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The quality of affective life : moral and spiritual development.

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THE QUALITY OF AFFECTIVE LIFE:

MORAL AND SPIRITUAL DEVELOPMENT

.

A Dissertation Presented

By

JAMES C. HASLIP

Submitted to the Graduate School of the
University of Massachusetts in partial
fulfillment of the requirements for the degree of

DOCTOR OF EDUCATION

April   1974
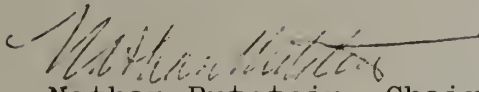
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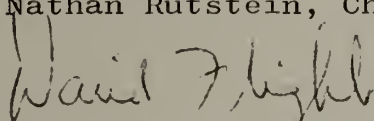MORAL AND SPIRITUAL DEVELOPMENT

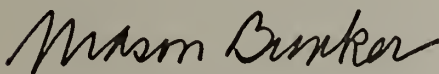A Dissertation Presented

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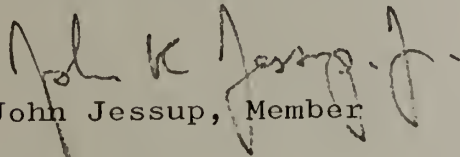JAMES C. HASLIP

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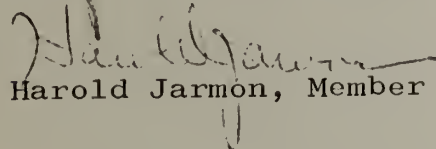Nathan Rutstein, Chairman of Committee

David Flight, Member
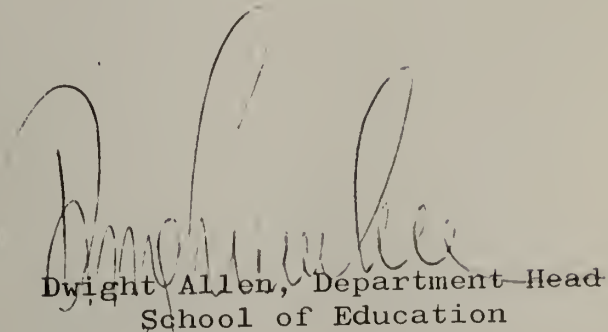
Mason Bunker, Member

John Jessup, Member

Harold Jarmon, Member

Dwight Allen, Department Head
School of Education

April 1974

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PREFACE

The development of the ideas of this dissertation
began about two years ago. At that time I felt that the
thrust in affective education, humanistic education, human
relations education, or whatever else it might be called
was missing the mark. While I felt that what had been
developed so far was valuable (e.g., values clarification,
feelings clarification, problem solving, and the like)
there was something missing. While these approaches helped
youngsters clarify where they were or helped them solve
immediate problems, there seemed to be a lack of direction.
I discussed these feelings with my graduate advisor, David
Flight, who helped set up my program of study so that I
could pursue an investigation of this situation and develop
my ideas about what should be done. Through two independent
study contracts with Dr. Flight, I developed a series of
position papers. The hypothesis that I was operating on
at the time was that educators needed to specify clearly
which values were important. Preferably, the school and
its community would struggle toward a consensus of what
values were important for students to acquire and then
consciously teach those values.

I investigated the positions of philosophers,

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educators, psychologists, psychiatrists, sociologists, political scientists, anthropologists, historians, and anyone else that I could find who had examined the conditions of society and presented a view on the question of values. The overwhelming evidence from these sources clearly indicated that people have a critical need for a value system that takes into consideration the needs of both the individual and the whole of society.

As I pulled together my ideas as well as the views of others, I began to discover that any value system wasn't going to work. There are certain kinds of values, commonly held by many people that are destructive to the individual, to the whole of society, or to both. For example, materialism, or the pursuit of wealth for its own sake, has destructive influences on both individuals and the society at large. Nationalism is another commonly-held value that is destructive when it is an end in itself. With values such as these, the total needs of the individual are ignored and the needs for the whole world community are ignored as well. These and similar values benefit virtually no one in the long run.

Part of the investigation became: which values? I grappled with that question for some time and researched every list of values that I could find. As I critiqued these lists, I found myself simply coming up with my own

list of values to promote. This appeared to be counter-productive to the apparent need for schools and their communities to reach consensus on this question. In some ways I felt I had uncovered an irresolvable problem, i.e., that the school and community reach consensus on values and the fact that any values arrived at were not necessarily going to improve anything.

Soon after I encountered this roadblock, I recalled my first meeting with David Flight, at which he had mentioned an article by Lawrence Kohlberg on moral development. I re-read that article and realized that the nature of the value system that seemed to be required, i.e., one that was beneficial to both the individual and the whole of mankind, was actually the two highest stages of moral development as defined by Kohlberg. It became apparent that I needed to restructure my hypothesis into two hypotheses, i.e., the individual has a need to develop morally (or progress toward the highest stages of moral development) and the society has a need for individuals who have made this progress.

I worked with these two positions for quite a while and further investigation into the ills of society seemed to support them. Yet, again, something seemed to be missing. Moral development seemed strictly cognitive in its approach and didn't seem to include feelings and

emotions. What appeared to be missing was compassion, love, kindness, and forgiveness. Were these qualities simply a higher stage in moral development, undetected by Kohlberg? I thought that this might be the case, so I reflected about it for several weeks. During that time I was reading a book by 'Abdu'l-Bahá, a central figure of the Bahá'í Faith, and it was pointed out that there are basically four ways by which we learn or determine what is true: (1) sense-perception, (2) reason, (3) intuition, (4) revelation. As I read this, it occurred to me that what Kohlberg called moral development was basically a process that included the use of the senses (sight, hearing, etc.) and reason. Intuition and revelation were missing.

At about the same time, I had discovered a book by the Educational Policies Commission of the National Education Association (1951) called <u>Moral and Spiritual Values in the Public Schools</u>. In that book the phrase "moral and spiritual values" was merely a synonym for character training. While neither "moral development" nor "spiritual development" was defined in that book, it occurred to me that the term "spiritual" did seem to describe such ethereal qualities of the human spirit such as love, compassion, generosity, forgiveness, and the like.

In my mind these thoughts connected with the ways of

learning described by 'Abdu'l-Bahá. I recalled that during my six years as a classroom teacher (grades 5 and 6), there was a handful of youngsters that I seemed to help a great deal. There was a special rapport with those children that is indescribable. There was a kind of mutual respect and affection that was rarely, if ever, articulated but clearly affected the lives of each person. There was a "spirit" of trust, love, concern, and hope that transcended the experiences of either the senses or reason. They were experiences of intuition. Nearly every teacher can identify similar relationships.

It is from this line of thought that this dissertation developed. Frankly, as the final sentence of this dissertation states, this document became incomplete the moment I stopped working on it. The reason for this is that this paper represents a personal statement of my educational philosophy and, as such, is constantly changing and evolving.

ACKNOWLEDGEMENTS

There are nine key people who made this dissertation possible. David Flight served as my advisor; for later he was on my Comprehensive Examination Committee; and he was a member of my Dissertation Committee. His guidance was invaluable and his suggestions were timely and helpful. He gave me the initial encouragement and support I needed and continued to do so throughout.

Mason Bunker served on both the above mentioned committees also. The manner in which he could accept the ideas I presented, the way he clearly saw implications for my work, and the many practical suggestions he offered provided me with much of the motivation I need to pursue the theme of this dissertation.

Juan Caban was a member of my Comprehensive Exam Committee. He raised practical questions and concerns which help me focus on important issues.

Nat Rutstein acted as chairman of my Dissertation Committee as well as being a member of the Comprehensive Exam Committee. He was always positive and supportive and a delightful person with whom to be associated.

John Jessup was on the Dissertation Committee and raised many important questions. His support was very

ABSTRACT

The Quality of Affective Life: Moral and Spiritual

Development   (April 1974)

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Directed by: Nathan Rutstein

This dissertation was written as an attempt to get to the heart of the problems of our society. The solutions proposed are responses to the causes of the problems rather than a reaction to the problems themselves.

Everyone is familiar with the wide-range of societal disorders. The rates of alcoholism and drug abuse are rising; our natural resources are being abused; government officials have manifested corruption; and the traditional institutions of family, schools, church, and government have failed to respond adequately.

While many people advocate a change in the family, a change in the schools, a change in the churches, or a change in government, the heart of the problem is rarely recognized. There is much evidence to suggest that the essence of the various crises surrounding mankind are moral and spiritual in nature. Consequently, the main hypothesis

of this dissertation is that a solution to the problems of the individual, specifically, and the whole of mankind, generally, is moral and spiritual development.

