principal Pine Knott High School, Pine Knott, Kentucky

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Roy B. Smith, Director of Instruction, Owensboro, Kentucky, and F. T. Burns, Sup't., Daviess Co. Schools

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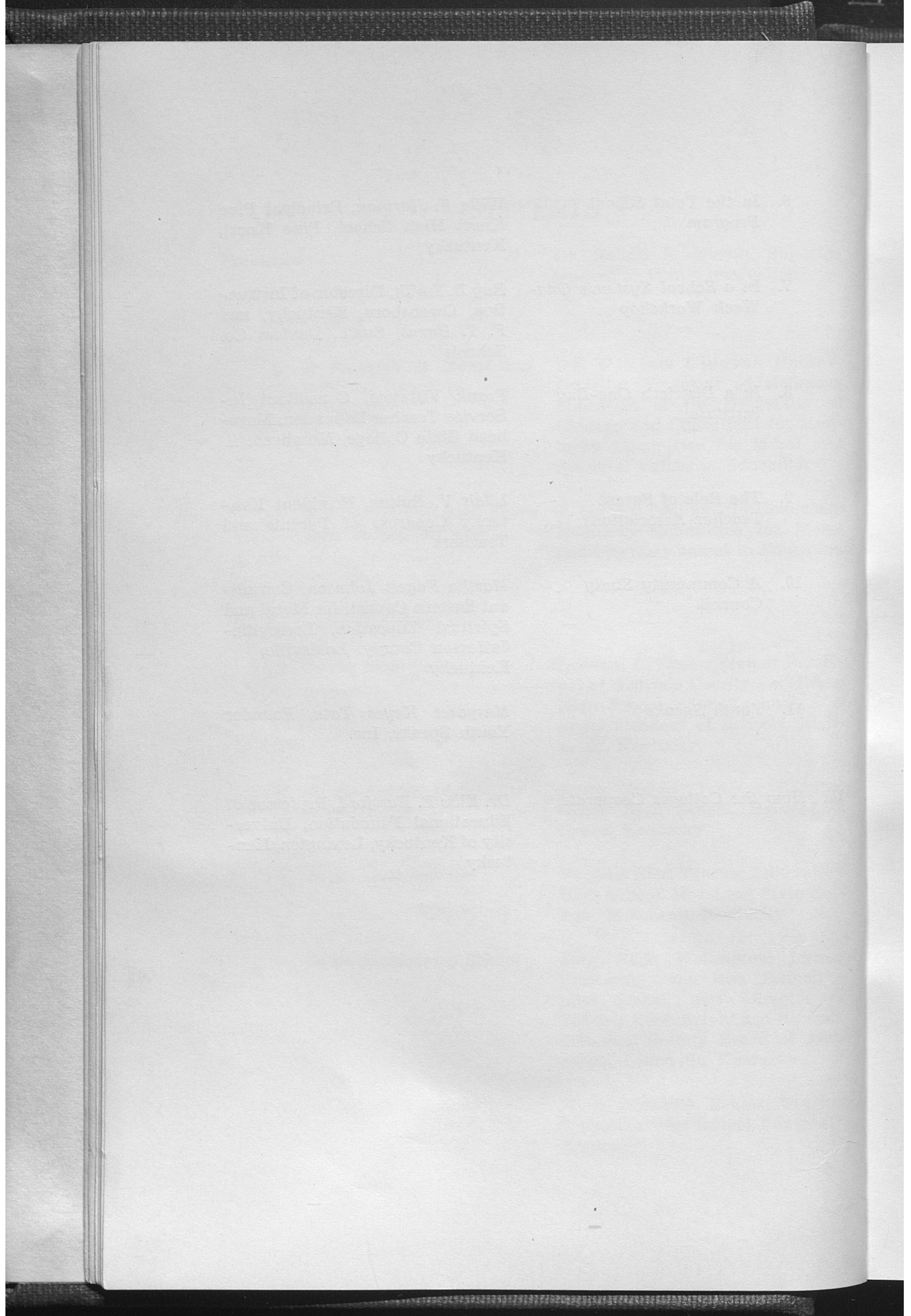
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I. INTRODUCTION

A PROGRAM OF MORAL AND SPIRITUAL VALUES IN EDUCATION*

William Clayton Bower

The Kentucky Program of Moral and Spiritual Values in Education has arisen quite spontaneously out of a growing concern on the part of educators, parents and civic leaders over the lack of emphasis upon values in the program of the school, and an attempt to remedy the defect. These citizens are convinced that the school is as much responsible for the development of moral and spiritual values as for teaching knowledge, the tools of learning, and the techniques of citizenship. They feel that education should be concerned with the total interaction of the whole person with the world of nature, society and the cultural heritage, and that a basic phase of that interaction has to do with moral judgments and spiritual sensitivity.

Values in the School Program

The philosophy upon which the program is based may be summarized as follows: moral and spiritual education is defined as that phase of the school program which seeks to help growing persons to achieve an understanding of their relations to nature and society; to discover the moral and spiritual nature of these relations and the moral obligations involved in them in the light of the growing moral and spiritual values which man has tested through centuries of living and which are recorded in his cultural traditions; to learn to judge and control their conduct by these values; and to achieve a philosophy of life.

The program should be based upon the complete separation of church and state.

Morality and spirituality, rather than being abstract "traits," are qualities that potentially attach to any and every experience of growing persons in their interaction with their natural, social and cosmic world, and are to be experienced through discovery and through functional use in living.

It follows that moral and spiritual values are indigenous to the school community and the educative process, and not something to be injected into the school program by some outside agency. Values

¹ Excerpts from an article published in *Educational Leadership*, May 1951,
**Journal of the Association for Supervision and Curriculum Development*, National Educational Association.

are to be discovered, raised into consciousness, and developed as they emerge within the school experience and with the resources available to the school. The school becomes a laboratory in which the normal experiences of social living and learning are subject to analysis, appraisal and experimental testing in the school community.

Method in this area is of great importance. It should seek to develop the abilities and habits of discrimination, constructive criticism, self-reliance and cooperation. The center of education should shift from teaching to learning so that character may become an achievement of self-realizing persons rather than the result of external inculcation. To this end the highest functions of the teacher is that of an understanding counselor and guide.

It follows that such a program should be one of emphasis, and should be made an integral part of the total school program, rather than one consisting of additional courses or a new department.

Since experiences of pupils cut across institutional boundaries, the school program should foster understanding cooperation with all constructive community agencies.

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

The program should be undertaken experimentally, so that corrections and emergent leads may be derived from actual experience.

Procedures in Studying Values

The basic pattern of procedure which has been developed in two workshops is the following: (1) to discover moral and spiritual values as they arise within the normal experiences of growing boys and girls in relation to the school community and the educative process; (2) to raise these emergent values into consciousness and to identify them; and (3) to develop these potential values as functioning factors of interpretation, appraisal and control in the experience of growing boys and girls, and of the school as a community.

For this purpose the experience of the school was divided, in the workshop and the subsequent experiments, into five areas:

Social Analysis of the School Community: Purpose of this group was to discover the relations, functions and behavior situations which pupils, teachers and administrators encounter in living and working together in the school as a community. The group found that such an analysis involved use of two techniques: (1) for the discovery and

listing, with descriptions, of behavior situations in which moral and spiritual values are generated; (2) for dealing with these situations, once they have been discovered, through analysis of the situation for its factors and possible outcomes in the light of the tested moral and spiritual values in the cultural tradition, the making of choices and the carrying of these choices through into action.

Analysis of Curriculum Content: This group undertook three tasks; an analysis of the curriculum as found in most Kentucky schools; a statement of values essential for creative and democratic living; and a search for these values in the content of the curriculum.

For this purpose the group separated the courses of study into the subjects that have to do with the cultural heritage; 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), mathematics (arithmetic, algebra, geometry, trigonometry); and the life adjustments subjects falling under vocational exploratory areas (agriculture, industrial arts, commercial subjects, home economics, health, physical education). This analysis yielded a wealth of moral and spiritual values when these are not injected into the curriculum, but dealt with objectively and normally when and as they occur as constituent elements of the great cultural traditions.

Personal and Group Counseling: This group was convinced in dealing with cases, that most adjustment problems involve, in one way or another, moral and spiritual values in their resolution. For this reason, counseling offers a particularly rich field for the discovery and development of moral and spiritual values. The group felt that the function of counseling is to free the ability of the pupil to meet his own problems by viewing them in a new light and by re-examining his values. With this in view, the various techniques of counseling were studied and appraised, and the place of counseling in the program was explored.

Sports and Recreation: This group found that the area of sports and recreation is particularly replete with specific and concrete behavior situations and because of the vividness of its experiences offers a most fruitful field for the discovery and development of moral and spiritual values. The group listed these potential values and suggested principles for the guidance of coaches, administrators and participants, together with an athletic policy for which the entire school is responsible, along with criteria for judging such a policy.

Symbolic Expression: This group explored the function of sym-

bols as means of giving concrete expression to moral and spiritual values and of rendering them communicable and capable of being reproduced in the growing experience of pupils and the school community. Instead of imposing stereotyped slogans, ceremonials and celebrations upon the school, the group examined the possibility of developing creatively suitable living symbolic expressions of these values as they are generated in the school experience and of utilizing, whenever appropriate, the great historic art forms, ceremonials and celebrations.

Each of these project groups assembled a considerable volume of case histories drawn from actual school experience, and the beginning of a body of source materials also.

Results Used to Further Program

There has been a definite purpose not to develop stereotyped procedures to be imposed upon schools. Rather, there has been an attempt to describe actual school and classroom situations, to present an abundance of case material, and to make available suitable resource material for the use of teachers and administrators in working out their own programs in the light of their own situations and experiences.

It is not the purpose of the State Department of Education to impose this program upon the schools, but to make its resources available to those schools that feel the need of emphasis upon moral and spiritual values. Thus the future development of the movement will grow out of the shared convictions and purposes of the teachers and administrators of Kentucky schools.

MAKING MORAL AND SPIRITUAL VALUES MEANINGFUL*

by J. Mansir Tydings

“Platitudes are out! Good moral and spiritual attitudes cannot be handed to the student by the teacher. We believe since moral and spiritual values are involved in all human experiences, that is the way to teach them meaningfully—by actual experiences.

In other words, we believe that a dynamic approach to the teaching of moral and spiritual values requires a teacher-student relationship which encourages the discovery of these values in human relations. The laboratory for such experimentation can be the classroom, the teacher the key to the effectiveness of the procedure.”

This is the basic agreement upon which the Kentucky Committee on Moral and Spiritual Education went to work ten years ago. The committee composed of lay men and educators, was appointed by the Superintendent of Public Instruction to study the problems of moral instruction in the public schools of Kentucky.

The committee was urged to avoid sectarianism, to develop guides which did not follow the pattern of any outside organization, and to decide whether an integrated or separate course is most desirable in schools of the state.

Many school administrators thought of “moral and spiritual education” as synonymous with sectarian education and raised the issue of separation of church and state. Hence the committee decided to work toward the development of a program which could be integrated with the total school program.

There is no feeling of competition with or substitution for instruction in religion. Sectarianism has no place in the public schools. But the public schools always will have a responsibility to use their resources to develop moral ideals and behavior in the future citizens of the state.

As this first committee began its work in 1948, it realized the need for an advisory group of qualified educators who would guide the program in the use of sound educational procedures. The members of the advisory group represented psychology, curriculum, sociology, and religious education.

* Taken from an article of the same title written by the same author, and published in the NEA Journal, December, 1949.

During the first meeting of the advisory group, it was agreed that in working out "a program for the discovery and development of moral and spiritual values in education" the procedure should be based on experimentation so that the program would be grounded in experience. It was also agreed that if the experimental procedure was to be productive it should be based upon a sound philosophy.

During a conference of the presidents of the state colleges and universities, officials of the State Department of Education, and school superintendents in October 1948, it was agreed that a small number of pilot experimental schools should be selected by the Department of Education. Furthermore, a workshop should be held, attended by representatives of the pilot schools.

The selection of each experimental school was based upon the interest of its superintendent and the existence of a good working relationship with a teacher-training college. The faculty of each pilot school voted to participate.

The teacher-training schools then appointed coordinators, who served as resource people and, on request, offered suggestions, gave technical assistance, evaluated, and took back to the colleges an active program for prospective teachers.

The first workshop in the discovery and development of moral and spiritual values in education was held at the University of Kentucky, June 6-21, 1949. Dr. William Clayton Bower, Professor Emeritus of Religious Education of the University of Chicago Divinity School and chairman of the advisory group, served as director. The project leaders were for the most part also members of the advisory group.

The purpose of the workshop was to orient the representatives of the experimental schools to the purpose and underlying philosophy of the program and to cooperatively develop techniques, procedures, and resource material for use in the experimental schools.

There was a second general workshop at the University of Kentucky in 1950 to which the same representatives of the six pilot experimental schools came, this time to share experiences growing out of applying the guiding principles adopted in the first workshop, and to make plans for the future spread of the ideas.

During the three years following, regional workshops were held at all of the state colleges, the University of Kentucky and the University of Louisville. Thus the movement has spread, slowly but surely; always because of the convictions and concerns of both parents and teachers.

The cooperating colleges were encouraged by the State Department of Education to become live-centers of the movement. They conducted extension courses for in-service training of teachers in many communities, and some incorporated an emphasis on moral and spiritual values, as an integral part of the college program for students in preparation for teaching.

The State Department of Education continues to take responsibility for the movement through its new Committee for Moral and Spiritual Values in Education. In January 1957, Dr. Robert R. Martin, Superintendent of Public Instruction, acting upon a resolution of the State Board of Education, appointed a Committee for Moral and Spiritual Values in Education. This study committee is made up of nine lay and professional leaders from over the State.

The purposes of the committee was stated in the board's resolution to be:

1. To provide assistance to the State Department of Education in studying, recommending, and effecting improvements of instruction in the common schools.
2. To provide a medium through which lay and educational leaders may work cooperatively with similarly constituted study groups in local school districts in advancing the instructional program in Kentucky schools.
3. To effect improvement in the interpretation of instructional programs in the common schools to the end of better understanding and popular support through the involvement of appropriate organizations and groups representing the general public in making needed studies.
4. To discharge such other functions as shall be agreed upon by the State Department of Education and the committees in the light of requirements and implications of the Common School Laws or State Board of Education regulations.

In the light of these purposes, and based upon the experiences gained in the development of the first Kentucky movement for moral and spiritual values in education, the committee has stated its chief objective to be:

In keeping with, and in acceptance of, the American democratic principle of the separation of church and state, the objective of this committee shall be to make an emphasis on moral and spiritual values an integral and functional part of the daily living experiences of every child in his education, in his home, and in all his human relationships.

The committee now seeks to enlist the cooperation of both lay and professional groups to give further implementation to its stated objective. Representatives of such organizations as the Kentucky

Congress of Parents and Teachers, the Kentucky Education Association, the Kentucky Association of Church-Related and Private Colleges, the Council on Public Higher Education, civic groups, service clubs, women's clubs, are serving on the state committee. Local representatives of these same groups, and many other community organizations will be asked to work with their local schools in further experimentation and application of the guiding principles of the Kentucky Committee.

Since 1951, the State Department of Education has issued several bulletins reporting the results of the workshops, and other developments in the Kentucky program for moral and spiritual education in the public schools. The purposes of these bulletins are to provide information, inspiration, and a guide for local committees. Immediately following this article is a list of recommended reading for further study and guidance in this field.

Surely, this is "AN IDEA WHOSE TIME HAS COME."

In a world confused by struggle between conflicting ideologies and fearful of atomic power, it is most urgent that citizens of the future have an opportunity to learn to take responsibility for making democracy work. This is a strategic role of the public school. And this is why parents and teachers have "the most important jobs on earth," especially when multiplied by 35,000,000 youth and children attending American public schools.

Teachers "worth their salt" have always taught moral and spiritual values. But a look at the acute needs of our times should be convincing enough that the staggering responsibility now faced calls for deepest sensitivities, more effectiveness, and an unqualified dedication to the important task of making available to all children an education for "the whole person in his whole world."

In order to be realistic the school, the home, and other community groups find it necessary to develop a sense of partnership in this task of guiding young people in developing values, and in becoming valuable citizens. In the following section of this bulletin stories of the application of the philosophy of the Kentucky experiment in moral and spiritual training in many different situations are presented. These have been carefully outlined with the hope that the reader, whether a superintendent, principal, teacher, or parent, will find encouragement for undertaking a similar experiment, and carry it out even more successfully.

RECOMMENDED READING

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II. EXPERIENCES OF APPLICATION

A PILOT SCHOOL DEVELOPS MORAL AND SPIRITUAL VALUES

By Leonard C. Taylor

Many members of the teaching profession have felt for years a concern for the American Education System at the level of Moral and Spiritual Values. It has become increasingly evident that our schools are not meeting the full needs of our boys and girls. This failure is not so much in the academic phase of our school program as it is a failure to reach a satisfactory level of achievement in the field of good citizenship.

Since our nation has been experiencing a strong current of juvenile delinquency in recent years; and since so much corruption has been witnessed in high places in American life, educators realize that the program of the public school must help stabilize the character of our future citizens.

It was the sincere feeling of the faculty of the Bourbon County Vocational High School in 1948 and 1949 that our school should be a stronger force in developing moral and spiritual values in our future citizens. We felt that we needed to be certain that those who attended our school should have a sensible viewpoint concerning human relations and a moral viewpoint toward the problems of living.

After arriving at these convictions, our faculty members were enthusiastic to accept the invitation extended to the Bourbon County Vocational High School in early 1949 to work with the University of Kentucky as a pilot high school in the Kentucky movement to develop a program for moral and spiritual values in the public schools. Dr. Ellis F. Hartford of the University of Kentucky College of Education was our consultant throughout this experiment. Much of the success of the experiment was due to his wise counsel during these years.

Our pilot school was a new central high school for the Bourbon County School System located on the outskirts of Paris and at the time of the experiment the enrollment was approximately three hundred. This new school had merged the programs of three smaller County High Schools. This school offered the regular academic courses plus agriculture, home economics, and commercial courses. There were sixteen teachers in the school.

During the summer of 1949 the first workshop in Moral and

Spiritual Values was held at the University of Kentucky. Seven teachers and the principal from our Pilot school attended and made plans for getting the programs underway in the fall term.

As soon as possible after the start of the school year those who attended the workshop explained to the other members of the faculty the plans that had been made there. The faculty spent the first semester studying the program in the light of our educational philosophy. Alternate weeks were set aside for faculty meetings in which we discussed this "new emphasis" in education. We realized this was an emphasis and not a new subject to be added to the curriculum. As our discussions progressed we found that we had been emphasizing moral and spiritual values from the beginning. In fact, we discovered that good teachers had always been emphasizing such values; but needed only to learn how to do it more effectively and to be more sensitive to a greater range of values.

Now that we felt that we had some understanding of what we wanted to attempt to promote in our school, we decided to present the idea to our student body, their parents, and the community in general. It was decided that the principal would present the thinking of the faculty to the student body in a special assembly program. This was done in a concise manner. The students then returned to their home rooms for a full exploration of this emphasis on values with their homeroom teachers. The student body was interested and actually led the way many times in the development of values in the school and community life.

In acquainting the community with this new emphasis the principal and several teachers spoke, or presented a panel before many community groups as well as several state-wide groups.

The local Parent Teacher Association was extremely interested and as the program progressed they noted its benefits in the lives of their children.

Faculty meetings were presided over by the principal, and freedom of expression in their meetings was understood to be one of the prime factors for success in the planning and developing of the program. Each meeting of the faculty brought up problems which were worked out, so as to produce moral and spiritual values in the school. As the year progressed teachers began to relate these meetings' experiences in their classes or in the school where values had been developed.

Outside our meetings, we as a faculty did not talk very much about values, but the atmosphere of the school became increasingly

sensitive to moral and spiritual values in and out of the classrooms on the part of both the faculty and the student body.

An illustration of how the faculty and students worked together to develop values occurred before we went into our new cafeteria in the fall. The cafeteria had tables for four and six persons and would seat the entire student body. The principal called an assembly of the students and told them that it would be highly desirable to make the cafeteria a pleasant place in which to eat and visit. He pointed out that if the cafeteria were to be a pleasant place, certain basic things would have to be considered. He made the following suggestions to the group:

1. Each student would have to assume complete responsibility for his own conduct.
2. Loud talking and boisterous laughter would disturb others and would detract from a pleasant atmosphere.
3. Crowding in line would not be conducive to friendly feelings among students.
4. An absence of teacher supervision would make the atmosphere more democratic and lessen restraint.

This was an emphasis on values, not regulation.

After the assembly program, the students expressed a desire that they be given the opportunity to be personally responsible for their own cafeteria conduct. Now that eight years have passed, no one has ever had to be corrected in the cafeteria; and it is a quiet and friendly place. Each fall when a new freshman enters, the older students inform them of the cafeteria program. No teacher has to mention it.

This was an example of group counseling which we used very effectively many times when our school was a pilot in this new emphasis.

As an example of the helpfulness of the students, I would like to relate one of the many experiences that took place in our school.

A girl, whom we shall call Joan, entered our school in the ninth grade. Joan had never been to public school, as she had always had a private tutor. She had been accustomed to wearing jeans and shirts on her father's horse farm. The faculty had agreed that all girls attending our high school should wear dresses or skirts, and should learn the value of careful grooming. Joan willingly conformed to these regulations; but she was noticeably awkward in this unfamiliar attire, and ill-at-ease among such a large group of young people.

One day a teacher discovered Joan crying in the cafeteria. Later the teacher called her into her room and inquired the reason

for her tears. Joan said that no one wanted to sit with her in the cafeteria, and mentioned two girls who had moved away the day before when she joined them at their table.

The teacher called the two girls to her room later, and told them that they had hurt Joan deeply when they had moved away from her in the cafeteria. The girls were surprised and sorry when they heard this because they meant no offense. They had made previous plans with two of their friends to make a foursome at a table that particular day; so they had excused themselves when Joan sat down, and moved to another table where their friends could join them. These two girls went to Joan and apologized for their thoughtlessness, but they also went the second mile which develops moral and spiritual values. They made it a point to include Joan in their activities at school, and their private parties at their homes.

As Joan had never gone with a boy, one of the girls went to one of her good boy friends and asked his cooperation. She got him to date Joan a few times, and as he was a popular boy the other boys began dating Joan. She became one of our best adjusted and most popular students.

Our students helped us in many ways with our program.

In the first or second year we had a free assembly program given by a magician sponsored by a commercial company. After the students returned to their rooms one teacher allowed her group to discuss the assembly program. Without letting her group know it, she kept a written record of the things they said. Although values were not mentioned, the group expressed themselves about the program, or values they saw in the following way:

1. They noted how much everyone had listened in an orderly manner.
2. They expressed an appreciation for the skill of the magician, and suggested it had taken hard work to achieve his perfection.
3. They appreciated the teamwork displayed between the magician and his wife.
4. They came to the conclusion that you cannot believe everything you see.
5. They pointed out that one good turn deserves another. The commercial company brought the show to express appreciation for the school's patronage.
6. They mentioned that the show was free. No one had to miss the program because of the lack of money. One feels better when he knows his friends are enjoying what he enjoys.

7. They concluded that the best way to advertise is by rendering service.

This probably took a class period, but values were stressed and we could see that our students were beginning to evaluate and think. After all, those are the main purposes of education.

The faculty found the best time to teach or emphasize values was when the occasion arose, whether it be in a literature class, in the gym, on the playground, in the corridors, or in an assembly. We discovered that if we let the occasion pass without emphasizing values that that opportunity was gone forever. Values cannot be developed at any set or given time.

The teachers became increasingly sensitive to finding values in their subject matter. Soon they were deliberately planning for emphasizing values in their academic work. The mathematics teacher, the physical science and social science teachers, the literature teachers, vocational teachers, physical education and music teachers were finding abundant opportunities for the development of moral and spiritual values.

Our school, even though it brought together rival schools where feelings had run high, soon was knitted together in a spirit of loyalty and goodwill seldom found in a school. The faculty felt a great part of it was due to this new emphasis upon moral and spiritual values.

As we entered the second year, we were more certain of where we were going and we had more confidence. Throughout our school, whether among faculty or students, one paramount value stood out from the first year's work together; and that was **respect for human personality**.

During the second year in analyzing and using behavior episodes for educational purposes, the faculty proceeded as follows:

1. Get the report of the incident.
2. List the facts.
3. State the problem involved.
4. Discover and identify "value potential" in the situation.
5. Determine steps needed to realize best values (techniques, procedures).

The librarian began to select new books which emphasized better human relationships, racial and religious tolerance, and understanding of social problems. She helped students select books which better served their particular circumstances as she observed them in the study hall.

The social science teacher led his classes in working upon such community problems as religion, divorce, and drinking. The pupils wrote papers on such topics as "Purposes of Living" and "Going to School." The group devoted time to discussing desirable characteristics and qualities of the "ideal student." This teacher always emphasized the value of common everyday courtesy. Often he brought up a real life problem and raised questions or created situations which led to thinking about choice among values.

The physical education teacher brought her classes to the point where the students would select their own activities from a basic tentative program. The groups regularly chose persons to handle equipment and made their own safety rules for playing games.

The athletic coach had a fine attitude toward the program. On the day of a game he once said, "You know, it doesn't make so much difference whether we win this game tonight or not, but it is important the way these boys come to look at life five or ten years from now. I set up high standards in preparation for games and I don't mind using discipline if needed. If a boy learns to fight hard, when to accept quietly, when to take hold and when to let go, I will have helped him win the real game."

The teachers of home economics and agriculture had an important advantage as they worked closely with the homes in their programs.

In summary, I would like to suggest the following procedure to a principal interested in getting this moral and spiritual emphasis working in a school:

1. You will have need of a period of self-examination to see what you really believe the function of education to be. If you deeply feel this emphasis is needed in your school, then you can go to the second step.
2. You and your faculty should thoroughly discuss this program in light of the experiences of others who have pioneered in this field and in the light of your own experiences and philosophy. Read what has been written in the field.
3. Some faculty members should attend a college extension course or workshop where this course is offered during a summer session to get the thinking of a cross section of educators.
4. Frequent faculty meetings with freedom of expression are necessary in which teachers bring their pupil problems for full discussion before the group. Always try to agree on a plan of procedure for the development of desirable values.

5. Acquaint the student body with the program and solicit their interest and cooperation. Talk with your Parent Teacher Associations and get their support.
6. Start on day-to-day behavior problems, or any type of student problems, and try to work them out as a teacher, principal, or a faculty group to emphasize moral and spiritual values.
7. Do not wait for crisis decisions. Values can be developed in crisis situations but few values will be developed if you wait only for such times to appear. The day-to-day problems of scheduling, absenteeism, teacher-pupil relations, teacher-principal relations, assembly programs, assembly conduct, conduct in study hall, etc. offer excellent examples of places to begin.
8. Above all else, remember that values can be taught only as situations for teaching them arise. You do not announce in class that you are going to teach the value of honesty today. You select your material and create the situation for teaching this value or you wait until a situation arises in which this value can be emphasized.
9. Be sensitive to the opportunities which present themselves to emphasize values. Do not let the opportunity pass without taking advantage of it. Emphasize the value without mentioning what you are doing.

One might ask, "When does a child show he has attained moral and spiritual value?" Parents teach children to act in a moral manner. When a child acts in a manner acceptable to society we say he acts morally and that he has moral values. When this child decides not only to act in an acceptable manner but goes beyond just the acceptable requirement, when he decides to live up to his best self, when he goes the second mile in his helpful relation to others, he **then** is attaining spiritual values.

What is built into character must be lived. The teacher and the principal must behave in a moral and spiritual manner before such values can be taught to others. The good teacher has always emulated such values in his living and fostered them in his teaching.

THE EXPERIENCE OF A HIGH SCHOOL TEACHER

By Miss Dawn Gilbert

As a classroom teacher I find that it is always a good thing to take inventory of some of the ways I have been attempting to stress moral and spiritual values in my own school since attending the workshops on the "Discovery and Development of Moral and Spiritual Values in Education" in the years 1949 and 1950. To some extent the passage of time may diminish the enthusiasm which was kindled by the workshop experience and I find that much more should have been accomplished, but no one could have taken part in those workshops without having a greater desire to influence for good the lives of all those under his supervision.

IN THE HOME ROOM

There have been opportunities with homeroom groups where the atmosphere for the whole day has been influenced by the way it was started with an emphasis on moral and spiritual values. Topics specifically related as being suitable for group guidance have been used. As one result students have become more willing to be program leaders. They also take turns in reading the Bible and other inspirational readings, and accept responsibility for getting the other students to take part. They are careful to use only topics of a non-sectarian nature.

IN THE CLASS ROOM

The subject I teach is mathematics. In mathematics classes an effort has been made to develop such values as:

1. A willingness to attack problems.
2. The ability to think for oneself.
3. The habit of working with a problem until it is solved.
4. A sense of honesty.
5. An appreciation for geometric forms found in nature and in the student's surroundings.

In developing a willingness to attack problems, special thought has to be given to the assignment. When a new topic is introduced it is the responsibility of the teacher to give explanation and perhaps some class practice. Sometimes it is necessary to work out the equation for some of the thought problems in algebra in order to help the weaker pupils get a start and this also gives the better

students a chance to help in suggesting the statements of the equations. The pupils are encouraged to look for big general principles that will apply and see that the new problem is just one step further advanced than something they have already had. An effort is made to show how the problems are related to every day experiences. The teacher who is assisting her classes in the search for values should make it clear that mathematics has social usefulness and is not isolated from life situations.

The students have been encouraged to do their own thinking. All home work is graded on effort, and then in class the student is expected to pay attention to see what is wrong so that the same mistakes will not be made on tests. When a long daily assignment is given as a challenge to the best students, the slower ones are not penalized for not completing all the exercises, provided they have really worked to the best of their ability during the hour.

This agreement about their home work is also made to encourage them to stay with the problem even though it does require time. Some students work more than the required hour rather than fail to get all the problems. This is always commended.

An effort to develop a sensitivity to honesty has been made by stressing the fact that the answer does not mean anything unless it has been obtained in the right manner, that a problem copied from someone else is worthless, that it is the working of the problem or thinking out the solution of an exercise that has made the student stronger, and that he has cheated himself if he has copied the work of someone else. To discourage copying a pupil is allowed to hand in work late without any deduction from his grade when circumstances beyond his control have prevented him from getting his work on time or when the assignment has been too long and he wants to work more on it. In other words, mathematics provide wonderful experiences which enable students to grow in the ability to make sound moral judgments, especially with respect to practical quantitative problems.

An appreciation for geometric forms, as found in the natural world, may be brought to the student's notice by calling attention to the use of symmetry in so many objects in nature, by noting the form of snowflakes, the use of the circle in nature. Here again it is a matter of developing sensitivity. The kind of personality we develop depends upon a value emphasis in our interaction with the natural world. From this point the student may achieve a sense of awe and gratitude for an orderly universe and its Creator. Mathe-

matics may thus become an aid in understanding the universe as it measures and describes natural laws.

Besides these planned ways of introducing moral and spiritual values there have been occasional opportunities such as a glimpse at the meaning of the infinite when discussing infinity. The result of disobeying moral laws and natural laws can also be brought in when discussing the "if then" relationship in geometry.

Respect for property can be stressed when someone uses his compass to mar a desk or uses the margin of his book as scratch paper. Stressing the importance of having his own paper, pencil, and book is a means of developing the habit of being self-reliant, as well as having respect for property.

During a period of time it was my privilege to teach a few classes in economics. As I remember, there were many opportunities for bringing in moral and spiritual values. By means of class discussions, special reports and a study of current trends and practices, the students can be aroused in their thinking to take an active interest in many socio-economic conditions and problems. It should help them to be better citizens to realize that whatever affects the welfare of one individual affects directly or indirectly the welfare of all and that the greatness of the nation depends upon the quality and conditions of its people. From this study of economics which deals with the fundamentals that underlie, or at least affect nearly all individual and social problems of every day life, there are many opportunities to try to decide what are right and what are wrong practices. From this study the students should gain a greater appreciation of their country when they compare their opportunities with those of the citizens of other countries.