People progress through stages of moral development. At the lowest stages, egocentrism is characteristic. The individual is only concerned about himself. Manipulation to get what one wishes is common. During the next stages, the individual becomes concerned about the feelings and needs of a limited number of people. Peer pressure and approval of certain important others becomes important. Later, obedience of the laws and strict adherence to role expectations occurs. The last stage is characterized by a concern for the common welfare. Justice, equity, and a belief in the oneness of mankind become guiding principles of conduct.

Two other ways in which people have traditionally determined what is true are through revelation and intuition. Revelation refers to the religious teachings of the founders of the world's major religions; for example: Moses, Jesus, Buddha, Muhammad, and Bahá'u'lláh. While the impact of revelation is beyond the scope of this dissertation, intuition is dealt with. It is a source of learning that can result in rapid progress toward altruistic ideals.

The effects of human affection as manifested in love

and kindness are significant for most people. There is a
spirit of generosity that transcends a mere act of giving
which may be motivated by a sense of obligation. There is
a spirit of helpfulness that goes beyond helping someone
with the expectation of receiving something in return.
The qualities of the human spirit which can be developed
through loving-kindness are closely related to the highest
levels of moral development.

The remainder of this document suggests various means
of implementing this philosophy in public schools. The
importance of the classroom teacher and the building
principal are emphasized. Of equal importance are the
involvement of parents and the development of a close,
harmonious relationship with the community. The need to
reach consensus is emphasized. A decision-making model
and a curriculum building model are included.

Specific techniques which can facilitate moral and
spiritual development are elaborated upon. The use of
Behavior Modification, contingency management, approval
and disapproval, clear rules and expectations, and discus-
sion techniques are explained. The quality of the atmos-
phere of the classroom and the importance of the behavior
of the teacher cannot be underestimated.

A few implications of this dissertation are included
in the final chapter. Since the ultimate success of a

program to facilitate moral and spiritual development
depends largely on the teacher, the institutions which
educate future teachers must respond to the needs outlined.
In-service training of present teachers is required.
Possible deterrents to action need to be identified and
the fact that the learner makes the final choices must be
recognized.

TABLE OF CONTENTS

INTRODUCTION

The problems of our society have been made eminently
clear to us in recent years. The rising rates of alcoholism
and drug abuse; the increase in crime and the use of fire-
arms; the abuse of our natural resources, pollution, and
the energy crisis; dead-end poverty amidst a nation of
general affluence; the corruption of government officials;
a lack of response by the traditional institutions of
family, schools, church, and government. These and similar
conditions point to a need for a significant change in our
society. But what should be the nature of this change?

As chapter one and two will show, some people advocate
a change in the form and structure of society, i.e., a
change in the family, a change in the churches, a change
in the schools, and a change in government. Actually,
many of these changes have been taking place with only
further confusion being the result.

Marriage as an institution is filled with changes.
The rate of divorce has risen steadily. Many people are
experimenting with alternatives and variations of it.
Communes, companionate living arrangements, open marriages,
and an almost limitless number of other changes in the
traditional structure of marriage are being proposed and
practiced.

The religious institutions are in a similar state of disintegration. Most religions have a decline in membership and influence. Many people are experimenting with various pseudo-religious and "spiritual" practices. Mind-expanding drugs, Esalon Institutes, transcendental meditation, yoga, Zen Buddhism, and the Jesus freak movement reflect a need that is no longer fulfilled by traditional religion.

Chapter two will show that the schools reflect rapid change in every manner imaginable. Some educators have believed that education can be improved with new organizations: team teaching, multi-aged grouping, and open-space classrooms. Others advocate changing the time schedule: flexible scheduling, modular scheduling, integrated day, and student self-scheduling. Others propose curriculum changes: the use of behavioral objectives, sex education, career education, and humanistic education. Others believe that technology is the answer: computer-assisted instruction, educational television, and the use of teaching machines. And still others advocate personnel changes: teacher aides, guidance counselors, and the elimination of administrative positions. Yet, despite the appearance of improvement, dissatisfaction seems to have kept pace or surpassed the changes.

Our governmental institutions have consistently shown

their impotence to anticipate the needs of our society or
to eliminate ancient problems. Increasing taxes, increasing
inflation, pollution, and the energy crisis as well as the
lack of health care, a lack of an adequate education,
unemployment, poverty and discrimination for many citizens
all testify to weakness of the political processes in
effect.

Accompanying the above changes is a widespread crisis
of the spirit. Depression, alienation, apathy, dissatis-
faction, and the like are commonplace. And again, changes
in existing structures is the common response to these
feelings: an increase in the helping professions and
agencies to deal with these problems.

This dissertation was written as an attempt to get to
the heart of the problems of our society. The solutions
proposed here are responses to the causes of the problems
rather than a reaction to the manifestations of the
problems. As will be explained in chapters three and four,
the problems facing us are basically moral and spiritual
problems. Therefore the proposed solution is a re-birth
of the moral and spiritual character of mankind.

It will be helpful to the reader to know that the
concept of man that underlies this dissertation is that
man is basically a moral and spiritual being and the
solution to the problems surrounding us is a moral and

spiritual one.

The evidence or data used to support the positions taken herein are based upon the four means individuals use for determining what is true, as explained in chapter three:

1. Truth can be determined through sense perception, i.e., what can be seen, heard, tasted, etc..
2. Truth can be determined through reason or rational arguments.
3. Truth can be determined by intuition or inspiration.
4. Truth can be determined by revelation.

Chapter one consists of an overview of the problems of society as a whole. What will be found is the decay of the existing social order and a crisis of the spirit. Evidence of this decay is found in sections within this chapter such as the rise in divorce, alcoholism, and crime, a tax-structure that gives preferential treatment to the rich, and the corruption of government officials. Evidence of the crisis of the spirit is found in sections such as those that deal with feelings of anxiety, meaninglessness, and alienation.

Chapter two shows the public schools as a microcosm of the larger society and, as such, manifesting similar problems.

Chapter three contains the hypothesis that the solution for the problems of the individual, specifically, and the whole of mankind, generally, is moral and spiritual development. How this development occurs is conceptualized.

The positions of this chapter are philosophical and con-
ceptual in nature but, wherever possible, direct references
to the problems in the first two chapters are made.

Chapter four begins to scratch the surface of ways of
implementing the philosophy of the previous chapter. How
the educator can facilitate moral and spiritual development
is explained. The importance of parental involvement is
emphasized. Structuring the curriculum so that it is
consistent with the goals sought is explained. Consulta-
tion, a group decision-making process, is outlined.

Chapter five is a brief summary of the preceding
chapters with an identification of some of the implications
that this dissertation could have for those educators who
choose to put this philosophy into practice.

Some of the terms that are used within this document
and their meanings as used here are:

1. Affective. This term will include all feelings, values,
    and attitudes of the individual.

2. Value. Value will mean simply something that is
    important to an individual.

3. Moral. Moral refers to the differentiation between
    what is right versus what is wrong or what is good
    versus what is bad.

4. Moral development. Moral development refers to the
    change in a person's perspective from "right or good
    is that which is best for me" to the perspective that
    "right or good is that which is best for the whole of
    mankind."

5. Spiritual. Spiritual refers to inner feelings or
    emotions.

6.   Spiritual development. Spiritual development refers to
     the change in attachment of the inner feelings and emo-
     tions to the self and material things toward an attach-
     ment to those human qualities, feelings, and emotions
     that reflect love for the whole of mankind, e.g.,
     caring, affection, trustworthiness, humility, and
     the like.

7.   An adequate value system. This phrase refers to a set
     of values that reflect moral and spiritual development.
     The individual's values reflect a oneness between what
     is best for the individual and what is best for the
     whole of mankind. The person's values do not interfere
     with the common good.

CHAPTER I

A LOOK AT SOCIETY AND ITS PROBLEMS

There is a tiny speck of an island about halfway on the trackless ocean wastes between South America and South Africa called Tristan da Cunha. After a violent volcanic eruption its handful of dispossessed and frightened inhabitants migrated to Britain and civilization. They did not stay long. Homesick and disillusioned, they returned en masse to the quiet and peace of their remote little isle, crying at the world of progress they were quitting: "Money, money, money; noise, noise, noise; worry, worry, worry."[1]

These people joined the "civilized" world for a very short time. Both their stay and their departure went largely unnoticed by the society which contributed to their disillusionment and bewilderment. While it is easy to formulate an argument that the reason they left was simply being homesick and unaccustomed to "civilization," upon closer examination, these sensitive people may be telling the civilized world something about itself.