In making this inventory and in talking with others, we have become more aware of the many opportunities for stressing moral and spiritual values that are inherent in different classes and in all subject matter areas. These are only a few of the many ways that the youth of today may be helped to develop an adequate philosophy of life.

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THE EXPERIENCE OF A HOME ECONOMICS TEACHER

By Mrs. Virginia Rice

It was just an ordinary day in the Home Economics Lab. The girls were working in a casual way, but with the usual keen interest girls seem to always have in the clothing unit. They had lapsed into silence when one of the girls raised her head and asked the teacher a question. It was a simple question, one which probably had been asked many time before. The difference this time was that the teacher, through a summer school workshop experience, had become more sensitive to the fact that opportunities for teaching moral and spiritual values are best found in such incidents. The question was: "Why is it that some girls are attractive no matter what kind of dress they wear?" The answer was just as simple, "Personality." But what followed is important for it was a normal occurrence in an ordinary classroom day providing an opportunity for making an emphasis on values an integral part of a high school course in Home Economics.

The discussion which followed led eventually to the conclusion that every school, home, and social experience is a factor in developing one's personality. Everyone wants a good personality so it becomes exceedingly important that the right kind of choices and decisions are made in connection with every experience. This is more than just knowing the difference between right and wrong. It is applying moral and spiritual standards in human relationships. In other words, the quality of a personality depends upon the quality of living.

With this concept of moral and spiritual values there is a challenging opportunity for the homemaking teacher to meet psychological and social needs of people as experiences in the total homemaking program enriched with values. Such a program provides many ways for students to experience values. For example—in the foods area experiences can show ways to manage time, energy and money so that a calm, relaxed and happy atmosphere can be created at mealtime; in the clothing area, experiences in ways to share the clothing dollar with all family members can be stressed as well as the importance of mastering basic skills of clothing construction; in the housing area, experiences can be provided that promote family activities that stimulate creative powers of the family members as well as emphasizing skills of buying and caring for the house and its furnishings.

It is known that basic beliefs concerning homemaking education determine what each teacher does in her classroom. The teacher of such a program, outlined above, needs to be motivated by moral and spiritual values in order to be inspirational to others. The writer feels that the experience of attending two workshops in Moral and Spiritual Values held at the University of Kentucky in 1949 and 1950, and as one of the teachers in a pilot school that endeavored to discover ways of developing a philosophy and understanding of moral and spiritual values in education was the basis for changes made in the home economics program in Rowan County. There was a real need for such an experiment in Morehead schools since it was necessary for economic and administrative reasons to combine the Home Economics Departments of the Breckinridge Training School and the Morehead High School. This combined program has been an exceptional opportunity to strengthen the teacher education program at Morehead State College through an on-off campus school environment and has made possible a better utilization of county resources in the training of vocational home economics teachers.

Seventy-five percent of the Morehead High School girls and twenty-five percent of the Breckinridge Training School girls enroll in Home Economics each year. The girls in the off-campus center are transported to the Training School located in the Morehead State College campus. This coordinated program, as part of two high school programs in a small town of 3800 population, presented many problems. There were the traditional prejudices, jealousies and loyalties of many people that had to be worked with objectively and realistically. The problems dealing with the personal adjustments of each student were basic problems that had to be solved before satisfactory learning could result. It was necessary to set the stage so that each girl could play her part and make progress in attitude and self-control. Each girl needed to have an opportunity to experience the values of being tolerant, considerate, thoughtful, courteous, cooperative and kind to others in democratic group living. The basic value—human personality—became the basis for the experiment described in this report. Many evidences have been collected that point out the strengths and weaknesses of the experiment. It has taken the combined efforts of teachers, parents, administrators and civic leaders in the community to coordinate this program. All have played important roles. Some of the many comments of all concerned have been listed in the summary. These evaluative statements are evidences of progress made toward the objectives.

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The project developed included the following teacher objectives:

1. To develop in students an understanding of the relation of inherited temperamental traits to personality growth.
2. To provide an opportunity for students to change attitude through self-control, in order to become responsible for own progress in personality development.
3. To live democratically as citizens in high school home economics class, in the home, and in the community.
4. To provide experiences in moral and spiritual values related to personality development as part of learnings in all units of instruction in the seven areas of home economics, in the home experience program and in the experiences of school and community living.

Related objectives have been:

1. To create an interest and desire to become a contributing member of the school, home and community.
2. To provide experiences for the adolescent girl to understand herself in order to work on her own plans for personality growth.
3. To provide experiences in each area of home economics in moral and spiritual values to meet the developmental needs of the adolescent girl.
4. To relate evaluation of experiences to the girls progress in individual growth in personality, health and citizenship goals.
5. To provide experiences in the teacher education program to promote personality growth and growth toward teaching competencies as student teachers assist with the experiment in moral and spiritual values.

DEVELOPING THE EXPERIMENT

Setting the Stage Before High School

The basis for planning a good educational program is to study community needs. Through a study made in Morehead High School in early 1940 it was found that many 8th grade students failed to enroll in high school and if they did enroll they dropped out at the end of the first week of school. At that time the girls enrolled in home-making classes who were members of the Morehead Chapter of the Future Homemakers of America, organized in community groups for every section of Rowan County to work with this problem. It was felt that social and integrative needs of these prospective high school students could be met as girls from each section of the county became concerned about their friends and neighbors continuing their education in one of the two high schools in Morehead. "Eighth Grade Day" was set up as a way to begin working with the problem. Each

year teachers, administrators, parents and students assist in planning and carrying out meaningful experiences for the entire day. School busses transport all 8th graders to Morehead. During the day, classes are visited, teachers are introduced, club meetings are attended, administrators from both high schools and the college talk about the advantages of continuing in high school and college. Social events are planned to help students from different sections of the county get acquainted. One result of this experiment has been a smaller percent of drop outs not only at the 8th grade level but at each level in Morehead High School. The homemaking teacher visits the 8th graders' homes during the summer in order to interpret the homemaking and high school programs to the parents. In this way the total program in Home Economics can be planned to better meet the needs of the people and homes of Rowan County. Some of the values that are experienced by those who work with this activity are concerned for the welfare of others, friendliness, courtesy, kindness, sharing responsibilities, etc.

Setting the Stage During the Freshman Year in High School

When the new students enter high school in the fall, the teachers plan activities the first week of school to help with the many adjustment problems involved in bridging the gap from one and two-room, and other elementary schools for a new school environment. The girls in home economics classes help the teacher plan a sequence of units to meet these needs. These are:

1. Getting off to a good start in high school.
2. Ways to contribute to home, school and community living.
3. Personality improvement and personal appearance.
4. Play life of children; understanding children of different ages, safe care of children.
5. Care and repair of clothing for personal appearance of the ideal girl.
6. Good health, nutrition, foods for family and friends.
7. Management of Resources of time, energy and money for personal improvement.

Getting Off to a Good Start Unit

This unit helps meet the problems of time, energy and money management in a new school environment. Experiences include: meeting strange people and making friends; learning rules and regulations of high school; working with many teachers; finding out how to study, take notes in class, use the library, make reports, write a paper, and review and take tests; understanding the importance

of making a good scholastic standing in high school. Extra-curricular activities are discussed and how to make decisions about joining clubs; how to carry out responsibilities of membership in clubs. Values experienced in this unit deal with overcoming fear and timidity. Social needs and such integrative needs as feelings of security and belonging to groups are met to help students adjust to a new school environment.

Citizenship Growth; Ways to Contribute to Home, School and Community Unit

Experiences in this unit help each girl experience the value of feeling responsible toward other individuals, to the group and to the school, home and community. A leadership training program is part of this unit. Ways to work democratically as a leader or as a member of the group are experienced. Each class elects officers and chooses the leaders for the Morehead F. H. A. Chapter and the county community groups. The program of work goals of the Morehead FHA Chapter afford many opportunities for growth. These Citizenship experiences are cumulative from year to year and each girl keeps a record of her experiences in order to evaluate personal growth. Degrees of achievement in the Future Homemakers of America are awarded on the basis of this evidence. During the time this experiment has been carried out, every girl who has been enrolled in home economics class has been a member of the FHA Chapter; all have received degrees, the Morehead Chapter is the only one in Kentucky that has had a member receive the American Homemaker Degree and the only one that has been an honor roll chapter each year since the Future Homemakers of America Association was founded in 1946.

Personality Development and Personal Appearance

The Personality Improvement Unit is planned to create a desire in each student to be responsible for her own progress in personal development. The values of satisfying relationships with others is experienced through understanding the needs of people and ways to work with needs of others, as well as self. Each girl selects personality goals to work on after determining the characteristics of the ideal girl. This "ideal girl" is symbolic of goals each girl determines are her needs for self-improvement. Check sheets, rating scales, reading references, films, pupil interest and information sheets help the girl decide on goals she needs to work on at home, in school and as an individual. The problem-solving method is used by students, teachers and parents to help plan ways to reach goals, keep

evidences of progress, make progress reports, and revise plans when necessary. These progress reports are part of the report that is sent home with grades every six weeks. The first report sent home has a copy of plans for working on goals selected. The teacher adds a statement of explanation to parents in regard to goals selected and asks them to cooperate by writing comments and suggestions for changes that should be made in plans. These comments are returned to the school and filed for reference. Additional progress reports are then sent home each evaluation period throughout the school year. An attempt is made to acquaint the parent with the school's philosophy of evaluation — that growth in mastery of subject matter is not the sole aim but that growth in attitudes and behavior is also important.

The evaluation of each student in home economics is based upon the degree of progress each girl makes in six weeks periods throughout the year. It is possible for every girl to have a clear "blue sheet of achievement." There is no competition among students for grades, no "psychological curve system" to determine a certain number of failures to balance an equal number of A's and B's, etc. Each student experiences the value of participating and living each day in the group as an individual responsible for her own progress as well as progress of other group members. This is accomplished through self-control and attitude. Each girl has an opportunity to adapt her own personality needs to the personality needs of others. Each has an opportunity to participate and live for the values inherent in an activity itself rather than live in an environment where competitive activities promote feelings of inferiority. No student needs to prove superiority to be a winner in self-improvement.

Units of Study in the Seven Areas of Homemaking.

The sequence of study of the seven areas of homemaking is planned to help each girl continue to experience values of personality growth as each unit is taught. Throughout the years of this experiment experiences have had a plus value as goals for personal improvement have become a part of the objectives of each unit.

In the housing area girls have discovered the value of recognizing the beauty of decorating the home with ornaments that can be found in the woods, streams and the surrounding foothills. Driftwood, stumps, logs, wild flowers, dried flora have been made into unusual and attractive ornaments for the home. These driftwood ornaments are decorated with symbols that represent the meaning of the seasons, celebrations, ceremonies and holidays, etc. For ex-

ample at Thanksgiving, nuts, fruits and vegetables are used to symbolize an adequate harvest, at Christmas symbols are used to portray thoughtfulness and kindness for others. Throughout the year each girl is encouraged to create decorative ornaments for her home that are symbols of the values she recognizes as important to her.

In the **child development area** the girls study growth and development of children and techniques for handling each age group in order to keep them happy and safe. Many girls qualify as baby sitters as they develop personality traits that contribute to a child's welfare and safety.

In the **relationships area** personality traits are part of the unit objectives dealing with getting along well with the family, making friends with the opposite sex, and understanding personality adjustment needs in preparation for marriage and parenthood. Some of the traits stressed in this area are loyalty, consideration, honesty, thoughtfulness, love, and sharing joy and sorrow.

Values in **management area** are experienced as each unit is taught and as each experience is carried out at home and in the community. Ways to improvise equipment and use available resources give an opportunity to experience values of living. Recognition of the dignity of all kinds of productive labor and services is one of the values experienced.

In the **food area**, creating a happy atmosphere at meal time is stressed as more important than a perfectly cooked meal. It is pointed out that maintaining family customs observing family birthdays, planning special outings for seasons of the year, taking the time to have fun together at meal time both inside and outside the house are the values of living that promote family solidarity. Sharing work in the home is value for interdependent living.

In the **clothing area**, each girl budgets her own time in order to share equipment with others. The importance of planning wardrobe needs in light of needs of family members and ways to share skills of clothing care and construction with members of the family and with friends is of value in concern for others.

The Teacher Education Program at the College

The teacher education program is strengthened as the student teachers have the opportunity to teach the program outlined above with emphasis on the moral and spiritual values of homemaking. Experiences planned for the student teachers are similar to the ones described for the high school students. Each teacher uses rating scales, check sheets, etc. to determine goals for self-improvement in

light of competencies expected of teachers and needs for personality improvement both as an individual and as a teacher. Plans are made for self improvement and progress reports are made as experiences are carried out in the student teaching program. A Comment by one of the student teachers illustrates the value of this experience, "I gained a new and broader outlook on life as I grasped the meaning of moral and spiritual values in homemaking education. I began to get a new outlook and was able to work better with my students. My feelings changed and I feel I understand the meaning of values which when applied to human behavior, exalt and refine life and bring it into accord with standards of conduct that are approved in our democratic culture." Other comments of student teachers: "I feel that understanding moral and spiritual values has broadened my understanding of ways to appreciate values of the total homemaking program for all age groups in my community."

"Since observing and working with this program I believe it could easily be incorporated into all classroom teaching. It is not a distinct class in itself but is a strong fiber running throughout all the classes. Once this program of moral and spiritual values is set up and put to work disciplinary problems decrease and the remaining ones are handled easily. The students become conscious of their own needs and responsibilities as well as those of others. They become more responsible, honest and trustworthy young people. This is reimbursement enough for adding this program to an overcrowded curriculum."

Some of the summary statements of students, parents, teachers, administrators

Throughout the period that this experiment has been carried out hundreds of evidences have been collected to help determine the results of discovering ways to emphasize moral and spiritual values in homemaking education. Pictures of activities carried out by groups in both high schools and written comments are part of this evidence. A few of them are included in this summary.

A statement made by a student who studied home economics in two high schools, one in the mid-west and the one in Morehead, Kentucky: "There is very little to say about my class in the midwest except that we took one skill such as sewing and practiced and practiced until most of the girls were quite good at doing this one thing. However the majority of these girls will become homemakers and running a home correctly is doing much more than cooking and sewing. Few of the girls realize this and fewer still realize that along

with homemaking skills runs your personality. In my home economics class at Morehead the girls are continuously working on the one thing they care about—themselves and their personality. It may be true we study the basic steps in skill building, but skills such as sewing and cooking can be developed individually after learning the basic steps. No matter what you become or where you live your personality is always there, always reflecting the real you, your interests, likes, dislikes, etc. This is why in our Morehead homemaking program we work all our classes around personality or personal improvement. I feel that a lot of girls like the ones in the midwest are missing a great deal. The girls may realize they are not popular, that they do not always fit in and are sometimes unhappy. What they don't realize is that this is because their personality is lacking in something. They do not know what to do about all of this, and they sometimes build a complex which takes years to break down. I would trade my experiences in home economics at Morehead with no one for I believe they have helped make me a much better all round person than I would have been without this experience."

Other Comments from Students

"Since my first year in home economics I find I am more mature and dependable. I can think out different problems and find answers by myself. I understand people better. My parents trust me more and can depend on me."

"While working on my timidity goal I have found it a lot easier to talk in front of a class or to meet strangers. when we were hostesses at our exhibit at the County Fair I learned how to meet strangers. All of my goals have helped me change my personality. My attitude toward teachers, parents and classmates has improved."

Comment from Parents

"This program has helped our daughter in many ways. She is more concerned about her friends. She realizes that she can help herself and does not have to depend on her father and me. We have tried to get her to do this for sixteen years and now you have helped us accomplish this. We feel the emphasis on values in the home economics program is the most important experience our daughter has had in school."

In conclusion, the teacher feels that this experiment in discovering moral and spiritual values in home economics education creates an atmosphere not only in the classroom but in the community life where each girl in time can play many parts as each has her exits

and entrances. Each individual, regardless of race, creed or color, can merge interests, needs and understanding into adjustments of attitude and self-control for democratic group living. If such a program could be carried out in the total school curriculum in education today a dynamic program of action in discovering moral and spiritual values can become a reality.

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RESPONSIBILITY IN DEVELOPING A SENSITIVITY TO MORAL AND SPIRITUAL VALUES

By Mrs. Sara Belle Wellington

It has been stated many times that the principal is the leader of the school and the entire school respects that leadership. Furthermore, it is also stated that the teacher is the leader in the classroom and the entire room reflects that leadership.

In order that a school become sensitive to moral and spiritual values it is most important that the faculty see a need for such awareness. If this is not felt it becomes very easy to build a superficial attitude toward values.

We are all agreed that the emphasizing of moral and spiritual values is much more than just saying to the children, "Today we are going to learn values"; or sometimes we might say, "The moral of the story is honesty, etc."

There are many ways that a principal can encourage and help teachers. Great care should be taken not to make teachers feel that this is "another thing I have to do." If this attitude is created much harm is done and we find the teacher with a closed mind.

Before a principal can be of help to a teacher he, or she, must be aware that there is a need for emphasizing values, that it can be done in connection with the regular school day and that it is an important part of the teacher's professional responsibility.

There is no better place to start a program than through a principal-teacher relationship. If there is good rapport between the principal and his faculty much can be accomplished.

As the principal of a pilot school I had the privilege of working on this problem and it was most interesting to see it develop. After we were selected as a pilot school to help develop the Kentucky program for Moral and Spiritual Values in Education no group of teachers could have been more frustrated. We had the feeling that we were supposed to do something spectacular. But how did we start? Many discussions were held and as a group we decided that there could be no set pattern. Each teacher would have to work out his own program in his own classroom. Through this planning period I am sure that principal-teacher relationships were strengthened, for each of us realized we had a job to do. Where was a better way to start than with our own group, with ourselves?

It was most interesting to watch the feeling for each other develop. I might add that this feeling did not exist just among teachers but it carried over to the lunchroom help, the custodians and the bus drivers. The sensitivity that these teachers had for the new teacher was of tremendous importance. It is much easier to help children learn to share if teachers themselves share.

While we were working on this study some of the teachers became much concerned for the improvement of the art program in the school and decided to do something about it. Several of them enrolled in an art course at the University then shared this knowledge with the others. What could the principal do to encourage this sort of thing? While teachers helped one another the principal, in the same spirit, could also, and did, take an art class in order to encourage this sharing. As the teachers gradually, through many such experiences, became more sensitized to moral and spiritual values it could soon be seen that daily planning for the whole school program was different.

Another important development which took place was the willingness of the teachers to relate little experiences of failures and successes in working for the children to change in their attitudes, too. Here is an example. In one class there was a child that had a very quick temper and at recess, when they were playing ball he would become very angry if the pitcher struck him out, and would either quit playing or slam the bat down in disgust. He was a good player and the teacher felt she could emphasize values in this situation. In a discussion period she talked with her class about good sportsmanship. During the discussion one class member mentioned Jack's problem. Through her skillful guidance the class recognized this problem and they made Jack's problem their problem. Jack's attitude changed after this because he felt that the class was trying to help him with a big problem. Before the year was out Jack was keeping count of the number of times he had lost his temper and some real growth and change had taken place. This served two purposes for Jack; for after the teacher started working with him she learned that he came from a very poor home situation and this attention that he was getting was quite necessary.

As we worked along together one day the children decided that our school needed a motto. This was discussed by each class. It was finally decided that the Golden Rule was about the best we could have. It was not so much the motto that counted in this experience as did the process of making choices and having a part in the decisions of the school.

The second grade teachers used their readers in organizing their classrooms. When there was a visitor he was visiting a "Friendly Village", with the rows of desks named for the street in the reader. The children reflected the life in this community.

A sixth grade became interested in the study of religion and the teacher made arrangements for them to visit a Catholic Church, a Jewish Synagogue, an Episcopal and a Presbyterian Church. Most of these children had never been in any other church except the one of their own faith. They were fascinated with this experience. What better way is there to teach respect for other religions?

What was the principal's role? Helping with arrangements, providing materials, and certainly lending encouragement. It was quite noticeable that this idea was slowly but surely taking effect, and that teachers were making the most of every opportunity to emphasize values.

The children were given more opportunities to make decisions rather than have the teacher do all of the deciding. This was noticed in their play and in the classroom.

As this study for moral and spiritual values in elementary education progressed the feeling between the home and the school was also strengthened. When the parents realized what the school was trying to do their attitudes changed, and the teachers felt much closer to them. The parents were made to feel that they could come to school and discuss not only problems concerning their children but also very personal problems. Also, the PTA made available each year scholarships for teachers to attend Moral and Spiritual Values Workshops.

Working with boys and girls is one of life's biggest challenges. We who are fortunate to be in the elementary school hold the destiny of our nation in our classroom. We, as school people, must have conviction and accept this challenge. Emphasizing moral and spiritual values must be a continuous process if we are to be true molders of men in a free society.

INTRODUCTIONS TO INTEGRATION IN THE FIRST GRADE

By Miss Mary Elizabeth Reuter

Preparing the First Grade for Racial Integration

This is a report of a project undertaken by a first grade teacher in the public schools of Louisville, Kentucky. The first grade class of white pupils for which it was planned included twenty girls and twelve boys, ranging in age from six to eight years. The group was a typical first grade class, eager to participate in all classroom activities.

The project is concerned with a problem which must be faced by all Louisville and Jefferson County teachers who will be working with Negro and white children in racially integrated classrooms. It is presented here as one approach to the first grade teacher's problem of helping Negro and white pupils live and work together in the classroom. Its experiences and activities were designed to foster the development of moral and spiritual values in a class of white pupils in preparation for the coming racial integration. The Negro child is faced now and will be faced in the future with much the same problems as the white child when viewed from the standpoint of being placed in a school environment which is unlike that to which he has been accustomed. Although this project was developed and used with white children, it can be used with a little modification during the coming years when these children will be found in the classroom together with Negro pupils. Certainly, the need for having experiences which develop moral and spiritual values will be of real importance to the children of both races as each new class of first graders appears.

The teacher of young children plays an important role in the development of values in interracial education. These youngsters are not set in a mold of prejudice. They have flexible personalities and a tremendous capacity for learning. This teacher has looked with new awareness for all opportunities that might arise in the first grade classroom to create a social and emotional atmosphere in which these moral and spiritual values could become real and meaningful to the pupils on their own level of development. She acquainted herself with the methods for helping these children develop values in regard to human relations and attempted to create an understanding that there is little difference between the races and that

it is character not color of skin that counts. Meaningful activities were selected with the purpose of helping to foster these needed values. Although a systematic approach to interracial education is necessary some of the teaching was of necessity incidental.

We know that the integration problem is a real one in America today and believe that each American citizen, regardless of his race, should be attempting to solve it in a truly democratic way, by working toward the establishment of equal opportunity for every member of our society on the basis of mutual acceptance and brotherly understanding.

In considering the phases of social living upon which integration will have a direct bearing, we see that the economic and political areas play important roles. However, such areas were not considered to lie within the scope of this project. The problems which can be dealt with most successfully at the classroom level are those which are directly related to relationships between the Negro and white teachers, pupils, and parents. In addition, the individual teacher must carefully appraise her own attitudes as they apply to the following questions:

Are the children of both races treated as human beings?

Is justice and fair play practiced in all situations?

Has any show of preference to either Negro or white been evidenced?

Has undue attention been called to racial incidents?

Are the fundamentals of democracy practiced?

Has proper provision been made for recognizing individual differences?

Is acceptance understood and practiced?

With this philosophy in mind the teacher developed the project as described in the following paragraphs.

THE TEACHER'S OBJECTIVES

To develop consideration for the feelings and rights of others.

To help pupils work happily with each other.

To eliminate, or at least lessen, prejudice toward people of other races.

To help the children understand the value of friendship.

To foster a feeling of good will toward all.

To become more aware of human needs.

To develop in the children an appreciation of themselves and others both as individuals and as members of a group.

To acquaint the pupils with the lives of well-known Negroes who have made contributions to American life.

THE TEACHER'S PLAN

- I. Learning about the American Negro: his culture and background (six weeks)
 - A. Negro Culture (Introductory: One Week)
 - B. Stories About Five Famous American Negroes (one story each week for five weeks)
- II. Learning about Brotherhood (four weeks)

DEVELOPING THE PROJECT

- I. Learning about the American Negro: his culture and background (six weeks)
 - A. Negro Culture (one week)

These white first grade pupils needed a certain amount of background information concerning the early African home of the Negro; therefore, it was decided to devote one week to this study. This information was to be given in story form. However, a search of the library did not reveal any such stories on the first grade level. Such information could be found only on much higher levels; therefore, the teacher took notes from these advanced references and prepared an introduction in story form for her children. In this preparatory study she attempted to bring out the most important facts about the continent of Africa, the people who lived there, life in both the family and home, how the children played, what the people grew for food, how they worked, and how they traveled.

Each day some of this information was given to the pupils in a story and pictures were shown to illustrate important points. The pupils delighted in drawing their own versions of what they had heard. Since questions and comments were encouraged, considerable time was spent in discussing new facts as they were presented.

- B. Stories About Five Famous American Negroes. (five weeks)

Just before introducing the story for a particular week, approximately five minutes were taken for a discussion of the previous week's experiences.

On Monday one hour was devoted to telling the story of a famous Negro. One was planned for each of the five weeks including such prominent Negro figures as Phillis Wheatley, Booker T. Washington, Paul Dunbar, George Washington Carver, and Benjamin Banneker. Here too, by using appropriate reference materials, the teacher was able to write stories about these people which would be suitable for first grade pupils.

The following is an example of one of the stories as it was presented to the pupils:

Phillis Wheatley

We have been reading about little African girls and boys and how they enjoyed playing games. Sometimes they became so interested in a game that they would not know when danger was near. Well, this is what happened when little Phillis Wheatley was stolen from her home in Africa many years ago. Phillis was born about two hundred years ago on the Western coast of Africa. One day a group of children was playing along the coast when a large ship sailed up to land. This ship was called a slave ship. On the boat were very strong and cruel men who stole Negro children and brought them to America where they were sold as slaves. Before the children could run away they were grabbed and carried aboard this big ship. One of these unfortunate children was little Phillis. By the time her parents heard of this the boat had sailed far out into the ocean. After weeks on the water the boat finally reached America. Here the children were sold to white people who took them to their homes. Phillis being very thin and weak was the last one to be sold. A kind man, named John Wheatley, bought her to be a companion to his invalid wife and daughter. All the family loved her very much. They took great interest in teaching her to read and write. Realizing that Phillis was bright they encouraged her in her studies. Most of all Phillis loved poetry and before long she was writing poems of her own. By the time she was seventeen many people knew about her poetry.

Two years later she became ill and her doctor suggested that her friends send her to England for a rest. When she arrived there many new friends met and entertained her. After a stay of several happy carefree months she received sad news from home. Mrs. Wheatley had become ill and wished Phillis to return to America. This she did because she loved Mrs. Wheatley very much and wanted to be in her home with her during this last illness. For months Phillis nursed her and sat by her bedside night after night until she died. Before five years had passed, Mr. Wheatley and his daughter also had passed away. Phillis now was completely alone. For a time she made her home with friends and at times went to visit still other friends. Later on she rented a room and lived alone. After several years she married. Her life was anything but happy because her husband was not very kind to her. She worked so hard that she became ill. This illness lasted for several years. She died when she was only thirty years old. Phillis Wheatley will always be remembered here in America by her beautiful poetry.

II. Learning About Brotherhood (four weeks)

The program to emphasize brotherhood was planned carefully in advance. Activities which would develop a better understanding of the meaning of brotherhood were selected for these four weeks. The development of the concept of brotherhood, as with the development of moral and spiritual values, is a continuing process. For that reason there is an overlapping in the description of this part of the project with that of the six weeks devoted to the study of Negro culture. The activities chosen for building a concept of brotherhood will be described in the following paragraphs.

III. Activities Used In Connection With The Ten Weeks Project.

All the activities that were used during the ten weeks in which the project was being presented were planned carefully in advance. These activities were used each school day and the time allotted for them ranged from one-half hour to one hour daily, depending on interest and the nature of the material to be presented.

The various activities were designed to increase sensitivity to both moral and spiritual values and the idea of brotherhood. Although certain days were found best for particular parts of the program, in general the procedure was kept flexible so that the children would not lose interest.

For the most part it will be noted that there has been no attempt to differentiate within the individual activities between those appropriate for developing the concept of brotherhood and those for moral and spiritual values. This is due to the fact that the same type of activity was used during all the weeks of the project and there was considerable overlapping. For example, while the teacher might be attempting to emphasize brotherhood, she would find opportunity through incidental teaching to refer to what already had been learned about moral and spiritual values.

A. Dramatization

Following the reading of a particular story, the pupils chose classmates to reenact some part of the story that had been most appealing. There was great interest among them as to who would get to act in the dramas. The teacher was careful to see that all the pupils had an opportunity to participate. These dramas helped the teacher to observe whether or not the stories were being understood by the children. Where a weakness was observed the teacher made a note to include discussion of it either that day or during the next day's program.

B. Class Discussion

As a general rule, Tuesday was the day devoted to discussion in order to utilize the interest remaining in Monday's story. Frequently, the pupils' questions indicated that they would have enjoyed hearing a great deal more about the person in the story. There were many questions which the teacher encouraged the pupils to attempt to answer. When they were wrong or confused she explained and clarified. When she was in doubt an attempt was made to obtain the information and an explanation was given at a later activity period.

C. Motion Pictures and Filmstrips

Motion pictures and filmstrips which gave added information and emphasized both brotherhood and moral and spiritual values were shown to the pupils on Wednesday.

The number shown depended on the length of time required for each. The following were included:

Motion Pictures

Family Teamwork
The Greenie
Let's Play Fair
Skipper Learns a Lesson

Filmstrips

A New Classmate
Acceptance
Consideration
Flicka, Ricka, Dicka and the
Girl Next Door
Flicka, Ricka, Dicka and the
New Friend
Neighborliness
Share the Ball
Sharing
Working Together

D. Riddles

On various days, usually Wednesday or Thursday, the pupils had much fun trying to guess the answers to riddles which the teacher had composed. There were several about each story. These were then mixed so that the riddles might pertain to any of the stories read to the children up to that time.

E. Drawings

Although it had been planned that drawings would be one of the activities during the project, the pupils voluntarily expressed their desire to make illustrations about the early African life of the Negroes and the important events in the lives of the story characters. They decided to use white drawing paper and to draw their pictures with crayons. Each pupil named his own picture. This activity

usually took place in the middle of the week.

The children had been told that the teacher would like to photograph some of the pictures so each week they hung all of them on the blackboard and selected the best ones.

F. Poetry

The pupils in this class particularly liked to listen to poetry. Usually the latter part of the week was selected for reading poems, some of which were written by Negro poets and others which emphasized brotherhood and moral and spiritual values. A discussion usually followed. Listed below are a few of the poems read to the class.

By Negro Poets

I Like the Wind—
Effie Lee Newsome
Lollipops—
Effie Lee Newsome
The Snow Man—
Gertrude McBrown
The Wise Owl—
Gertrude McBrown
Signs—Beatrice Murphy

Emphasizing Brotherhood

Just the Same—Anonymous
Neighborliness—
Violet A. Storey
Bless My Friends—
Henry Johnstone

G. Story Books

The story hour was enjoyed thoroughly by the children. All the material presented had a direct bearing on either brotherhood or moral and spiritual values or both. Ordinarily an hour was set aside for this activity on Friday during the Negro culture study and on Monday during the Brotherhood project. Usually about ten minutes at the end of the hour was devoted to discussion and a general summary of the story.