There is something in the air of the modern world: a defiance of authority, a contagious irresponsibility, a kind of moral delinquency, no longer restrained by religious or ethical faith. These attitudes are not only threatening

personal serenity but also public order in many parts of the world.[2]

To say that we live in an age of crisis is to utter a platitude. Hundreds of books, thousands of articles, speeches, sermons, and lectures play endless variations on this frightening theme. The facile optimism of an H. G. Wells, the irrational faith in an automatic betterment of human life, the confident expectations of a universal triumph of peace and democracy have given way to anxiety, fear and despair. There is remarkable agreement that the world is sick, that yesterday's utopias have proved cruelly disappointing, that man's future is threatened by his own destructive impulses, which are much stronger than he had suspected and which he seems unable to control. However, there is little agreement about the causes of the crisis and none about the necessary cure. Lost in the labyrinth of conflicting ideologies, blinded by glittering theories which distract him for a brief moment, lacking a vital system of values, modern man, almost in spite of himself, continues on the road to catastrophe and total self-destruction.[3]

The alarm expressed by Reston and Kazemzadeh achieves greater clarity as we examine various social problems.

Divorce

Recent statistics indicate that anywhere from one-third to half or more of all marriages are ending in divorce in this country. The effects of these marital failures are naturally upsetting to the adults involved. But the children of these families are hurt the most. "The frequency of divorce is bound to distort the sense of values of all members of the family, and especially of the children."[4] Closely related and frequently a result of divorce is the relaxing of demands on children. "As parents exert less strict control, the steadying influence of the home may decline."[5]

Pollution

"A recent scientific analysis of New York City's atmosphere concluded that a New Yorker on the street took into his lungs the equivalent in toxic materials of 38 cigarettes a day."[6]

"There are, in all, from 8,000 to 10,000 tons of gases, vapors, and solids being thrown into a large city's air every day--a generous two-thirds of it from the automobile--to saturate the lungs of roughly two-thirds of the nation's population."[7]

Alcoholism

"The number of problem drinkers in the United States in 1960 was 4,500,000 with the greatest percentage found among workers in their productive years: thirty-five to fifty."[8]

Juvenile Delinquency

"It is estimated that 11 percent of all children will reach juvenile court by age 19."[9]

Dead-End Poverty

"About two-thirds of the lowest income group are making no significant economic gains despite general prosperity."[10]

Crime

According to F.B.I. reports, almost 4.5 million serious crimes were recorded during 1968. Crime was up 122 percent, and the crime rate was up 99 percent, as compared with 1960. There was a 17 percent rise over 1967. While the figures that follow may reflect better crime reporting techniques, it is clear that crime is on the increase. Daytime burglaries of residences rose 247 percent from 1960 to 1968 according to F.B.I. figures. Property valued at more than $1.7 billion was stolen as a

result of 261,730 robberies, 1,825,000 larcenies, 3,442,800 burglaries, and 777,800 auto thefts. There were 31,000 reported rape cases in 1968, an increase of 84 percent since 1960.[11] Since very few rape victims report this crime to the police, these later figures are grossly inaccurate yet suffice to show rape as both a serious crime and one on the increase.

Since 1960 robberies have increased by 144 percent.[12]

Use of Guns/Homicide

"While the U.S. has suffered slightly more than 600,000 deaths in wars, about 800,000 Americans have been killed domestically by guns since 1960 alone.

According to F.B.I. estimates, there were 13,650 murders in the United States in 1968, of which 65 percent were committed by the use of guns."[13]

"America for many decades has led all countries in the total number of homicides. Traditionally, the gun has been the preferred weapon. The firearms homicide rate in the U.S. in 1966 was seven times the rate in Canada; twelve times the rate in France; seventeen times the rate in Sweden; thirty-five times the rate in England and Wales."[14]

Poverty and Health

"In a period when four out of five Americans are

enjoying unprecedented material well-being, one out of four babies in the United States are born to mothers receiving little or no obstetrical care. This country, in fact, has declined to eleventh place among nations in infant mortality. In 1967 more than 3.5 million children under 5 years of age who needed medical care did not receive it. Almost two out of every three disadvantaged American youths between the ages of 5 and 14 have never seen a dentist. In a sample study of 55,000 children conducted in 1967 under the Head Start program, it was found that 70 percent were receiving their first medical or dental care. These conditions prevail in a period of unequalled private affluence for many Americans."[15]

"Using a ceiling of $4,000 yearly income for two or more person families and $2,000 for unattached individuals, economist Leon Keyserling used 1960 data and identified 21 percent of the population as impoverished."[16]

"A 1958 study, using $3,000 for a family of four as a poverty line estimated 21 percent of the population as impoverished."[17]

"All available national estimates cluster between one-fifth and one-fourth of the population as living below subsistence or in poverty."[18]

Tax-Structure that Gives
Special Treatment to the Rich

"America has a tax-structure that encourages wealth.
It gives favored treatment to those who have surplus to
invest. A wealthy man who has money to invest is generally
given better tax treatment than a wage earner or salaried
person. A nurse, for example, or teacher or social worker
who devotes his or her time and talents to work of personal
service and benefit, generally speaking, will carry a
heavier proportionate tax burden than will a man of money
investing some of his wealth in things profitable but
perhaps useless or even harmful to humanity, such as war
weaponry."[19]

Abuse of Natural Resources

As the writer on ecological problems Lord Ritchie-
Calder put, men have gone down into the carboniferous
forests of millions of years for coal, and nine-tenths of
the carbon was belched out as chimney soot; with the plow
they have broken the plains that had been fertilized by the
buffalo for centuries, and the dust storms were started;
they have cut down the tall trees to make newsprint for the
Sunday comics, leaving naked, eroded hillsides; they have
probed the undersea fissures of the San Andreas Fault to
bring up smog-producing oil; and they have cracked the

atom and sprayed the biosphere with radioactive fallout.

Lack of Governmental Response

How has the national government responded to the above problems?

"Of $157 billion appropriated by Congress in 1967, over 71 percent was for war-related items, military national debt, and the space race."[20]

"An analysis of the Nixon Administration's budget of 1969 revealed that $83 billion in a $147 billion budget, or better than 56 percent was earmarked for national defense."[21]

The direction of the government in 1972-73 was to cut-back on many of the social reforms enacted in the 1960's.

Corruption of Governmental Officials

"The favoritism and venality of public officials is notorious."[22]

The recent Watergate scandal testified that even the holder of the highest office in the land was not above implication or at least suspicion.

The above examples are the external evidences of inner turmoil and the crisis of the spirit. The examples to follow deal with feelings, morals, and values. Since problems do not fit into neat little packages or categories,

there will be some overlap.

Uncontrolled Technology

If scientists seem frantic in their pleas for social control over the staggering new powers they have developed, it is because they have good reason. Technological development has advanced so fast it threatens to outstrip our ability to regulate it. And survival is at stake.[23]

What the atomic scientist pleads for is the ability to think morally. Societies need men and women who are committed to moral standards which they know how to apply to human affairs.[24]

Physics can tell us how to build a nuclear bomb but not whether it should be built. Biology can tell us how to control birth and postpone death but not whether we ought to do so.

As B. F. Skinner points out, "In trying to solve the terrifying problems that face the world today, most of us turn to science. To contain the population explosion we look for better methods of birth control. Threatened by nuclear holocaust, we build bigger deterrent forces and anti-ballistic-missile systems. We try to avert the threat of world famine with new foods and better ways of growing them. We hope that improved sanitation and medicine will control disease, that the problems of the ghetto will be

solved with improved transportation and housing, and new ways of reducing or disposing of waste will stop pollution of the environment. We can point to remarkable achievements in these fields and it is not surprising that we tend to rely on science to solve our problems. But things grow steadily worse, and it is disheartening to find that technology itself is increasingly at fault. Sanitation and medicine have made the problems of population more acute, war has acquired new horror with the invention of nuclear weapons, and the affluent pursuit of happiness is largely responsible for pollution."[25]

"Technology and production can be great benefactors of man, but they are mindless instruments. If undirected, they damage or destroy everything that they come in contact with: the landscape, the natural environment, history and tradition, the amenities and civilities, the privacy and spaciousness of life, beauty, and the fragile social structures which bind us together."[26]

Anxiety

One simply has to read a newspaper or watch an evening news program to become anxious. Crises abound everywhere. One factor contributing to a pervasive sense of uneasiness in our society is the enormous variety of choices that contemporary society makes possible. The burden is heavy.

The choices are frightening, for "they require the indi-
vidual, perhaps for the first time in history, to choose,
and in a sense to create, his own identity."[27]

Many of the young people complain about their loss of
identity and individuality, about their helplessness in the
face of manipulative, large organizations and technologies.
"But their actions make it clear that it is the burden of
choice that really torments or frightens them, and from
which they try to postpone as long as possible."[28]

Another aspect of our society is the sudden realization
that a choice once made is no longer a choice. Many workers
have lost their jobs as technological development has
spread; companies have moved whenever they can gain greater
profits in a new setting; industries have closed as their
products become obsolete, almost overnight; college
graduates suddenly realize that the field to which they
have devoted their last four or more years is suddenly
flooded with qualified candidates and the chances for a
desirable job are remote; the parents who find themselves
alone when their children move to other parts of the country
in the pursuit of better jobs; or the older workers whose
retirement funds are barely adequate now and with the rate
of inflation, those resources stand to be wiped out. These
are just a few of the examples of situations that cause
Americans anxiety. Sadly, the fear of these and similar

situations plague the spirits of countless people daily.