The following is a partial list of books about Negro life which was used:

Bookter T. Washington School—	Emma Akin
Hezekiah Horton—	Ellen Tarry
Higgledy Piggledy Room—	Elizabeth Ryan
Janie Belle—	Ellen Tarry
Swimming Hole—	Jerrold Beim
Tobe—	Stella Gentry Sharpe
Two Is A Team—	Lorraine Beim and Jerrold Beim

OUTCOMES

Prior to the present school year this teacher had used projects

on American history which had dealt with such historical figures as George Washington, Abraham Lincoln, Christopher Columbus, and others. They were impressive but in comparison not so successful as this present one.

After analyzing the various aspects of these projects, the present one included, it was found that certain factors seemed to be responsible for their success. First graders are particularly interested in new information. One can see that projects dealing with historical figures who have national holidays set aside in their honor naturally contain much information with which the pupils are already familiar. These white children realize that there are many Negro people in our society, but they know very little about them.

The facts which repeatedly thrilled the children were that these people were Americans and that there were great Negro men and women who had done significant things for our country.

Although this teacher will continue to plan projects on the great historical figures, it is her intention to include more material from the Negro culture. She will present a project similar to the present one in order to develop in her future first graders a definite concept of brotherhood and a strong commitment to moral and spiritual values. The initial steps in planning and obtaining material for the project entailed considerable work; however, the results indicate that this is one of the best methods by which a teacher may attain the goals she seeks in her classroom teaching.

During the ten weeks in which this project was being presented, the writer noted many incidents where the children were being more friendly toward others than they were before they had undergone the experiences of the unit. There were also many occasions when it was thought that the decisions and actions of the children would have been different had it not been for the emphasis on moral and spiritual values.

Although this writer cannot state conclusively that this project can be given full credit, it was heartwarming to note that on pre-registration day when the Negro boys and girls were being registered, the members of the present first grade class evidenced no animosity and were kind and considerate without condescension. The children did not go out of their way to show friendliness, but at the same time they did not show any signs of rejection. It appears that they were accepting these Negro children on the same basis as they accepted the white registrants.

In summary, this teacher believes that the project was a most worthwhile one. The planning and carrying out of this project has pointed out some weak areas in previous teaching and has uncovered much valuable information which can be incorporated in similar projects for the coming years.

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A FACULTY RENEWS THE EMPHASIS ON BASIC VALUES

By Mrs. Willa F. Harmon

The Biblical injunction "Seek and ye shall find" has been taken literally and put to the test in the small town high school of Pine Knot, Kentucky. A review of background conditions reveals that this is a twelve-grade, consolidated school serving a people of low and middle economic status who depend almost entirely for their living upon fast diminishing lumber resources and unstable mining industries. Some subsistence farming is done on the small farms in the valley.

The Pine Knot School has an enrollment of almost five-hundred children. Approximately three hundred of them live in the immediate community; the remainder are drawn from the surrounding rural areas. These children are teachers; are fed by three lunch-room workers; and are transported by two school busses making two trips each morning and afternoon. There is an adjacent combined gymnasium-auditorium building.

During the past ten years the enrollment of the school has almost doubled, and present conditions are very crowded with classes having to meet in the school dining room and on the bleachers in the gymnasium. However, the school schedules a full-time physical-education program for both boys and girls. There are opportunities for students to engage in 4-H Club work, Conservation Club, F.H.A. Engineers' Club, and Glee Club work. Music and music appreciation are taught throughout the twelve grades. The school is fortunate to have a well-trained and consecrated faculty. Half of the teachers on the staff are graduates of the school themselves and have spent all of their lives in the community.

Each year the faculty of this school makes a study of some phase of educational work as related to local conditions. As the largest classes are always in the junior high school groups and the smallest are always in the senior high groups, it was felt that there must be something amiss with the holding power of the school for a student who had reached the end of compulsory school age. We wondered if it were possible under conditions here to put enough meaning into school life that would cause a student to finish the course because he felt that it really answered his personal need.

I

A look at recent figures on enrollment showed that the senior class of twenty-four graduates this year started four years ago with seventy-three; the junior class of twenty-two started three years ago with an enrollment of sixty-eight. Many factors partly explain this great drop in enrollment. The very size of the community is in itself one plausible explanation. There are practically no places where a student needing to make a little extra money can get part-time employment after school hours. The families are large, and the bare necessities are about all that parents are able to provide for their children. It is a strong temptation to go to the cities and get employment so one may achieve adult status in financial matters at an early age. In fact, for many students this is imperative. Added to the economic factor is the threat of military service for the boys. Since many of them have had very poor advantages in the elementary school, they are sometimes retarded from two to three years when they enter the ninth grade. This means that they reach the age for compulsory military service about the middle of the junior year. Many of the girls marry at an early age. Notwithstanding these factors, we still feel that these things do not adequately explain the fact that two-thirds of our students do not stay to graduate. We cannot escape our inner conviction that they leave school basically because it is not vital and important to them. We, therefore, are endeavoring to improve our program of studies in the hope that the school can mean more to the boys and girls we teach.

Early in the year the faculty began to study ways and means of improving the situation largely through improved guidance services, better recreational opportunities, and closer personal ties between teachers and students. We began by reviewing the basic educational and psychological factors that would give us some understanding of this problem. A new schedule was built to allow thirty minutes for the home room period to replace the old checking period of ten minutes which gave barely time for issuing lunch tickets. Obviously, if we improved guidance, we realized that it would have to be done through the home-room teacher. The elementary teachers were doing a fine work here, but the groups from grade seven through twelve were not really receiving any help along this line except incidentally. Guidance techniques were discussed on both elementary and secondary levels. A faculty committee sent to work to set up some goals and plans for carrying them out. The committee assigned to this responsibility came up with the following recommendations which were adopted by the entire family group:

RECOMMENDATIONS OF COMMITTEE ON GUIDANCE

- I. Goals of Home-room Programs:
 - A. Teacher should become a friend and fellow-worker by
 - (1) Taking part in activities—not just listening
 - (2) Listening and showing a definite interest in the problems of the students, both academic and personal.
 - a. Discussion of social problems in home room at least once a week
 - b. Teachers should take time to encourage students to seek help on personal problems and show a willingness to give the time necessary to individual conferences
 - B. Develop a better school spirit by:
 - (1) Assemblies—group meetings
 - a. Separate assemblies into two groups — elementary and secondary
 - b. Alternate groups for assembly
 - c. Set time for assembly at 8:00-8:45 each Tuesday
 - d. Responsibility for the programs should rest with the home room groups. (Teacher should carefully guide pupils in this matter)
 - e. Theme for these programs shall be: school spirit, public manners, public responsibility, public spirit, etc.
 - f. Programs shall be: skits, plays, panel discussions, etc. Make them student centered.
 - (2) Intramural sports—
 - a. Separate elementary and secondary groups for this activity.
 - b. These events shall be scheduled on alternate Fridays from 2:00-3:00 p.m.
 - c. Secondary and elementary schools shall alternate Fridays.
 - d. Request the aid of the physical education teacher in planning. Try to make the plans include both boys and girls in a wide variety of activities.
 - e. Note: Competition can be wholesome if correctly guided. We should avoid allowing situations to arise that lead to ugly rivalry and feelings of bitterness on the part of the children. Let us teach them to win graciously and to lose in good spirit.
 - f. Final responsibility for planning the recreation program shall rest with the home room group in charge of a particular Friday.

II. Daily Home Room Programs:

A. Constructive programs designed with a purpose in mind.

- (1) Student centered, but with guidance from the teacher.
 - a. System of class officers and committees should include as many as possible of the class in order to give wide opportunity for taking part.
- (2) Devotions read by students should be guided by teacher in making the selections. Each student should be encouraged to be prepared to do well whatever he does.
- (3) Each class should set up its own goals and standards for home room.
 - a. Class secretary should keep a daily record of the activities of the home room groups. (These records, if carefully kept, could be the basis for a handbook on homeroom procedures to be used in subsequent years, especially by new teachers who were not here when this program was initiated.)
- (4) There should be frequent evaluation of the program by the students. If it is not accomplishing what was intended, the fact should be recognized both by students and teachers and a new effort made.
- (5) Such problems as home adjustment, sex, family, etc. shall be included in the discussions.

With these goals set up we enlisted the cooperation of the children in carrying out the plans to achieve them. Homeroom soon took on a new significance, and students were delighted with the assembly programs which they sponsored and also with the intramural sports and recreational periods. It was at this point in our study that we learned of the class in moral and spiritual guidance offered by the University of Kentucky, at Somerset, Kentucky. Thinking perhaps this class would offer valuable help on the faculty study, the principal and one other high school teacher enrolled in the course and began bringing back to the faculty study the ideas which helped to implement the group study.

From the first meeting with the group in Somerset it was apparent to us that this was the thing we were searching for. Although we had not named our efforts as such, it was plain that a new concept of the teaching of values was what we were trying to evolve. We learned of the work done in the Pilot Schools of Kentucky and of the various workshops sponsored by the University of Kentucky where experimentation has gone on in this matter of putting a new emphasis on the moral and spiritual values. We then decided to develop several opinionaires to use in a survey of the student body to determine just where we were on a general understanding of the

values we were seeking to emphasize. The following types of studies were begun:

(1) We had each student fill out for us a personal data sheet which gave us much valuable information on family background. We were astonished to learn that approximately one-third of our teenage students were never in any Sunday school or church anywhere. This could mean that they were depending almost altogether upon the influence of the school for their concepts of values: moral, spiritual, social.

(2) The second questionnaire was based upon concepts of right and wrong within a given situation. Basically this one revealed that most of our children understand what is honest and fair. It was significant that most of the secondary students thought cheating was wrong, but felt compelled to cheat in order to keep up on grades. We teachers knew that too much emphasis upon grades causes students to be dishonest, but we hadn't realized that the students themselves understood so well the contributing factors.

(3) The next survey had to do with student government—the rules for good conduct we now enforce—the how and why of it all. We had felt that our school was not yet ready for self-government, but we now can see that the way is open for us to begin to move in that direction. Having students evaluate the present system of school regulations and make their suggestions for bettering the present system we believe stimulated some good thinking on their part. Approximately fifty percent of the students from grades seven through twelve expressed a wish to take the responsibility for school government. Over sixty percent of them wanted to serve on special committees set up to study the problem.

(4) The study of student thinking included an interview form for each member of the senior class. What they thought was and was not important in school life makes an interesting study. Without exception they expressed the belief that they could have grown more if they had had more direct responsibility for their activities. Most of them did not feel that the specific marks they had made on various subject courses were significant. What they had gained in self-confidence through participating in assembly programs, making trips to various places, making friends, and doing the work on the school annual was more significant to them.

(5) The final opinionaire had to do with a general evaluation of the whole school program, and it was in this area that student response was best. For the first time it appeared that the students

gained an understanding of the things the faculty had been trying to do. Out of many discussions based upon this general evaluation has come a new unity of purpose throughout the school.

When the results of the opinionaires had been pretty well discussed, we invited our consultant, Dr. Ellis F. Hartford, from the University of Kentucky to spend a day in our school. He graciously accepted and helped us to carry out one of the most stimulating days we have had in the school. No advance rehearsing was done in preparation for this day. We hoped for a free and spontaneous exchange of ideas and full participation on the part of the boys and girls. They did not disappoint us.

We began with a meeting in the auditorium of all grades from six through twelve to hear a panel discussion on values led by our consultant and shared by sixteen representatives of the various classes. Most of the discussion was concerned with the value of personality. One boy in the sixth grade advanced the thought that, "Everybody is important because he is a person." An eight-grade girl commented, "We don't have to be good-looking in order to be important; it is what we are that counts." An eighth-grade boy thought sharing with others and taking turns in a cafeteria line is one kind of freedom, at least, it is an example of how we have to share in a democracy. A senior boy brought out the fact that we learn many values both good and bad in all of our experiences, but the school can help us to make wise choices between good and bad values.

Later in the day there was another session put on a volunteer basis. All students who enjoyed the discussion of the morning and wanted to return were permitted to do so. Every group with the exception of a small group who had planned a softball game did return for this additional period. We did not expect perfection, but the large number who did return verified our belief that this discussion was of vital interest to them and they were anxious to share ideas about it. There was no panel at this meeting; it was more of an open meeting where everyone might express himself on the overall policies of the school. We talked about the way the homeroom period has been functioning this year, about the intramural sports, about the development of good sportsmanship through it, about school parties, personal interviews with teachers in order to build enduring feelings of friendship, responsibility for public property and manners, and the meaning of school spirit. One student summed up the discussion on school spirit by defining it thus: "Being proud of your school and making a contribution to it is true school spirit."

All students endorsed the homeroom period as one of the most valuable times of the day. It was through this medium that they felt they counted as individuals and had a part in planning the school life they wanted. They asked that future schedules give more time to the homeroom period. Nearly all of them indicated that they had more friends both with students and teachers this year and felt more free to talk over their personal problems than they had in the past. The current problem of marks on the walls of a restroom were taken up and discussed. Students were asked to see that it was not repeated. We finished the school year without another offense of this kind.

The morning following the day devoted to general discussion of values the students were asked to evaluate the program of the day before. Their comments were significant. Many of them thought that it had helped them to understand their own problems better and to understand the work the school is trying to do. A typical comment from a new seventh-grade pupil was, "When I came to school here I didn't know many people, but I have made a lot of friends and I am happy now." A ninth grade boy expressed it this way, "I liked the thought that there is something good about everybody. It made me realize that there was something good about me, and if I put it to use I could be a help to my community as well as to myself."

There was a fine spirit of good fellowship and fair play throughout the recent basketball tournament between the various classes. One class who lost did criticize the referee. Later, when they realized that they had not lived up to their pledge of good sportsmanship, they showed their desire to make amends by giving a party for the class that beat them and inviting the referees.

We have had many fine programs in the assemblies of both elementary and secondary children. Dividing the groups in our school for this purpose has proved to be sound policy for us. Each grade has taken great pride in presenting a program for other classes. The elementary grades have had fun with their rhythm band, songs, plays, games, stories, and play-acting. We thought the second grade did a good job of teaching the value of truthfulness when they dramatized the fable about the boy who cried, "Wolf! Wolf!" just because he wanted some excitement. They put the idea across that the sheep were lost because this boy did not tell the truth.

The secondary programs have been very interesting and worthwhile. The students have put on plays depicting bad manners and fol-

lowed them by panel discussions on what was wrong; discussions of what can be learned in school outside of books; dramatic episodes showing correct manners in the classroom, on a date, at a party, at the table. The homeroom discussions on little booklets such as "Teen Talks" published by the Y.M.C.A. and other similar books have been very good.

Another outgrowth of the new emphasis on values is the traffic court which is now in the process of being set up. Representatives from each class in school from grade four through twelve have been elected to set up a court to deal with violations of the orders of the school boy patrol members. It is too late in the year for this project to get underway, but next year we should be ready to start right. From all indications the qualifications for judges will be very high. We hope this will be an experiment in practical, good citizenship.

The new emphasis on training for values is certainly being felt in the climate of the school. It is also reaching out into the community. We realize the need for vocational guidance as well as moral and spiritual guidance. The local Kiwanis Club is becoming interested in this phase of the program. They have agreed to underwrite the expense of a testing program which will help determine the aptitudes and abilities of our students so that we may better develop a program to suit their needs. They have also agreed to hold conferences with students concerning their particular type of work and help in whatever way they can to impress upon young people the importance of getting ready to do a useful work when they leave school.

There is also a movement underway through the efforts of the school and the local civic groups to promote a county-wide recreational program. We are now helping to work out a survey of the community to find out what type of recreation they want and are willing to support. Some of the students of the school have been asked to draw up plans for the type of recreation they think they would like for the summer time program.

Although there is yet much to be done, we believe at this point we can say definitely that we have improved the meaning of the school to the boys and girls. In their final estimate of the year's efforts 78.8% thought we had developed closer personal ties of friendship between teachers and students; 68.3% thought they had better opportunity to talk over personal problems with teachers; 79.8% said they had had more opportunity to participate in extra-class activities; 75.5% thought school spirit was better; 75.5% thought students had exercised more leadership in planning activi-

ties; 59.1% thought school conduct had improved; 76% thought they had learned to have more respect for a viewpoint different from their own; and 75% thought they had a greater respect for personality. Most of them felt that they had learned to evaluate to some degree their own experiences and to choose worthy values.