Dissatisfaction

Professor Lewis is quoted as saying that "at least half of the world's avoidable troubles are created by those who do not know what they want and pursue what would not satisfy them if they had it."[29]

The raising of consciousness through the mass media coupled with the effects of the small gains achieved by women and minority groups have heightened feelings of dissatisfaction. It is only when people sense the possibility of improvement that they become dissatisfied with their situation and rebel against it. And with rebellion awareness is born, and with awareness, an impatience with things previously accepted.[30] This impatience leads men to misconstrue improvement in their conditions as deterioration, for the improvement rarely keeps pace with their expectations.[31] As Tocqueville observed, "The evil which was suffered patiently as inevitable seems unendurable as soon as the idea of escaping from it crosses men's minds. All the abuses then removed call attention to those that remain, and they now appear more galling. The evil, it is true, has become less, but sensitivity to it has become more acute."[32]

Alienation/Powerlessness

The Constitution and Bill of Rights have been weakened imperceptibly but steadily. The nation has gradually become a rigid managerial hierarchy, with a small elite and a great mass of disenfranchised. Democracy has deteriorated as power is secured by giant managerial institutions and corporations, and decisions are made by experts, specialists, and professionals safely insulated from the feelings of the people. Corporate power is free to ignore both stockholders and consumers. Bureaucratic discretion has taken the place of law. Efforts at change are dealt with by repression.[33]

According to Charles Reich, the organizations to which most people give their working day and the apartments and suburbs to which they return at night are places of loneliness and alienation. Modern living has obliterated place, locality, and neighborhood and given us the anonymous separateness of our existence. The family, the most basic social system, has deteriorated. Friendships often have an artificiality as men strive to live roles designed for them. Protocol, competion, hostility, and fear have replaced the warmth of the circle of affection which must sustain people.[34]

The Harris Survey has shown recently that in this era of anxiety and doubt, feelings of alienation among the

American people have risen sharply from forty to forty-seven percent between 1971 and 1972. These figures are drawn from an index of questions dealing with individual perceptions of one's own power and importance as well as of the essential justice of our economic and political system.[35]

Richard Lemon states unequivocally his perception of this aspect of the spiritual crisis in this country when he said that the feeling of powerlessness in the face of change is the most insidious emotion at work in America today.[36]

Purposelessness/Ambivalence

There seems to be little doubt that there has never been a time history when so large a proportion of the human race is more in doubt about the meaning of life, or when so many people are living purposeless lives as now.[37]

Many authors have described this age as purposeless and the generation as "rudderless." It is certainly as irrelevant, irresponsible and hedonistic as any previous era of human history.[38]

The effects of purposelessness, ambivalence, and uncertainty are explained graphically by Walter Thomas when he expressed the belief that when uncertainties and ambivalence prevail, we find that man becomes reduced to something short of, if not completely like, an animal.[39]

This sentiment will be substantiated later when the works of Kohlberg, Piaget, and Ball on moral development are examined. It will suffice to say here that man in this condition seems incapable of making a "yes" or "no" decision, is concerned only with his own survival and pleasure, and the energy expended in service to his fellow man is almost negligible.

Meaninglessness

Work and living have become more and more pointless and empty. While there is no lack of meaningful projects to be done, for many people, their present work is mindless, exhausting, servile, or hateful, something to be endured while "life" is confined to "time-off."[40] Yet even the hours of leisure are sickened with boredom and deluged by packaged entertainment. A fretful busyness to "kill time" and restless movement from novelty to novelty bury an ever-present sense of futility and vacuousness. In the midst of their endless achievements, people are losing the substance of human life.[41] The manner in which they are losing that substance is stated by Reich: "Our culture has been reduced to the grossly commercial; all cultural values are for sale, and those that fail to make a profit are frequently not preserved."[42]

Materialism or "Thing Worship"

It is my personal view that Americans, and the vast
majority of people throughout the Western world, devote
most of their time, energy, and money to the pursuit of
material things. Cars, televisions, vacations, fashionable
clothing, eating in fancy restaurants, suburban living,
and so forth, are the focus of activity. As those people
that "have" are garnering move, all around them are the
demands for justice from the "have nots." Yet, a way of
life that features thing-worship is passive and apathetic
to the evidences of inequity. The result is a moral crisis
that, until resolved, will continue to manifest itself in
the city burnings, urban decay, the neglected hungry,
environmental deterioration and similar phenomena.

Inconsistencies/Hypocrisy

The front pages of newspapers tell of the disintegra-
tion of the social fabric, and the resulting atmosphere
of anxiety and terror in which we live. Lawlessness and
corruption are found in all the major institutions of our
society. This is coupled with an indifference to respon-
sibility and consequences, and a pervasive hypocrisy that
refuses to acknowledge the facts that are everywhere.[43]

Our society is in a state of impotence when it comes
to making decisions. We find ourselves with a growing

dependence upon mercenaries such as management and politicians who are hired to make decisions for us. We keep looking for some expert, specialist, or authority to come in to provide the answers or solutions we seek. At the same time, we are completely disenchanted with all those who are making decisions.[44]

This decision-making impotence is obviated by our seeming inability as a society to come to grips with some of the most grotesque problems in all of human history even though our capacity and knowledge make solution of those problems a moral mandate.[45]

Modern American culture abounds in inconsistencies and internal contradictions of its root values. Many of the inconsistencies stem from a discrepancy between the values and goals inherent in the technological economic order and the traditional ideals of human values and democracy.[46]

At the opening of the industrial era, Western society underwent a major change of values in which scientific technique, materialism, and the market system became ascendant over other, more humanistic values. Although the contradiction was not recognized at the time, these industrial values were inconsistent with the democratic and spiritual ideals of the new American nation, and they soon began to undermine these American ideals.[47]

Specific examples of the inconsistencies or hypocrisy

fill the literature of the social commentary of our day.
A few examples will suffice to illustrate the problem:

"With the highest homicide rate of any Western nation,
we think of ourselves somehow as more civilized than other
peoples. Perhaps it is because we equate plumbing with
human progress."[48]

A _Newsweek_ poll showed that while seventy to eighty
percent of Americans expressed dismay at the country's
moral condition, they put this far down on their list of
the major problems facing the country.[49]

Many Americans have medicine cabinets filled with all
kinds of drugs. They have pills to calm them down, others
to make them feel "up." Yet, these same people shudder at
the problem of drug abuse.

A study by Arnold Green has found that this country's
middle class frequently teaches a deep sense of dependency
in the young child. However, as the child grows older,
the value of individual success and achievement and the
importance of independence, self-control, and the striving
for competitive status enter the socialization process.
But since the child was conditioned to be dependent rather
than independent, he is unable to compete as effectively
as he is urged to. Typically, he fails and comes to feel
increasingly inadequate and guilty.[50] Any culture which
has taught its children to be dependent and return love and

also how to be competitive, impersonal, and to triumph over others is bound to foster ambivalence and insecurity.[51]

As a total society, we cherish independence but require conformity in many vital aspects of life. We enunciate the ideals of individuality but at the same time put a premium on living up to comparative norms of age, class, and achievement. We expect individuals to be aggressive, to compete, to excel and at the same time to practice coopera-tion, teamwork, and helpfulness. We are dedicated to the idea of equality, yet regard other cultures and many sub-cultures in our own society as permanently inferior. We pressure to stand for a peaceful world, yet our economists look with apprehension to the time when we stop producing armaments.[52]

"Americans have romanticized their small towns, and left them. They have sung of the one girl meant just for them, and traded her in more often than any other people in the world. They have carried on about their love of the great outdoors, and moved into or near the big cities. They have preached the value of an honest days work, and struck for the shortest hours possible. They have told their children about the good old days, and drive off in a new car to buy any product which claims that it has changed."[53]

Cynicism

Many Americans, at one time or another, find it dif-
ficult to reconcile their values with the realities of a
disordered world. Many find help in one of the religious
faiths. Some find the methods and conclusions of science
a basis for guidance. Some seek a moral order which can be
inferred from accumulated social experience. Some succumb
to moral indifference, reject entirely moral values and
point with cynicism to every discrepancy between principles
and practice, and proclaim the futility or hypocrisy of all
ideals.[54]

The pursuit of a serious discussion concerning the
fundamental things in people's lives is often impossible.
Raise a question involving values and see how frequently
people are thrown into thorough discomfort. They laugh,
joke, and sidestep the issue. They say that these things
must not be taken too seriously. They ridicule convictions,
calling them "personal prejudices."[55]

The Divided Self

One of the characteristics in America today, espe-
cially among intellectuals is to deny the validity of one's
feelings as a source of truth. Thought is divorced from
emotion; feeling is separated from reason.