When students were asked to cite examples of experiences that had helped them to grow into more mature persons, typical answers were: "I think our discussions in home room have helped me not to be afraid to talk before other people; I learned that the most important thing in a game is to play as well as I can and stay clean." "I was always quarreling with some girls over nothing; I have decided that I won't be a baby any more." "I have learned not to cut lunch line because other people have the same right that I have, and I have learned to get along better with other people." "Helping to put on a chapel program on manners helped me to realize that good manners in the classroom are important." "I believe that by helping to put on a program for the Woman's Club about UNESCO I grew in my knowledge of international problems, and appearing before people helped me to gain self-confidence." "In Glee Club I learned to cooperate and sing before a group, but I think serving as president of my class caused me to grow the most." "Selling advertising space in our school annual taught me a lot about how to meet and talk with people."

The entire program of emphasis on values has led to professional advancement on the part of our teachers, to a community becoming aware of its potential for growth, and to more mature attitudes and actions on the part of the boys and girls. We feel that this is a good start on making our program mean more in terms of meeting the needs of individuals. Henry Van Dyke once said, "The true object of all education should be to train one to think clearly and act rightly." If this be true, we must seek to give to the boys and girls in the schools of today those experiences which will fit them to make worthy choices in an over-changing social order to the end that they may one day help to bring about that world order of peace and goodwill based upon a belief in the worth and dignity of all men everywhere.

IN A SCHOOL SYSTEM'S ONE-WEEK WORKSHOP

By Roy B. Smith

During the summer of 1952 the Owensboro and Daviess County School systems jointly conducted a workshop to promote the development of moral and spiritual values in the educative process within the two systems. This workshop provided a unique experience in that it was probably the first time that teachers, principals, supervisors, and superintendents of local school systems had worked together to develop a program for their schools which created an emphasis on moral and spiritual values. The workshop had as its objective the study of principles and practices which could be used effectively to guide growing young people to discover and develop moral and spiritual values through the learning experiences provided by (1) the school's instructional program; (2) its student activities program; (3) through counseling an individual and group relationships.

The Director of the Division of Moral and Spiritual Education, State Department of Education, Frankfort, Kentucky, was asked to serve as director with a team of consultants enlisted from the staff of the University of Louisville. Each man was chosen because of his background of training and experience in moral and spiritual education in his subject field.

Participating teachers, representing each school within the two school systems, were organized into three groups: Elementary, Junior High and High School, according to the teaching level in which they were actively engaged. The groups had as their purposes:

1. To identify values which schools can foster,
2. To determine what kind of a program characterizes the school which is dedicated to fostering these values.
3. To plan a program of learning experiences and activities on each level which would assist young people in developing moral and spiritual values.

Dr. W. C. Bower's book **Moral and Spiritual Values in Education** was used as a basis for group study and discussion.

Each group (1) identified and listed values in all areas of learning which could be fostered by the individual school at the particular growth level of the child with which the group was concerned; (2) planned a program of learning activities in language arts,

mathematics, social studies, science, health, music, and art which would help young people to develop moral and spiritual values; (3) set up a suggested general outline for a program of counseling and guidance in the elementary, junior high and high school and described pupil activities which would be effective in moral and spiritual growth.

To each group was assigned one of the consultants from the University who served as a "homeroom" counselor. The first day was devoted to general planning, a discussion of objectives, organization of "homeroom" groups and an introductory session of each group with each of the consultants. Following the "homeroom" period at the beginning of each succeeding day, each group began work within a specified curriculum area as scheduled and were joined by the consultant for this area who remained with this group throughout the day for purposes of cooperatively planning a program which would foster moral and spiritual development for growing young people.

The daily schedule follows:

First Day	Activity	Personnel
9:00-10:00	Social hours and instructions	Total group
10:00-11:30	Panel Discussion on General Objectives of Workshop	Consultants
11:30-12:00	"Home Room" Period for Organization of Groups	Group A Group B Group C Administrators
12:00- 1:00	Lunch and Recreation	
1:00- 2:00	Group Meetings	1 (counseling and guidance) 2 (student activities) 3 (instructional program)
2:00- 3:00	Group Meetings	Group A Group B Group C
3:00- 4:00	Group Meetings	Group A Group B Group C
4:00- 4:30	Staff Meeting	
Second, Third and Fourth Days		
8:30- 9:30	"Home Room" Period	Group A Group B Group C

9:30-11:30	Group Meetings	Second Day	Group A
11:30-12:30	Lunch		Group B
12:30- 3:00	Group Meetings		Group C
		Third Day	Group A
			Group B
			Group C
		Fourth Day	Group A
			Group B
			Group C
			PTA-Communi- nity Group
3:00- 3:30	Clearance Period (each day)		Total Group
3:30- 4:00	Staff Meeting		
		Fifth Day	
8:30-12:30	Group Meetings for Writing Reports		All consultants on call as needed
12:30- 1:30	Lunch and Recreation		

Note: Group A—Senior High School Teachers and Principals
 Group B—Junior High School Teachers and Principals
 Group C—Elementary School Teachers and Principals

At the beginning of the new school year, participating teachers interpreted the program to other faculty members and stimulated interest in developing teaching—learning practices which would promote moral and spiritual growth.

The workshop sought to be practical by identifying the values which a school can foster, over against the values which it now promotes. It has been especially an occasion for self-examination, as well as for critically analyzing the potential of the total school program. The outcome is a commitment to make values functional in the life of every school, and to put into writing the kind of program which characterizes a school which is dedicated to an emphasis on moral and spiritual values.

Here again it has been discovered that “the process is as important as the product”, if not more so. The workshop process has served to sensitize everyone who participated to the importance of infiltrating all areas of education with an emphasis on moral and spiritual values; has raised “the altitude of attitudes”, and has created an awareness of the important responsibility of schools to teach on the level of values.

The most important product of the workshop must be measured in terms of teachers personally committed to the task of making education more meaningful, so that it refines and enriches the lives of all who are engaged in its program.

The Owensboro-Daviess County School Systems created a pattern which makes an important contribution to the quality of education in Kentucky, and will serve as a helpful guide for other school systems which are sensitive to moral and spiritual values as meeting the needs of our times.

At the conclusion of the workshop the superintendents of the two school systems made a joint evaluation. It is given herewith as it appears in a mimeographed report of the workshop which was circulated throughout the system:

"This brief report is a very inadequate expression of the outcomes of the workshop. It fails to reflect in any great degree the changes which were effected in our attitudes and our emotions. We hope, however, that it may serve to remind us of the enlightening and uplifting experiences through which we passed on our way to these conclusions. If it, also, adds a small bit to the development of the program of emphasis on moral and spiritual values in education we shall be glad.

From our point of view, the cost of the workshop in time, energy and money has already been repaid abundantly. The observable changes which took place as the workshop progressed assured us that it was a good investment. In our opinion, the success of the workshop was due to three vital factors — in the first place, our staff members were ready for this study. They were conscious of the need for renewed emphasis on moral and spiritual values. They were in the mood for a critical examination of our policies and practices in the light of the emergency concept of fostering value growth through daily living and learning experiences. Second, the workshop was cooperatively planned from the very beginning. All major decisions and plans grew out of group thinking. In the third place, we were fortunate to secure a staff of consultants who were skilled in group dynamics, and who were themselves imbued with the idea that all good teaching should and can foster the development of moral and spiritual values. Given these three conditions, we believe that any school system would find it profitable to provide workshop experiences of this type.

We are fully aware of the fact that the workshop was only a first step in the direction of developing a more effective educational

program. Unless some leadership is provided in the years ahead, the effect of the workshop will not be far-reaching nor long lasting. With this in mind, a follow-up program is being planned and carried out.

The two local boards of education have heard rather detailed reports of the workshop activities and conclusions. Both boards have adopted resolutions endorsing the philosophy and the suggested practices and have committed themselves to the support of a program of emphasis on moral and spiritual values.

A second step in the follow-up program will be a serious effort to sensitize all staff members to their opportunities and responsibilities for discovering and developing values. Plans are already made for devoted the first general faculty meeting of the year to this subject. This general meeting is to be followed by a series of smaller group meetings in which workshop participants will share their ideas and their enthusiasms with their colleagues. Principals are expected to assume responsibility for leadership in this phase of the follow-up program. The staff of the central office will undertake to encourage and assist the principals and will assume primary responsibility for building up a library of resource materials. In all of these activities, we are conscious of the necessity for exemplifying the highest moral values in all staff relationships. A free, permissive, cooperative emotional climate is essential to the development of moral and spiritual values.

A third phase of the follow-up program is aimed at securing the understanding and cooperation of the community. At least one PTA meeting during the coming school year will be devoted to a discussion of the nature of moral and spiritual education. It is hoped that the parents will then provide some leadership in organizing small study groups. For those who are too busy to actually participate in the discussions, we plan to use the radio and the newspaper as a source of information about the program. We are counting on the whole-hearted cooperation of churches, scouts, YMCA, YWCA and similar organizations.

We shall approach these tasks with enthusiasm and optimism because we believe that they provide the most promising approach to the development of an educational program which lays the foundation for a better world.

The workshop period was followed in September by a series of individual faculty meetings and PTA meetings designed to sensitize the teaching staff and parents to opportunities and responsibilities

for discovering and developing values in all activities affecting the intellectual, emotional and moral growth of pupils. Some of the following results can be observed:

1. Increased emphasis on student government organization and student participation in democratic practices.
2. A code of ethics developed by and for the pupils in some of the individual schools.
3. Increased attention to teacher-pupil planning. Promotion of group dynamics.
4. Fostering of humanitarian activities.
5. Increased respect for property.
6. A growing respect for the individual point of view. Acceptance of the worth of the individual.
7. Increased respect for personal rights.
8. Increased attention to personal counseling.
9. Promotion of beautification programs in some schools.
10. More attention to individual differences. A program of instruction which tries to guarantee some degree of success for each individual.
11. Encouragement of self-evaluation.
12. Promotion of self-reliance.
13. Growth of practices in honesty.
14. Approved Sportsmanship.
15. Identification of purpose in learning activities.
16. Attention to problems involving moral values.

AN IN - SERVICE EDUCATION APPROACH TO MORAL AND SPIRITUAL VALUES

By Frank H. Vittetow

Much emphasis has been placed on Moral and Spiritual Education by the education profession in Kentucky. This emphasis has been shown over and over again through requests to the committee on Moral and Spiritual Education for speakers, consultative helps, and various other types of assistance in planning for programs ranging from a short afternoon session to the all-day conference or workshop in public school systems, and on the several college campuses.

Some of this activity has been possible through the desires of the administrative and supervisory leaders as well as the teachers in the local school systems to make a concerted study of Moral and Spiritual Education and its implications for better school programs. Time for a study of this nature has come through various approaches in the respective systems.

Many systems in Kentucky took advantage of a State Board of Education ruling, made in April 1952, which gave local districts up to two days per school year to pursue activities with their total staffs that would have a direct bearing on the instructional improvement programs. Many of the Kentucky districts interpreted the study of Moral and Spiritual Education as a part of their overall instructional improvement program and, as a result, used "in-service days" for this purpose.

The systems that have held sessions on Moral and Spiritual Education have usually worked through to such decisions by getting a consensus of the professional group on the topic to be considered. In so doing, we are recognizing that all conferences or workshops must be built upon the needs and interests of the participants, their problems and potentials.

It is, of course, recognized that it is necessary to continuously keep communications open between the administrative and teaching staffs during the development, execution, evaluation, and follow-through phases of any conference or workshop.

It should not be overlooked that during the first process of defining a problem, or concern, whether it be Moral and Spiritual Education, or some other topic, that many "surface" problems will appear. This type of thing is most evident in faculties that have not

ROACH VALUES

worked cooperatively together very much. As a faculty meets together, works together, plays together, the "surface" problems begin to disappear. The problem emphasis shifts from "my" problem to "our" problem as the meetings continue. (The use of pronouns in discussions can be a key to the level of group experiences that the individual staff has had).

These shallow, or "Surface" problems are basically frustrations and tensions that are bothering individuals in the group. Now, as these individuals mature professionally in the discussion processes they tend to form clusters of individuals' thoughts, and then in turn toward a larger working group that will define a more basic problem that shows a greater concern for the welfare of children.

It is at this point where a description of the program may seem merely to present that which is commonly accepted as good practice. That an emphasis on moral and spiritual values in the process of developing a program should produce "good practice" is to prove the point that such an emphasis is bound to put the "plus" into the program. And the degree to which moral and spiritual values are present in a program determines its quality. As the foregoing outline is presented, one is especially conscious that this is a vital factor.

Usually, in order to start the process of problem-solving through the medium of a conference or workshop, several intangible areas of concern must be reckoned with before the actual planning is started. Unless some of the following items are given due consideration the long-range effect of the workshop or conference will be almost nil.

1. The administrative staff must sanction instructional improvement at all levels. This sanctioning for such a program development can come through support of any attempts by teachers, supervisors, committees, or other groups or individuals desiring to begin worthwhile programs for the benefit of children.
2. Confidence on the part of the administrative staff, that the professional group can define, discuss and agree on some direction for instruction and improvement. Too many times there is the feeling that every problem must be defined by "those in charge" as well as the same group giving the answer to every problem that may arise.
3. Patience on the part of the administrative staff, that the professional group can find its own answers. Often groups are expected to learn, in an hour's time, about something that it has taken months to think through by the individual giving out the information. People change themselves—no one does it for them.

4. Channels of communication must be kept open at all times. All persons being affected by a decision should be kept informed as to the process of arriving at the decision, or have a part in making the decision.

When the above items of information are so well understood on the part of all concerned that an honest feeling of confidence exists in the group, then work can proceed to the specific planning of the conference or workshop. It must be recognized that no one individual or "select" group (sometimes known as the "inner circle") can or should plan a conference or workshop for the rest of the persons concerned. Neither can this same group of individuals determine the problem areas for consideration. The most successful meetings have been built upon the idea of the full democratic process. The old saying still holds true, "We are down on what we are not up on."

Some techniques have been employed in getting various programs of instructional improvement underway. If there is such a thing as a success pattern in getting programs underway in either Moral and Spiritual Education or other topics, this writer would suggest the following approaches:

The administrative and supervisory staff recognize the need for a continuous, unified program of instructional improvement at all levels.

System-wide committees, representative of the total staff are selected in cooperation with the entire faculty.

Committees devise ways and means of eliciting the wishes and needs from the group through questionnaires, discussions and other cooperative means.

Supervisory personnel, both local and state, works with the In-Service Committee in assisting them to crystalize the wishes and needs of the faculty into an "action" program.

Conferences or workshops are held to discuss, read, and study on the most pressing problem or problems that have been defined by the group.

After such conferences or workshops are held some first recommendations should be showing up for the staff's consideration.

Usually recommendations are classified into the following categories: (1) Things we can do immediately, (2) Things that we can do, but which will take a little time, (3) Things we can not do under existing conditions.

Usually in order to provide a program of continuous improvement, committees of a voluntary nature are set up. These small committees will work on problems that have been defined by the total faculty, but still of sufficient interest to committee mem-

bers to warrant further study. These committees function somewhat in the following manner:

A leader and a recorder are selected by the committee members. The committee sets up objectives and ways of working. A written report of suggested courses of action come from the committee and goes to the faculty. In this first report there are requests for comments and further suggestions. When these comments and suggestions are returned to the original committee they are considered for possible inclusion in a final report going out to the total faculty, via the administration and the supervisory staff.

When the stated objectives of the committees have been met, the committee either dissolves, merges itself with other functioning committees, or attacks another problem area.

The planning of a conference, or workshop, requires a lot of work on the part of those responsible for such an endeavor. Such planning entails the consideration of many items of sequential importance. The neglect in planning on any item might possibly limit the success of the conference or workshop. A check list which has proven to be very helpful to various In-Service Planning Committees and/or groups in their quests for a cooperative approach to problem-solving is available. It is suggested that such materials be used so that the persons in the various roles of the workshop are oriented to their duties prior to the actual conference or workshop day.

The following report of a one-day conference on moral and spiritual education is the outcome of an experience of teachers in a typical county school system in Kentucky. The report as given here has been reduced to the minimum essentials.

1. **The Committees' Statement** The teachers of this County met together to consider the introduction of moral and spiritual values in our educational program. This report is submitted in an effort to clarify the meaning of this emphasis and to summarize the findings of the three groups into which the conference was divided.

In preparing this, the committee recognizes that it is not complete, but is at least a point of departure, from which each teacher may launch out creatively as situations arise.

2. **A Presentation by a Guest Consultant** pointed out the following basic ideas: Moral and Spiritual Values are an integral part of all learning. They are inherent in all human relationships. The teacher is the key. Values are discovered and developed by sensitive teachers, intentionally, incidentally, and individually. Moral and spiritual values are essential to the democratic way of life. This emphasis provides a

positive and effective way for overcoming the influence of communism and other materialistic ideologies.

3. Group Reports

Group I (This discussion centered around a consideration of grading and indigenous moral and spiritual values. This group presented their findings in the form of an outline which follows):

We must be honest with ourselves.

What kind of a job have I done? What does my grade represent? How far the child has come. Measuring his capacity against his progress and his experiences in the grade before.

We must be honest with the child.

How do grades affect his attitude and understanding? Do I take the entire class into confidence on how and why I grade. Do I remember it is children rather than subjects being taught and that caring for the child is hold him to his best. Be positive with the child who is wrong.

We must be honest with the parents.

Establish mutual respect with the child and with his home. There is need for closer parent-teacher relationships. Help parents understand grading values. The parent's influence on the child may cause dishonesty or it may encourage the child. The parent's influence may become less evident as the child advances from elementary to secondary school.

We must be honest in our educational practices.

The spirit of the whole school is reflected as we teach cooperation rather than competition. Avoid unfair comparisons between students.

Summary Statement

The idea of teaching is not for telling or grading but guiding the child that he may arrive at an ability to make moral and spiritual judgments.

Group II (The discussion in this group was rather general although some extensive consideration was given to discipline.)

There is no one place where one gets his education. We should be careful of the influence upon children outside of the school. Around this County the attitude is, "You go to school in winter and get educated in the summer". The only way to have honesty and truthfulness is to have honest and truthful people.

Discipline can be achieved by various techniques, visiting the home, having parties and letting the backward child be the leader, teacher-people relationships, respect for the

human personality — regardless of individual likes and dislikes.

Watch out for the tendency to be overly friendly with the favored group on the street and other places. Both the quiet child and the noisy child need special attention. The teacher must be interested in any social group. There must be cooperation between the teacher and parents. There are three levels of discipline: physical force (which is the lowest and from without) and love of the person and love of the right (which emerge from within) working toward self-discipline, a teacher should instill in a child the desire to do right.

The best way to get over moral and spiritual values to the children is to meet each situation as it arises with an alertness for its inherent values. Children can be taught to meet situations positively. Teachers should share each other's differences. Ideas and opinions should not be forced upon others, regardless of student or teacher.

Adult education is an answer to many problems. Besides the value of counseling with the parents, it is found that when the child is helped, the parent is helped.

Group III (A number of problems were discussed. If there is one major emphasis it might be stated as "teacher re-evaluation".)

Teachers need to re-evaluate themselves, their teaching procedure, personality, etc. Too often the teacher's practices are opposed to the teacher's training.

Discipline problems may be traced to the child's environment. A child is impressed more by what he sees than what he hears. Parent-teacher relationships are most important, much non-constructive criticism may be avoided this way by getting to the parent through the child. When parents cannot be reached through the P.T.A. programs, home visitation, etc. find some way to place the child in a school activity.

Finding a place for the undesirable pupil is important. Help him to fit into the group. Personal interest in him may make a real change. It is important to study and understand the emotional development of all children.

Drop-outs may be the result of the negative responses of the teacher. Moral and spiritual education faces learning for life in a positive manner.

The child with a low I.Q. should be permitted to find success in some place if it is only dusting erasers. The teacher's job is to make a child become a good citizen regardless of his mental ability.

Poor adjustment may be traced to the influence of the teacher, the home, or the classroom. Children should be encouraged to discuss their problems with their teachers.

Every classroom should be an impartial situation.

Elementary children should be helped to understand the importance of honesty, fairness, courtesy, etc. Rules should be made cooperatively and made only when they are needed and by the children. Learn the child first, then teach him. Teach a child when he is ready to be taught. Some believe children should begin each year where they left off the previous year.

Do teachers create problems by forcing children to take difficult subjects? A varied curriculum might be an answer to some problems. A grade given for effort might be a solution to passing some who cannot learn.

Summary of Discussion Groups

The teacher, as an individual, must be sensitive to moral and spiritual values in every school situation. She should re-evaluate herself and her teaching methods. Her teaching should be guidance in order that the child will want to do the right thing. The example of self "speaks so loud I can't hear what you say." The influences of parent-teacher-child relationships are of vital importance.

The procedure, as reported above, has been repeated in one day workshop conferences in many parts of the state. The results have varied in character according to the problems which the group decided to discuss. The subject of moral and spiritual values has many aspects but the general conclusion reached by almost all of the conferences is that moral and spiritual values must be emphasized in the whole public school program.

THEY GAVE THE LEAD . . .

Quotations from the State Superintendents of Public Education

"School leaders recognize the need for greater emphasis on moral and spiritual education. I am appointing a Committee on Moral and Spiritual Education to give consideration to this vital phase of our total school program."

John Fred Williams

"There has always been a need for an emphasis on the Moral and Spiritual Values in Education, and there always will be, but never has there been a time where the need was more urgent than now."

Boswell B. Hodgkin

"Since the success of a program of emphasis on Moral and Spiritual Values in the schools depends upon the understanding,

competence, and convictions of superintendents, principals, and teachers, the inclusion of this area in the professional preparation of administrators and teachers assumes utmost importance."

Wendell P. Butler

"All Kentucky school people take pride in and inspiration from the fine exploratory work and pilot projects for the development of moral and spiritual values in public education programs. Over a period of years the State Department, the public teacher education institutions and a number of school systems have undertaken to work out effective emphases upon moral and spiritual values in the light of the principles clearly outlined in this account. Those who have participated in these efforts have become more firmly convinced that here is an appropriate, sound and effective approach to the solution of some of the problems that confront and complicate the instructional programs of our schools. More and more clearly we see that the emphasis upon moral and spiritual values should be an integral part of every aspect of the school program and that every educator bears part of this responsibility. At the same time we are equally clear that the public school should in no sense infringe upon the educative responsibilities of the church, synagogue, and home through introduction of sectarian religion into the curriculum. We look forward to sound growth of our instructional programs along the lines described in "The Kentucky Movement" as our school faculties and parents see ways for this emphasis to infuse and improve the work of the public school."

Robert R. Martin

THE ROLE OF PARENT - TEACHER ASSOCIATIONS

Lilah V. Bolton

The Parent-Teacher Association was organized, at the very outset, because there was a felt need for a closer cooperation between the home and the school. In the years that have passed the local PTA actually has become a bridge between the school and the community.

In keeping with its purposes one of PTA's primary concerns has always been character development and spiritual values.

The Kentucky Congress of Parents and Teachers is a volunteer organization. It is a branch of the National Congress of Parents and Teachers. It was organized in Louisville, Kentucky in 1918. The work of the Kentucky Congress is carried on through its nearly 800 local parent-teacher associations (PTAs) in which there is a total membership of 170,000 men and women.

Each local PTA unit has its own characteristics, but the underlying purpose of promoting the welfare of children and youth unites them all and gives continuity and state-wide and nation-wide significance to their work.

The objects of the National and State Congresses are set forth in Article II Section I of their respective bylaws and are:

"To promote the welfare of children and youth in home, school, church, and community.

To raise the standards of home life.

To secure adequate laws for the care and protection of children and youth.

To bring into closer relation the home and the school, that parents and teachers may cooperate intelligently in the training of the child.

To develop between educators and the general public such united efforts as will secure for every child the highest advantages in physical, mental, social and spiritual advantages.

To those who will study our educational history, the present policy of the Kentucky State Board of Education to emphasize moral and spiritual values in school programs is an appropriate and much needed development. This is a consequence of our growth as a free people in a free society. It is also clear that more and more the parents of America, with public school people, should accept their share of this responsibility.

Therefore, the active place of leadership which the Kentucky Congress of Parents and Teachers has had in the development of the Kentucky Program of Moral and Spiritual Values in Education is consistent with PTA objectives.

From the very beginning of the program the Kentucky Congress has played an important role in it. Four state presidents have in turn shared in the work of the project. One president served on the original committee. Through another, the Congress contributed funds to the original workshop on moral and spiritual values in education at the University of Kentucky. Through another, the Congress was represented on the advisory committee on moral and spiritual education that served the State Department of Education. Presently, the state president is serving on a committee appointed by the State Superintendent of Public Instruction to further this movement in the public schools.

Through the State Department's committee, the Kentucky Congress hopes to extend the program to include more parents and other citizens at the local level.

This emphasis of concern was also reflected in the 1952 convention theme of the Kentucky Congress "Our Responsibility for Guiding Children in Moral and Spiritual Values."

From the outset, too, the local PTAs have had a strong influence on the movement. In Louisville, there is an organization made up of a group of school principals and PTA presidents, called the Eastern Council for Moral and Spiritual Education, who form a community study council. In their schools both PTA and faculty meetings have been devoted to the emphasis of character building programs.

Then, the Parents-On-Our-Block program was started after inspiration was gained during a PTA meeting on Moral and Spiritual Education. Some twenty mothers and fathers, representing many professions and religious denominations, belonging to this group have been meeting once each month in their homes for the past six years. At such informal meetings these parents have come to a clearer realization of the moral and spiritual values which were inherent in their own problem solving experiences. When this idea has been applied through Parent Education Committee study groups of local PTA units, the results have also been just as rewarding.

During a University of Louisville summer school workshop, parents along with teachers, took part in a specially planned parent-teacher workshop on moral and spiritual values.

Another valuable contribution to the emphasis on moral and spiritual values in Kentucky which grew out of the Parents-On-Our-Block group was a booklet written by one of its members, "Parents as Partners" — an account of the experiences of the group and a statement in parent language of some of the important ideas in Dr. W. C. Bower's book, "Moral and Spiritual Values in Education." Another was the "Youth Speaks" workshop. This program has merited three (3) national awards and has become an annual affair since 1953. The City of Memphis, Tennessee has adopted the same program and now has a fully organized Youth Speaks, Inc.

The Kentucky Congress of Parents and Teachers holds each summer a Leadership Conference at the University of Kentucky. Moral and spiritual values are also a major emphasis of these conferences. One outgrowth of the Leadership Conference has been that a number of PTAs have sponsored and partially finances an evening class, or extension course on Moral and Spiritual Education, for the teachers of their school systems. They obtained the services of a qualified professor from the nearby college or university. For their work in connection with the course, the teachers earned from two to three hours of academic credit on their degrees. The teachers pay the usual charge for tuition, which defrays the cost of the services of the professor.

Local PTA units have also developed their evening programs around subjects especially chosen to bring out moral and spiritual values. These programs have been workshop type programs and have usually been started by a panel presentation preceding discussions in small groups of ten to twenty people. The panel members serve as consultants to the discussion group. Variations of the same arrangements have included panels using members of the student body or panels made up of parents or teachers, often all three. The workshop type of program as outlined above, has usually been more effective than a speech from a community leader.

Since the experience of the growing person cuts across all institutional boundaries, the discovery and development of moral and spiritual values cannot be confined to one institution. It has its center in the community. This calls for wholehearted and understanding cooperation of the school with all constructive community agencies — the home, the church, and the social agencies.

Here is a responsibility and an opportunity for every parent-teacher member who wants to be engaged in building the kind of world we want for our children.

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PARENTS AS PARTNERS*

By Martha Fugett Johnson

So deep is the concern that our children's lives become undergirded by a loyalty to the highest values, that when this Kentucky movement for the discovery and development of values within education is presented to an audience of parents, there is immediate response. Such was the case when a committee from a Mother's Club in Louisville offered their services to the State Director to undergird this program in the schools represented in their membership. At his suggestion, this committee approached their individual PTA presidents, who in turn suggested that the principals be included in a meeting to consider what kind of help the schools in this area needed in strengthening their emphasis on values. Thus began a loosely organized type of Study Council representing the homes and schools within a section of the city and county. The group has held four meetings each year since its beginning in the summer of 1951.

The goals of the council are to improve the social climate in which our children live and at the same time to strengthen their moral and spiritual fibre to enable them to meet whatever challenge our world requires. These goals are achieved, not through direct programs of action by the Council itself, but as individual parents, teachers, and community leaders are strengthened in their personal commitment to values and their understanding of their opportunities for guiding children in character growth.

A glance back at some of the topics for these meetings give an indication of the range of interest:

The Process of Learning to Make Wise Choices.

Developing the Capacity to Care for Others.

The Teacher Speaks (on developing moral and spiritual values through the regular curriculum).

The Child's Developing Sense of Values (stages of growth).

Developing the Quality of Leadership Which Our Society Requires.

A Little White House Conference on Education.

Values in Home-School Relations.

Schools in Crisis. (values involved in finding solutions to the schools' financial needs).

Patterns for Integration.

* Title of a booklet of which Mrs. Johnson is the author.

Usually, the group works as a whole for part of the meeting with a speaker or panel furnishing background information on the topic, and in smaller groups with resource leaders to study various practical problems in home and school life relating to the general subject.

As it has developed the council includes forty schools from within a large geographical area of the city and county. The school principals and certain of the supervising and administrative staffs of the city and county Boards of Education represent the schools. The summer meeting each year is planned to include several teachers of each school. The homes of this community are represented by the PTA officers whose work is in the area of parent education — namely, the program, parent education, and character and spiritual guidance chairman, and the president. We are sharing our experiences to become more alert to our opportunities to influence children's values as individual parents and teachers, but also becoming more sensitive to our responsibility for values in the total life of the school or whatever community groups we have a chance to affect. The real function of such a group of persons genuinely interested in learning more about how values develop in the growing child is achieved through discussion and study. The structure of organization is therefore kept to a minimum in order not to drain off the time and energy of those who have the responsibility of PTA offices and school jobs. Even though the council itself has not undertaken any projects as such, many of the individuals within it have made great contribution to a wider understanding of the growth of values.

Among these have been :

An adult education course through the University of Louisville Neighborhood College program on Helping Children Develop Values.

An experimental project for developing more helpful group meetings on values.

Preparation of a study guide for such groups entitled, "Parents as Partners" (copies available at 35¢ from The Lincoln Foundation, 1319 Heyburn Building, Louisville 2, Kentucky).

An intensive parent study group which has met monthly for six years called, "Parents On Our Block."

The youth discussion project known as Youth Speaks was initiated and led for several years by a member of this Parents On Our Block group.

The formation of a neighborhood community council and teenage recreation center.

A school-wide parent and teacher workshop on values.

A meeting of nine new schools on "Beginning With Values."

A training institute on more effective methods of parent education.

As to the place of such a hybrid group within the existing structure of community organization and the direction this interest should take in the future, further evaluation and planning with school, PTA, and community leaders will be needed. It arose in response to a quickening of interest within one section of the total community on a very live subject, and because there was leadership there to carry it through. In what way it should be extended to the rest of this large metropolitan area, or whether it should be expanded to include representatives of all agencies which touch children's lives, remains to be determined. Whatever way it develops, this council has served a unique function of bringing together racial groups, two separate school systems, educators and parents for an interchange, not otherwise provided for them, to study together this vital topic in American education.

YOUTH SPEAKS

By Margaret Keyes Tate

Youth Speaks, Inc., is a unique and entrancing high school organization. It has brought four national awards to Louisville and Jefferson County in less than five years. Five hundred students and one hundred adults attend an annual workshop in which young people have a rare chance to discuss topics of their own choosing in an atmosphere of complete acceptance. Delegates are elected or appointed on a percentage basis from each school. Twenty-three schools representing all the public, private and parochial senior high schools in the county send students to the workshop. Each school has two representatives on the Student Board of Directors.