Morgan summarized this situation well when he noted

that "human activities are atomized; none is considered in the light of what it does to the remainder of life. The human self is fragmented into faculties and interests that ignore or suppress each other. Action is separated from moral sense, reason is split from feeling, life is deprived of understanding, and understanding is divorced from life."[56] "The person today is divided into insensitive intellect and senseless emotion, into thought uninformed by feeling and feeling unassisted by thought."[57]

Emotions and feelings are looked upon with great suspicion and distrust. It is thought that these contribute only to distortion. Impersonality has been made into an ideal of intellectual life. Personal engagement is regarded as prejudice, passion as irrationalism.[58]

Moral, Ethical Decline

It is discouraging for the sensitive individual to observe the massive murder of morality all over the world and then to think of principles and procedures which would make a better being of man. The assasination of political figures is an indication of the low level to which human relations have sunk. Add to this the use of techniques of hijacking and kidnapping to achieve ameliorative aims in society, and one must arrive at the conclusion that the role of ethics in contemporary life must be exiguous indeed.[59]

The Watergate affair, the continuation of the bombing of Indochina, and the cutbacks in programs designed to assist those American citizens living in dead-end poverty situations amid a society of general affluence, all tend to tell the story of the lack of morality in the country in vivid detail.

The American people and their neighbors have been aware of this moral decline for quite a while:

1. Harris Survey, December 15, 1969:

    1,563 persons all over the United States were polled and significant numbers of them admitted to resorting to expediency rather than the Golden Rule and the dictates of conscience for guidance when confronted by moral decisions.

2. Gallup Poll, August 13, 1968:

    Over half of the respondents in 12 countries in Europe and the Americas felt that life was getting worse in terms of morals, honesty, and religion.

3. Newsweek Poll:

    The average American thinks his country is going downhill and he sees very little that anybody can do about it. Forty-six percent of those surveyed said that the country had changed for the worse in the past ten years and only 36 percent said that it had changed for the better. Seventy percent believed that people are less religious than they were five years ago; 77 percent said that the country's morality had changed for the worse. A salesman in Dallas summed up the majority feeling: "Morality has gone to the devil, but living conditions have improved."[60] When he looks ahead, the average American foresees still more prosperity and still more deterioration in the quality of life. Fifty-eight percent believed that the country would change for the worse in spite of good times.[61]

McCormick's view of what happens to the individual who

lacks moral development is that he "lacks a compassionate concern for his fellow man, a commitment to human dignity, and the courage to be a witness for truth and justice in the world (he) degenerates into a master of method without moral check upon means and without moral purpose. In a sense, he is a mere hireling who sells his brains to the highest bidder."[62]

Effect on the Affluent

On the surface, it might appear that the problems described above affect the struggling lower and middle class Americans primarily, but if the cause of these maladies is rooted in the affective side of life, i.e., based in the moral and spiritual quality of life, then the more affluent should be effected also.

Maslow notes that affluence actually throws the clearest light on the spiritual, ethical, and philosophical hunger of mankind. This is so because striving for something one lacks (food, clothing, shelter, luxuries, etc.) can make one feel that life is worthwhile. But when he lacks nothing, and has nothing to strive for, then what?[63] This "neurosis of success" is evident among many people today. They struggle on hopefully, and even happily, for false panaceas so long as these are not attained. Once attained, however, they are soon discovered to be false

hopes.   Hopelessness ensues until new hopes become
possible.[64]

A New Vocabulary Evolves

The present condition of moral and spiritual decay is
so widespread that a new language is evolving to describe
the present conditions: anomie, anhedonia, rootlessness,
value pathology, valuelessness, meaninglessness, existential
boredom, spiritual starvation, otherdirectedness, the
neurosis of success, etc..

The Lack of Awareness of
the "Helping Professions"

Unfortunately, many members of the "helping professions"
are not aware of the real problems since most therapists
continue to speak superficially and symptomatically of
character neurosis, immaturity, juvenile delinquency, over-
indulgence, etc.. Most people receive little or no help
and stay caught in their situations and continue to lead
privately and publicly miserable lives.[65]

Summary

Shoghi Effendi's view of the problems of society and
magnitude of the crises which were described above summarizes
this chapter succinctly:

The recrudescence of religious intolerance, of
racial animosity, and of patriotic arrogance;
the increasing evidences of selflessness, of
suspicion, of fear and of fraud; the spread of
terrorism, of lawlessness, of drunkenness and
of crime; the unquenchable thirst for, and
the feverish pursuit after, earthly vanities,
riches and pleasures; the weakening of family
solidarity; the laxity in parental control;
the lapse into luxurious indulgence; the
irresponsible attitude towards marriage and
the consequent rising tide of divorce; the
degeneracy of art and music, the infection of
literature, and the corruption of the press;
the extension of the influence and activities
of the 'prophets of decadence' who advocate
companionate marriage, who preach the
philosophy of nudism, who call modesty an
intellectual fiction, who refuse to regard
the procreation of children as the sacred and
primary purpose of marriage, who denounce
religion as the opiate of the people, who
would if given free rein, lead back the human
race to barbarism, chaos, and ultimate
extinction--these appear as the outstanding
characteristics of a decadent society, a
society that must either be reborn or
perish.66

CHAPTER II

THE SCHOOLS: A MICROCOSM OF THE LARGER
SOCIETY OF WHICH THEY ARE A PART

The schools are a reflection of the society at large. When one examines them closely, the essence of the total society is seen in the form of a microcosm. The same attitudes, values, and feelings are in evidence. Consequently, there exist innumerable symptoms that tell the story of educational institutions in the throes of the same moral and spiritual decay that is manifest everywhere around them.

This chapter will examine the schools through a variety of perspectives. First, there will be a look at some general school problems. Second, the students, their performance, behaviors, and attitudes will be examined. Third, common teacher attitudes and practices which contribute to those problems and attitudes will be surveyed. Fourth, the effects of the curriculum on many youngsters will be discussed. Last, the decision-making practices of educators will be critiqued.

The conditions of the schools cannot be completely categorized in the areas that follow. As a result, there will be some overlap in the discussions.

The 1950's and 60's saw one of the largest and most sustained educational reform movements in American history, an effort that many observers thought would transform the schools. Nothing of the sort has happened; the reform movement has produced innumerable changes, and yet the schools themselves are largely unchanged.[1]

We have chosen in education to center our attention too narrowly on the formal academic curriculum, achievement standards, school management, provision of facilities, etc.. While most of our concern has been centered on these matters, we have failed to devote needed attention to the storm clouds gathering in the personal-social value dimensions of young people's lives.[2]

General Problems of Education

The condition of education today is well known even to the layman. Symptoms such as drugs, drop-outs, and delinquency are daily news items about our students. Poor morale, apathy, and discontent are common experiences among many educators. Pressure groups, inadequate funding, and militant teachers are common maladies.

In most large cities and a good many smaller ones the public schools are in disarray, torn apart by conflicts over integration, desegregation, decentralization, and community control. In a New York Times Magazine article,

Martin Mayer described a 1968 teachers' strike as the worst disaster New York had experienced in his lifetime.[3]

Severe educational problems are not located in the large urban centers alone. In many smaller cities, towns and suburbs, seemingly sheltered from conflict, schools have been closed by taxpayer revolts, teacher strikes, or student dissent. All three are growing. For example, in a four month period (November, 1968 through February, 1969), Alan Westin, director of the Center for Research and Education in American Liberties at Columbia University's Teachers College, reported that 348 high schools in 38 states and the District of Columbia experienced serious disruption as a result of student protests.[4]

Sixty percent of a sample of high school principals surveyed at their annual convention in 1969 reported that they had experienced significant student protests in their schools during the school year.[5]

In many communities it is becoming dangerous to teach. Thirty-seven percent of the nation's public school teachers report cases of student violence directed at teachers in their schools during 1971-72.[6] Two percent say they were attacked by students, and 9 percent report their personal property was maliciously damaged by students.[7] Fifty-two percent of secondary teachers, compared with 23 percent of elementary teachers, report attacks on teachers or damage

to their property.[8] In school systems with enrollments of
more than 25,000 one teacher in 25 reports having been
attacked by a student.[9]

These conditions are not accidental. Where the school
is large and understaffed, where classes are too large and
where extreme specialization of departments exists, stable
class groups and good interpersonal relations are difficult.
The problem is that teacher to student and student to
student relationships often become partial, temporary,
casual, and irresponsible.[10] The individual is neglected
and everyone eventually suffers.

A community which permits its children to be herded
into crowded buildings, forced to use classrooms in con-
verted cellars, hallways, and other unsuitable accommoda-
tions; a community which permits its children to be assigned
to successive shifts like workers or an assembly line and
places them under the care of harried and overworked
teachers; that community, through the existence of these
conditions, is teaching a kind of moral and spiritual
irresponsibility.[11]

<div align="center">The Students</div>

Successes and Failures

On the surface, it appears that the improvement in
elementary education has been substantial.