What is the purpose behind this growing program for youth? The Articles of Incorporation state the purpose thus: "To activate young people and adults to study, discuss, and work for a positive constructive approach to personal concerns, community problems, and world affairs, thereby challenging them to create better human relationships, encourage personal citizenship responsibility, and to discover, develop, and apply the moral and spiritual values inherent in the democratic way of life."

The same thought was expressed more efficiently forty years ago by a clergyman who said, "Youth is the opportunity to *do something* and to *become somebody*." Doing and becoming have really been synonymous with Youth Speaks since its conception in the fall of 1952. The two to three thousand teenage delegates to the four annual workshops have worked together to do something entirely different and exceedingly valuable to them as individuals and as members of different groups. Hundreds of them have become more mature persons specifically through the opportunities given them as a result of this program.

Youth Speaks originated from a parent study group called Parents-On-Our-Block. The POOBS (as they sometimes called themselves) resulted from a PTA meeting on moral and spiritual values and have met regularly for five years trying to find ways to become better parents. Dr. Herbert S. Waller, a member of the group, attended a high school program in Cincinnati called The American Way Institute. At the June 1952 meeting he presented the program of the Institute and the group of parents evidenced interest in such a forum coming to Louisville teenagers.

At the request of the parents' group, Mrs. James S. Tate secured the backing of two womens' clubs to approach the Louisville Board of Education with information concerning this idea. Then, with their endorsement she contacted the Catholic school authorities, Jefferson County School System, private high schools, and civic groups interested in the development of youth in our area. An exploratory meeting was called in December 1952 with students and adults present. A program was adopted, executive and steering committees were formed, and each high school was invited to send delegates to the workshop.

The multitude of details concerning place, date, speaker, program, printing, building arrangements, luncheon, checking facilities, decorations, publicity, finances, and evaluation meetings were handled in the main by youth teams working with committees made up of both youth and adults. The first workshop was accomplished with no budget, the sponsoring civic organizations alternately picking up the checks as we moved along. Each student paid for his own lunch, except in cases where the private schools paid for the luncheons for their entire group of representatives.

The workshop schedule has remained about the same; Registration, first general session with a keynote speaker or panel of speakers, discussion groups to which delegates are assigned. Usually the theme for the day is divided into four sub-topics with seven or eight discussion sections meeting simultaneously under each group — approximately thirty sections in all, with fifteen to twenty persons in each one. A student leader, student recorder, and adult consultant comprise the team which keeps the group moving in a satisfactory direction. Following luncheon and group singing there is the second general session with a panel of students answering questions from the floor.

Through the years the personal growth of students and adults associated with the program has been beautiful to watch. The "togetherness" of a common project has far superceded the differences in the diverse school, religious, and community groups participating. Even newsmen and photographers who came to report the event have been impressed by the special type of group work underway.

Requests have come in mounting numbers from PTA and Church groups, civic clubs, and radio and television personnel for panels and talks by students. Interestingly enough, when groups in the community want representative high-type teen-agers for some constructive purpose, Youth Speaks is given the request. These range

from panels at the Southern Police Institute Seminar on delinquent youth and society, to volunteers for polio shots to help "sell" other teen-agers that it is a good idea.

How can you start a Youth Speaks in your community? You might try the same system we used:

1. Get a couple of dedicated people sold on the idea.
2. Secure the support and financial backing of some civic clubs (\$50. was all we had to start with).
3. Explain your idea to the proper school officials of existing systems and enlist their support.
4. With their endorsement contact other civic groups.
5. Be sure that every meeting from the beginning has teen-age representatives present from all school systems.
6. Plan your committee work simply, giving an increasing division of the responsibility to the youth members.
7. Take your faculty personnel and principals along with you from the beginning.

A parent (who is also a teacher) came up to one of the trustees of Youth Speaks in a meeting recently and expressed appreciation for the experience her teen-ager had had as a participant in a Youth Speaks workshop the previous year. She said, "It was a turning point in his life. It seemed that he discovered all at once that what he thought and said was important to other people. And that he must be careful to make himself clearly understood." Many other parents, teachers, and students have expressed gratitude for the sense of maturity and responsibility which experience in Youth Speaks has brought them.

To do and to become: Aren't those primary drives for us all? Moral and spiritual values are all wrapped up in senior plays and basketball games, in algebra tests and using the family car, in whether to go steady and holding hands in the halls at school. Our youth are not trivial, shallow, and completely self-centered. They come through wonderfully when given opportunities to share their concerns, big and little, with other future adults for tomorrow's world. While listening and talking and doing, they are thinking, growing, and becoming the kind of persons upon whom we can depend for a better world.

III. HOW THE COLLEGES COOPERATE

By: Ellis Ford Hartford

In general the movement for moral and spiritual values in education has been planned and guided through the tryout of the experimental phase in the pilot schools and teacher education institutions. It has been launched into a second phase which opened up the workshops to all interested teachers and which induced teacher education institutions to provide workshops or other appropriate opportunities.

The problems which persisted during the first phase now promise to threaten the continued success of the movement as it spreads to other schools. Time does not permit full elaboration of this viewpoint, but the burden of it will be expressed in the following suggestions:

1. Workshops

Some means of providing effective assistance to teachers and schools which try to initiate emphasis upon moral and spiritual values must be provided if there is to be any promise of success. It is clear that the six pilot schools had far more assistance and help than is generally available to schools of the state. Each of the pilot schools had a nucleus of faculty members which attended one or two workshops. The resulting programs have never reached the point where anyone would suggest that the coordinators be delegated to work elsewhere. It is not realistic or sound to expect one, or even two or three, teachers to return from a workshop and accomplish what is desired without effective help. The provision of workshops for all the teachers of a given school system on some sustained basis appears to be a must if the program of emphasis is to gain ground in Kentucky schools.

2. College Faculty Develops An Integrated Plan

The benefits to the teacher education institutions from the arrangements with the pilot schools have been substantial. The time has come to recognize that desired improvements and changes in the programs of teacher education have not materialized. What has been done has had to be accomplished by staff members who were interested. Some college faculties have not even given time for one discussion of the movement. This suggests that an effort to be made to rotate the responsibility for work with the pilot schools.

The process of faculty discussions necessary to reach a meeting of minds and agreement on the above statement was of great value as a means for enlisting the faculty in developing ways to most effectively implement an emphasis on moral and spiritual values in the whole college curriculum. Informative lectures to the students on the Kentucky Program are being held each year, and class discussions follow as a means for sensitizing future teachers, and other participating schools as one means of developing more interest. Institutions of teacher education should provide time for full faculty discussion of the program as a prelude to consideration of possible changes and improvements in teacher education curricula. The state director, the various coordinators, and pilot school personnel might appropriately be called upon in connection with such studies.

Eastern Kentucky State College has already taken such a step. Faculty Committees have been working during the past two years on the development of a statement of the competencies which the college should seek to teach all of its students. A tentative list has been compiled which includes the following statement with reference to moral and spiritual values:

Each student should develop:

- A. A sensitivity to the moral and spiritual structure of his world and to the moral and spiritual nature of his relations to nature and society.
- B. An understanding and appreciation of the moral and spiritual content of the cultural heritage as preserved in the humanities, the natural sciences, the social sciences, and the arts.
- C. A competence to judge the moral and spiritual qualities of his responses to the every day situations that living presents to him in the college and the Great Society on the higher levels of critical intelligence, discriminating choice, and commitment.
- D. The capacity to discriminate and choose among alternate courses of action and the conflicting values and standards of the various groups of which he is a member, and through discrimination and choice to achieve a scale of values for the regulation of his conduct.
- E. The ability to choose and prepare for his vocation on the basis of the consideration of his self-realization as a person through the satisfaction of his interests and the creative use of his capacities on the one hand, and in the light of the service he may render in meeting the needs of society on the other.
- F. The ability to live his experience to a religious level by the re-valuation of all his values in the different areas of

his experience into a total meaning and worth of life in its responsible relation to God.

- G. The ability through objective study to arrive at an understanding and appreciation of religion as a valuational experience in the development of man's historic culture and in contemporary personal and social experience.
- H. The ability to achieve a personal integration of his fragmented and often conflicting experiences through a philosophy of life, a hierarchy of values in terms of ideals, dependable behavior patterns, and wholehearted commitment to a worthy cause, or causes.

3. Extension Courses

Each teacher education institution may appropriately designate schools which send a delegation to workshops or which sponsor a workshop in their own school system as participating schools. These would have the same assistance given the pilot schools. A period of sound growth and diffusion on a continuing basis may be insured.

An increasing number of school systems have organized classes of teachers for studies in moral and spiritual values under the direction of a college instructor. Murray State College, Eastern Kentucky State College, and the University of Kentucky have responded to such invitations. These colleges allow 2 to 3 hours of credit depending upon the length of the time given to the course. The college instructor meets after school hours or on Saturdays with the teachers who represent both the elementary and the high schools of the system. Tuition for such courses is on the basis usually charged by the college for extension services. Frequently local PTA groups have provided scholarships to encourage their teachers to attend.

The University of Louisville has also offered evening courses on the same basis except that the teachers come to the University's campus. As a municipal college serving the Louisville and Jefferson County area this is a very practical arrangement.

4. Related and Integrated Courses

a. A project which has great possibilities has been recommended by the Lincoln Foundation to the University of Louisville. It proposes an emphasis on moral and spiritual values in human relations education as a topical major. In other words, the suggestion calls for the establishment of an area of study in human relations, such courses to be organized in order that students majoring in the disciplines of sociology,

psychology, education, law, philosophy, and perhaps others might take such related courses as the following:

- Psychology—The causes and effects of prejudice
- Philosophy—The Five Great Religions of Mankind
- Law —Statistics affecting minority groups
- Sociology —Problems of minority groups
- Education —Developing moral and spiritual values in human relations in the school.

A student taking the complete series of such courses would qualify for graduation in a field of concentration to be known as the Science of Human Relations.

b. Mr. E. W. Belcher, Director, Division of Curriculum of the Louisville Public Schools, who also teaches courses in Moral and Spiritual Education at the University of Louisville, writes that he is "interested in the problem of how to integrate moral and spiritual values in education in the curriculum of teacher training institutions so that all pre-service and in-service teachers will be familiar with the work that has been done in this area, so that all such trainees will want to become actively engaged in some phase of stressing moral and spiritual values in their work with the children.

As a part of the "curriculum" courses which were offered at the University of Louisville with the total class, the general topic of moral and spiritual values in education was discussed. In addition to a period of class discussion it is hoped that some students will become interested in engaging in one of the following projects:

1. Compilation of a list of materials for teacher use helping children learn to make sound value judgments. Such a list of materials would be in the general format of a resource unit. A desired value, or a set of values, would be stated and specific materials to be used in developing the values, would be listed in conjunction with the values. This material would be planned for use in the regular curriculum and it would be suitable for several grade levels. Separate "units" would be desirable for the primary grades and the intermediate grades.
2. Careful study and compilation, subject by subject, or area by area, of all reference, direct or implied, that may be found in existing courses of study or curriculum guides to:
 - a. moral and spiritual values
 - b. activities and experiences that would promote the development of sound value judgments.

5. Conferences

Conferences of the coordinators, administrative heads of pilot schools, and teacher education institutions should be arranged to offset the observed loss of momentum in the program. There must be some insurance that the people whose opinions and decisions count will be present, the sending of substitutes does not serve the real need for this kind of "meeting-of-the-minds" conference.

A step in this direction was taken last year when such a meeting was held during the Kentucky Education Association Convention.

6. Future Publications

Future publications should be encouraged by teachers and student groups who have actively participated in the program. There is room for improvement of published accounts of experiences in the program since a few reports have drawn unfavorable comment. This does not contribute to the success of the movement. Proposed plans for a series of pamphlets may serve a real need in the diffusion period.

7. The New State Committee

The goal for the immediate future in Kentucky and any other state should be a concerted effort among the leaders of the state departments of education, the teacher education institutions, the school administrators, interested teachers, parent groups, and lay groups toward an effective program for moral and spiritual values.

The State Board of Education has taken an important step in this direction. The Superintendent of Public Instruction has appointed a committee composed of 5 laymen and 4 educators. One of the staff of the State Department of Education serves as Secretary for this committee and makes clerical and mimeographing services available as needed.

The purposes of this committee as outlined in the directive are:

1. To provide assistance to the State Department of Education in studying, recommending, and effecting improvements of instruction in the common schools.

2. To provide a medium through which lay and educational leaders may work cooperatively with similarly constituted study groups in local school districts in advancing the instructional program in Kentucky schools.

3. To effect improvement in the interpretation of instructional programs in the common schools to the end of better understanding

and popular support through the involvement of appropriate organizations and groups representing the general public in making needed studies.

4. To discharge such other functions as shall be agreed upon by the State Department of Education and the committees in the light of requirements and implications of the Common School Law or State Board of Education regulations.

The new Kentucky Committee for Moral and Spiritual Education will now include in its task the setting up of local committees. These will be comprised of local school people, PTA leaders, and other men and women of the Community who have a vital interest in their schools. It is to be hoped that the nearby colleges will be asked to provide coordinators, consultants and other needed services thereby becoming more closely involved in the movement.

8. **The College as a Live Center of the Movement**

Only in some such ways can the emphasis upon moral and spiritual values in our schools become an indigenous concern. By its nature, it is not a program that can be handed down by the Department of Education or by its Committee in this field, but must grow from those live centers which are concerned over this most fundamental objective and responsibility of education, especially in the critical days in which we find ourselves in the present world situation.

The main problem has to do with the ways in which each of these teacher-education institutions may incorporate the emphasis upon moral and spiritual values into its policies and program.

Several possibilities were outlined in the report of a meeting of representatives of the State Colleges of Teacher-Education at Frankfort in June 1955:

a. One is by the introduction of a unit on moral and spiritual values into the curriculum, either as a required or elective course. There is no doubt that there is urgent need for a thorough grounding in a philosophy and an insight into techniques of analysis and guidance for whatever other work may be done in this area. This would seem to indicate a foundational course somewhere in the regular curriculum organization.

In order to provide some safeguard against such a course being isolated, as so many courses are, from the rest of the curriculum, it might be well to have this course offered cooperatively by members of the staff representing several fields, such as the philosophy of

education, psychology, counseling, measurement, teaching approaches, and materials and the history of education. Experiments in this type of course indicate that it is of great educational value to the members of the staff as well as for the involvement of the staff in this concern, to say nothing of the enrichment of the course itself.

b. Still more important, and in keeping with the basic philosophy of the program, is the diffusion of the emphasis throughout the entire program of the institution. This would require that most of the members of the staff, if not all, should become sensitive to the presence of moral and spiritual values in all the relations and activities of the institution and concerned with the discovery and development of these values. It would also involve the development of a community of thought and purpose among the members of the administrative and teaching staff and cooperation in such undertakings as an analysis of the subject matters of the curriculum for their value potential. In this community of thought and purpose, the emphasis upon moral and spiritual values would become the responsibility of each member of the staff. By its nature, this emphasis cannot be delegated to a person or a department. It is a part of the ethos of the college.

c. By incorporating this emphasis into the observation and laboratory experiences. There the student would be given an actual experience in handling situations in which moral and spiritual values are realized. The handling of subject-matters in natural classroom situations would provide the best opportunity to discover and develop the values inherent in the disciplines dealt with.

d. This raises the question as to whether we should be looking forward to the time when competence in this field will be included among the bases for the certification of teachers. Admittedly, the difficulties in developing and applying criteria for measuring competence in this field are greater than in most other qualities which are required for the certification of teachers. But that the difficulties are insuperable it is difficult to believe.

These, as the Committee sees them, are the next steps in the Kentucky Program of Moral and Spiritual Values in Education. The success of the movement has outrun what we dared to expect at the time of its inauguration. That initial success lays upon us great responsibility for the future development of the movement. The Cooperation of the Department of Education, the University of Kentucky and the University of Louisville, and the five State Colleges has been wholehearted. The response of the public has been most

gratifying. The Committee believes that the response of all concerned during the first stage of the movement is a guarantee of growing interest and commitments as the movement enters upon the next steps in its development.

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