The public schools are enrolling and trying to educate

more youngsters, both in number and as a proportion of the
population, than any society, except Japan, has ever tried
to education.[12]

The educational system appears to be very successful
on almost any measure, performing better than it did ten,
twenty, fifty, or a hundred years ago. For instance, in
1969-70 more than 7,500,000 students, triple the number of
the mid 1950's and more than five times the pre-World War II
figure, were attending institutions of higher education.
Forty percent of the population of college age attend these
institutions, compared with 14 percent in 1939 and 8 to 10
percent in Great Britain today.[13]

In answer to the question of whether students are
learning any more today than formerly, the answer appears
to be affirmative according to Rory McCormick. Evidence is
fragmentary, but suggests an improvement in the basic
skills of reading and math, on average, of about 20 percent.
The results are hardly definitive, but neither can they be
dismissed.[14]

Three students out of four now finish high school; in
1929, three out of four did not go beyond the eight grade.
The high school "drop-out rate" is declining; the propor-
tion finishing high school has risen from 58 percent in
1955 to the current rate of about 75 percent, and is
expected to reach 85 percent by the mid-1970's. The gap

between the quantity, if not the quality, of education
offered whites and blacks has declined. Between 1952 and
1968, the proportion of blacks completing four years of
high school or more increased two and a half times.[15]

In terms of the cost of education, expenditures per
pupil have more than doubled since the end of World War II,
after adjusting for changes in the purchasing power of the
dollar.[16] By the end of this decade, in 1980, the public
school system will be costing about $50 billion a year,
compared to $35 billion in 1960 and $15 billion in 1950.[17]

On the other hand, there are still significant problems
which are revealing:

1. The 1970 U.S. Census Bureau study showed that there are
   1.8 million adult Americans without schooling of any
   type.[18]

2. In 1970, the U.S. Office of Education supported a
   contention that one-half of adult Americans are in-
   sufficiently literate to grasp plain meanings in
   necessary reading matter like daily papers, job
   applications, and driving manuals.[19]

3. Vandalism in elementary and secondary schools is in-
   creasing sharply with total annual losses now estimated
   up to $200 million.[20]

4. The Joint Commission on Mental Health of Children has
   estimated that 10 to 12 percent of all Americans under
   the age of 25 are emotionally and socially handicapped
   to the point of needing help.[21]

Lack of Socialization

The home tends to pass the responsibility for social-
ization, moral development, and spiritual development onto

the school or church. The school frequently passes the responsibility back to the home and the churches tend to concern themselves largely with rituals.[22] While the home and church have major roles to play in helping youngsters develop an adequate set of values, the school must play a role as well. Unfortunately, the schools fail many youngsters in this regard. We do not give high priority at school to the learning necessary for social responsibility and problems of human interaction. The youngsters who come to school inadequately socialized are a great strain on the patience of their teachers. Regrettably, many educators give up on these students. When this happens, the youngsters' prognosis drops sharply. From school dis-sonance to truancy to detention to total social failure occurs often. The social maladjustment represented by juvenile delinquency, drugs, and stealing must be partially attributed to the schools. Only a small fraction of the youngsters in trouble are found in prisons, juvenile centers, and day and residential treatment centers. Yet over 300,000 are in this rotating population and waiting lists are extensive.[23]

The early school years are the very ones when youngsters must strengthen their identities as individuals, while learning to function as participants in groups and in society itself. Character and values take final shape

during this period. Yet the home and the schools are failing to fulfill children's needs for genuine involvement in a larger social orbit than the family. Responsibility to others is hardly a value at all.[24]

The Effect of the Absence of a Value System or Moral Code

There is a decay of the moral order at the present time and it has been on the increase because a welter of discordant values has been presented to every youngster. As each young person tries to sort out his own values, he often settles for expediency rather than a reasonable moral code.[25]

The need for value identification and goal setting by students is emphasized by Raths, et al., when they suggest that several kinds of problems which children and adults exhibit are being caused by destructive values or the absence of values.[26] With regard to their education, students are seldom aware of long-range purposes for education or else they feel that the goals are not theirs.[27] The absence of meaningful goals results in playing the game of doing or not doing what the teacher wants. The irony of the situation is that teachers are frequently not clear about what they want for the students either.

The effect on persons deprived of human values is damage to their mental and even physical health.[28] Lack

of agreement on values that has often led to psychological
conflicts in children, which in turn produce unhappiness,
mental illness and delinquency.[29] It is one of the major
factors contributing to the social and emotional diffi-
culties of youngsters. When children come to school
inadequately socialized and lacking an adequate set of
values, they lack concern for others' feelings and the
rights of others.[30]

When the values area is examined closely, a wide
variety of defects become apparent. There is the pleasant
con artist who tries to do with words that which belies
his acts; there is the cold, cruel youngster who lacks any
sense of how the other person feels. But equally destruc-
tive are the sophisticated youngsters who have learned
deceit, easy money, and social exploitation by modeling
parents who are "respectable" but practice, in business
and social relationships, the same patterns. Outward
pseudoconformity covers actual shoddy behavior and the
child incorporated what was actually there in place of
what was verbalized.[31]

Children who lack adequate value development have
internalized a moral code that remains self-seeking whether
it is stealing fruit from the corner store, selling drugs
to younger students, or not using their brains for any
sustained effort. Work for anything, to them, is a sign of

inadequacy. They often show up as motivational problems having no ability to get interested beyond the indulgent level.[32]

Symptoms of the absence of an adequate value system, in the extreme, include the sociopathic individual who responds only to the satisfaction of his own impulses regardless of the effect on others. He tends to get away with all he can because it pleases him and not on the basis of some real or supposed retribution. There are also narcissistic pupils who have been taught at home to think their wishes are royal commands. Others grow up with loyalty restricted to a subgroup such as a gang or their family rather than the broader social complex.[33]

Deprivation in the values area is accompanied by fear, tensions, and frustrations.[34] If the tension causes the individual to face up to the problem of his deprivation, he is acting in a realistic and healthy manner. Unfortunately, many people resort to mental defense mechanisms which give only temporary release from their tensions. Such behavior may lead toward an increasingly serious condition of mental ill-health.[35]

Another reason why the educator should be concerned is that "although a child can master certain kinds of rote learning while he is fearful and tense, he cannot learn to think systematically under these conditions."[36]

Many Sensitive Students Have Become
Outcasts or Disaffected from Society

Many obstacles confront the schools in its efforts at
affective education. Prejudices of race, sex, religion,
and class negate the respect for the individual. Drives
for status, power, popularity, and material values erode
the emphasis on human worth.

Contemporary adolescent society, mirror of contemporary
adult society, honors athletic heroics, material posses-
sions, pretty girls, and magnetic personalities. These
values are held so strongly by youth that schools and
parents, in their own lack of direction and insecurity,
allow these symbols to become the principles of life
relationships, endorsed by school, home, and community.
The serious, responsible student becomes an outcast. The
teen-age car owner or stylish dresser becomes an idol.
Values beneficial to society become minority views. Good
citizenship is considered "square."[37] When students hold
values which differ drastically from the main stream of
American life, indifference and apathy toward school is
likely.[38]

Many of our ablest, most sensitive youth are restless,
uncertain, disaffected. They cannot find anything worth-
while to which they can commit themselves. They are
oppressed by a sense of meaninglessness. As they cast

about, they often grab at straws that are often as bizarre
as they are weak. The significant fact is that they are
searching for a higher social order, a higher significance
in life.[39]

<div align="center">The Teachers</div>

"Teaching as Pouring"

Education tends to consist of the pumping of informa-
tion into youngsters without regard for either the inner
life or the fact that "a life satisfying to human beings
is one shaped in terms of human relationships."[40] Arthur
Jersild offers this observation: "Deeply ingrained in our
culture is a policy of evading the inner life while we turn
our minds to the learning of impersonal things."[41]

There are two predominant teaching styles in practice
today. One is "teaching as pouring." The teacher "pours"
the knowledge "into" the students and learning is demon-
strated when the knowledge is "poured" back.

The other style is "teaching as avoiding." Some
teachers are so concerned with avoiding the undesirable
consequences involved in "teaching as pouring" that they
provide little opportunity for students either to learn
subject matter or to develop morally.[42]

Labelling

Many teachers create conditions that lead to an

attitude of personal despair for some of their students.
One way this occurs is through categorizing and classifying
youngsters. Once labelled "slow," "a behavior problem,"
"disturbed," etc., a youngster is essentially branded; it
is psychologically and practically impossible for the child
to break out of his category.[43] These children receive a
disproportionate amount of attention whenever they manifest
the expected symptoms and often receive little recognition
for behavior which does not fit their stereotypes.

Inconsistency

Children respond almost solely to the feelings felt
and expressed by the adults around them. If the teacher is
scared, confused, or hesitant, the students will respond to
these feelings. They will know the teacher does not really
mean what he says, because he does not.[44]

Teachers often make rules that have no consequences
for their breach. Youngsters are only punished when the
teacher is "really fed up." The youngsters learn that it
is the teacher's feelings that they have to respond to and
not the rules.

Backbiting; Personality Criticizing

It is my personal view that it is part of our culture
to speak in uncomplimentary ways about other people as a

common topic of conversation. To "put other people down"
is an everyday occurrence. Praising and giving recognition
to others occurs infrequently. This is reflected in the
schools by teachers as they freely reprimand inappropriate
behavior but seldom compliment positive conduct. Worse,
the negative feedback to youngsters often becomes personal.
A child may be told that he is "rude," "naughty," "lazy,"
or the like.

The effects this may have are varied. Occurring
regularly, these kinds of remarks can have the effect of a
self-fulfilling prophecy, i.e., after a while the youngster
will probably interpret such remarks as meaning, "The
teacher doesn't like me." At best, the teacher will not
be able to develop much of a helping relationship with that
youngster. At worst, the student could feel that the
teacher is correct, i.e., "There is nothing lovable or
capable about me."

Compounding the effects of labelling and personality
criticizing is backbiting. Backbiting is the practice of
talking about a student in uncomplimentary ways when the
youngster is not present and when the speaker is not seeking
assistance to help the student. Of course, educators must
discuss the problems a pupil is having in order to devise
plans to help that youngster. But what are uttered in
corridors and teachers' lounges are derogatory remarks

about students. The effect of this gossip is that it clouds the thinking of the listener and potentially affects that person's relationship with the student being discussed in an adverse manner. If a teacher expects certain be- haviors or attitudes in a student, as a result of hearing gossip, the problem of the self-fulfilling prophecy, mentioned earlier, can easily occur. When someone has certain expectations of another person, the chances are very high that he will find some evidence to support his prejudiced view, pay attention to them, and help reinforce them. At the same time, he will most likely ignore those behaviors which contradict his predetermined opinions. The effect of listening to backbiting is like being poisoned with an incurable dose of venom. The spirits of all teachers become soured by this practice and every youngster suffers.

These twin practices are the most destructive forces at work among educators today and their effects are so devastating that they can negate all other positive efforts in assisting in the moral and spiritual areas of youngsters' development.

Teachers' Feelings Affect
Their Relationships with Students

Teachers have many feelings which greatly affect their relationships with students and consequently, their prognosis

for success. Teachers' preconceived or ill-conceived
attitudes or prejudices toward youngsters through labelling,
personality criticizing, and backbiting have already been
discussed. There are other feelings which, albeit to a
lesser degree, affect interpersonal relations and the
educators' chances of success in the affective areas.

First, there are feelings of uneasiness, guilt or
wrongness. Many teachers are very sensitive to the feelings
of children. They readily identify with them. They sense
easily when they are hurt, frustrated, and disappointed.
They do not like to be the person who causes this disap-
pointment. They recall vividly their own hurt and frustra-
tion as children. They feel a sense of wrongness, of guilt
when they must be agents who limit children. The very idea
of controlling others makes them feel like dictators, old-
fashioned autocrats, or over-strict parents.[45]

A second set of feelings aroused in adults which
prevents them from being effective with children arises
from the need to be liked by children. When a teacher who
has these feelings limits youngsters, he expects that they
will dislike him, get angry at him, reject him, or turn
away from him. And sometimes they do. However, they
usually regain their positive mood quickly. Rarely do they
remain sullen, angry, or rejecting for long. Nevertheless,
the teacher is troubled because he fears the rejection, the

sullenness, or the dislike.[46]

Thirdly, the feelings of competency or adequacy for many adults is tied to their success in handling, managing, or disciplining children.[47] Feelings of fear, postures of aloofness, and practices of avoiding situations that are of possible failure for the teacher are common manifestations of this set of feelings.

The Feelings of Parents, Administrators, and Others Can Affect a Teacher's Relationships with Students

If a teacher enters the classroom after an unpleasant incident with a parent, administrator, or other person, the chances of that teacher responding to the emerging needs of students does not seem very likely. More significantly, in the long run, is the quality of the relationships a teacher has with these important "other people." Rather than work with a teacher, parents and administrators tend either to pay little attention to him and, hence, offer little support and encouragement or else they apply pressure, again, giving little support and encouragement. The effect, too often, is a polarization of these people into separate camps: parents, teachers, administrators, and so forth. Rather than working together for common ends, the opposite approach seems to be the trend: teacher unions, administrator

unions, and parent political action groups.

The Curriculum

Irrelevant

A dichotomy often exists between the content of the curriculum and the content of out of school life.

In most schools, the students are in attendance for approximately 180-185 days a year (or about one-half of the days in a year). Of these days, approximately 6 hours are spent in school (or less than one-half of their "waking" hours per school day). So each year, the pupils spend less than one-fourth of their time in school. Because of this fact, outside problems, fears, and frustrations often have a far greater impact on the youngsters than what happens in the classroom.

How can a well-planned math activity meet the needs of a child whose parents have just broken up? How can a youngster worry about spelling if he is hungry? How can a child be concerned with reading when there are no books or magazines in his home? How can he concentrate on social studies when he is tired from lack of sleep caused by a loud argument between his parents that lasted late into the night? There is an endless number of problems and concerns that have greater significance for youngsters than the formal curriculum.

Effect of Success-
Dominated Curriculum

You cannot accept the belief that your worth is related
to what you accomplish without the other side of the coin:
if you are not accomplishing, you are less worthwhile.
This is part of the day by day silent curriculum.[48]

Three hundred fifth grade students were interviewed in
Michigan and 45 percent subscribed to the idea that kids
who get As and Bs are better human beings than kids who get
Ds and Es. To the question, "Should you feel embarrassed,
upset, guilty, anxious if you make a mistake?" Thirty-five
percent answered in the affirmative.[49]

Atheistic

In my opinion, the situation in public schools today
can best be described as "freedom from religion" rather
than "freedom of religion." American schools have separated
themselves so thoroughly from every religious influence
that the only mode of thought in evidence is atheistic.
The philosophers, inventors, and other leaders are stripped
of their religious beliefs as possible influences of their
accomplishments. History is examined through various
social and economic changes through time. The influence
of Abraham, Moses, Jesus, Muhammad, or other great
religious leaders on the evolution of civilization is

either cast from the schools, studied so "objectively" that
its meaning is diluted, or isolated into courses or units
on comparative religion. Revelation as a source of truth
is not even considered.

The Avoidance of Value Judgments

The schools are concerned with doing a better and
better job of teaching basics skills. Educational liter-
ature is filled with the emphasis of helping the learner
acquire more, faster: accountability, behavioral objectives,
contingency management, and educational technology.

At the same time, other educators are pushing crea-
tivity: open education, integrated day, and movement
education.

To take care of the social, emotional needs of
youngsters there are all kinds of innovations: mutual
education, confluent education, human relations education,
humanistic education, affective education, and the like.

However, morals are neglected. As Morgan has observed,
"Today, the avoidance of value judgments has become a
widespread principle of teaching."[50] Teachers, believing
it their duty to be objective and distrustful of questions
of worth, adopt the stance of neutrality.[51] Value teaching
is limited to "valuing" where the youngster sorts out his
own values. Value judgments by the teacher are avoided.

Value teaching which is limited to the techniques of "valuing," could be disastrous in its effects. Within this arena, morality is seldom established; it is always being "discovered." Moral boundaries are rarely set within which the children may work out problems. All is placed on the auction block.[52]

If there are no real norms, then all meaning collapses in the chaos of ultimate relativity; the higher appreciative and reflective aspects of the human nature become meaning-less enigmas. If truth can be made to fit one's taste and desire, it follows logically that the thinker's conception is no better and no worse than that of the ignoramus. If there are no norms, the most grotesque reversions to primitivism and the most bizarre and fantastic deliverances of the subconscious may be hailed as masterpieces. One cannot escape the conclusion that universalism and globalism become no better than the most barbaric and chauvinistic types of nationalism.[53]

The consequences of this approach have been taken to the extreme but the evidences of the extreme are found in innumerable examples everywhere around us as chapter one testified.

Decision-Making Practices

Decisions Without Purpose

Most educators make decisions without having clear

purposes in mind or else, if they have clear purposes, their decisions are inconsistent with those purposes. Silberman stated the problem well when he wrote, "Most teachers, principals, and superintendents are decent, intelligent, and caring people who try to do their best. If they make a botch of it, and an uncomfortably large number do, it is because it never occurs to more than a handful to ask why they are doing what they are doing--to think seriously about the purposes and consequences of education."[54]

A few examples will help to illustrate this problem:

A. Alexander Campbell examined the practices of the 35,000 school boards in the United States and found that they are concerned for the most part with such things as adequate supplies for janitors and school bus drivers rather than the quality of teaching.[55]

B. An educator would never think of exposing a kindergarten child to Shakespeare for his first reading experience or try to teach him calculus as his introduction to mathematics. Yet it happens frequently that highly dependent youngsters are thrust into situations where they suddenly must make all of their own decisions--which occurs in many kindergartens. More often, self-reliant, independent students have nearly every one of the decisions that affect them made by someone else.

It is a common practice to have very free, loosely structured kindergarten programs in the same building with a rigidly structured program for everyone else.

C. Many teachers, with classes of 25-40 students, teach all of them the same things, at the same time, and in the same way. However, if questioned, it is likely that those teachers would agree that there are no two people exactly alike and that everyone learns at different rates.

D. There are a few teachers who strive for a situation where every student is doing something different, at different times, and in different ways. Creativity, self-direction, and self-reliance are purposes that are being realized. But closer examination of many of these classrooms reveals that license in the form of individuals interfering with the rights of others, random activity, and self-centeredness are fostered in some students in this atmosphere. Again, the unique needs of each individual are overlooked. An environment that promotes self-direction and self-discipline in one student may reinforce random activity and license in another. One student may be able to make 95 percent of his learning decisions in a purposeful manner while another youngster may need the emotional security of having an adult make most of his decisions with a gradual weaning toward greater autonomy.

The last three examples illustrate another aspect of

this problem. Many programs are built upon assumptions rather than purposes, i.e., that a certain program or approach is best. The Integrated Day, open education, alternative schools, and programmed instruction are examples. While many aspects of each of these approaches are valid, the educators involved are frequently attracted to the program and adopt it rather than examining purposes and building programs based upon those purposes.

The fashion in contemporary American writing about education is to label talk about purposes or aims as boring. Dr. James B. Conant has said that "a sense of weariness overtakes" him wherever educational goals or philosophies are discussed. "In such a mood I am ready to define education as what goes on in schools and colleges." Of course, this definition ignores the question of whether what goes on now should go on.

Kenneth Hansen provides some insight into why values and purposes have received little attention among educators when he writes about the influence of pragmatism. He says that it is the pragmatist that has always had the most difficult time defining values. Pragmatism started out so much as a reform and protest movement against older authorities and absolutes that it rarely made positive value affirmations. The pragmatist knows what he opposes-- meaningless repetition, rote memory, authoritarian methods,

teacher dominance of the learning process, etc.--that
he seldom gives attention to what he really stands for.
Pragmatism's lack of concern with affirmed values and
purposes stems partly from the fact that educational
pragmatism in the last half century has been in a hurry to
erase certain educational evils. Another reason for over-
looking values is the suspicion felt for all fixed value
systems. It was this suspicion that led Dewey to assert
that the only purpose of education was growth and the only
aim of growth was more growth. Of course, this does not
really make sense. It fails to tell us the values of a
pragmatic education and it fails to define the direction
or purposes of growth.[57]

Too Many Purposes

Closely related to the previous problem with contem-
porary education is the perspective that the trouble is not
that there are no purposes or goals but rather that there
are too many which, in the absence of any basic unifying
aim, make for confusion, drift, and chaos.[58]

Expediency

When purposes are eschewed or else so plentiful as
to provide no real direction, one of the ways in which
decisions are made is through expediency. It is the habit

of educators to grab at panaceas such as open education,
individualized instruction, computer assisted instruction,
and so forth. While these programs have merit, the "band-
wagon" and expediency approaches have played havoc with
a serious and thoughtful effort to assess our students'
education for its meaning during their childhood and into
their adulthood.

The search for quick solutions is endemic to our
culture.[59] Americans are job or task oriented. They
limit their concern to the object of the immediate process
and eschew larger thoughts of ultimate consequences or
purposes.[60]

Reaction to Pressure

Many decisions are based on tradition ("We've always
done it that way"), the personal opinion of individuals
with prestige or power ("The Commissioner of Education
feels that . . . "), or whim ("We felt it was best").
But today the increased impatience and dissatisfaction of
the public with American society, generally, and the
schools, specifically, makes this an especially tense time
for educators. There are pressures to change the schools
from all sides and the focus of dissatisfaction is,
invariably, a reaction to what is presently occurring in
the schools or what is perceived to be there. While a few

years ago, decisions tended to rest mainly on the first
three means cited above, today educators are susceptible
to allowing decisions to rest on appeasing the source of
the greatest pressure or annoyance.

The Appearance of Change

Many changes have taken place in education. The
curriculum has become "ungraded" in many schools and new
subjects have been introduced such as Health Education and
Humanistic Education. Scheduling has been changed with
the assistance of computers, with a "flexible scheduling"
approach, with "self-scheduling" by the students, and the
Integrated Day. Staffing has been changed with team
teaching and differentiated staffing. Salaries are much
higher. New buildings often have sliding walls and large
open-space areas. Grouping of youngsters now includes
bringing students of a wide range of ages together. A
great deal of money has been spent to assist both the
students and the teacher: teaching machines, over-head
projectors, tape recorders, closed-circuit television, etc..
Instruction has been more "individualized." Despite
these changes, purposes still remain vague and undefined.
Educational direction continues to be missing. As Dorothy
Cohen observed, "External, structural, and administrative
types of change which are touted as the latest in education

seldom produce basic, internal change at all."[61]

Minds Are Made Up in Advance

It is a common practice for an educator to present a proposal or solution to a problem and then defend it. On the surface, this appears to be a rational approach. Unfortunately what happens is that solutions are proposed before a problem is clearly defined and all the facts are gathered. The result is the conflict generated when one must defend one's proposal in an advocacy role. Debates ensue and the result is what is clearly manifest in education today. People are for open education or individualized instruction, or team teaching, etc.. Others are against these approaches.

Morgan describes well what happens next, "People believe what they like to believe, turn intellectual somersaults to fit truth to wish and knowledge to bias; they avoid any evidence that might change their minds."[62]

Present Values Are Inadequate

In our value deprived atmosphere, people's minds are easily dominated by the cluster of attributes that characterize technology and the machine--size, quantity, speed, uniformity, and efficiency. These can all be assessed objectively, by impersonal means: they are expressible in

numbers. And number has become the surrogate of value: the worth of things is gauged by the number of people desiring them and by their price.[63] These "values" are reflected everywhere in our schools. Pre-occupation with test scores, learning more faster and earlier, achieving at or above "grade level," and the like dominate the thinking of both parents and educators.

The values that are reinforced in schools, such as self-reliance and individualism, run counter to the values demanded for such team efforts as evidenced in space exploration, the development of atomic energy, or the everyday affairs of hospitals, schools, and industries.[64]

Throughout formal education, from pre-school through graduate school, the learner is concerned with his own learning. Generally, there is little opportunity to be concerned with the needs of others. Self-centeredness is a natural result for many students. Personal survival or personal gain is the focus. At the same time, conformity and dependency is taught. The opportunity to reflect on what is right or what is wrong is not provided. The students must mindlessly follow the rules of their teachers. Neither set of characteristics would seem to be of much value to students in their future lives.

"Objective" Decisions

Some educators try to base decisions upon "objective" evidence. What this means is to limit the sources of data collection to the use of reason and, in some cases, data gathered through the senses: observation, what has been heard, etc.. Two other sources of data are avoided entirely because of mistrust or superstition: intuition and revelation.

Intuition is how we feel about something. It involves the emotions and feelings. It may include reflection and be easily explained or else it may manifest itself in feelings of comfort or discomfort that cannot be expressed easily in words. Since feelings and emotions are mistrusted, this source of data is rarely tapped.

Revelation involves tapping the words of the prophets of the world's major religions as sources for direction in decision-making. This is not the same thing as adopting a religious system, practices or beliefs. It simply involves examining the words and lives of Moses, Abraham, Jesus, Mohammad, Buddha, and the other founders of major religious movements. This seems to be avoided for fear that someone or many people may not believe in the validity of what may be found by investigating this source. The fact that there is widespread disagreement over conclusions based upon reason, the senses, or intuition does not seem to matter.

In actual practice the use of reason is extremely rare. The pretense of "objectivity" is the common condition. Sensitivity may be held suspended, sympathy may be scorned, emotion may be suppressed, and the posture of impersonality may be assumed but all this does not produce the crystal of reason.[65]

The purpose of the above discussion is not to emphasize that one or more of these sources of data is more valid than any other source. Rather, it is included here to point out that it is a common practice for many individuals to rely upon only two or three of these sources and to either ignore or deny the potential validity of other sources.

Shortcomings of Attempts to Be
Purposeful: Performance Objectives and
Instructional Systems Development (ISD)

Some schools have adopted performance on behavioral objectives in an effort to more clearly state what is expected of the learner. What has occurred is that existing curriculum has been re-written to include specific measurable behavior. In those schools that are trying to individualize instruction, activities or alternative means of reaching an objective may be included. While this does add precision and may even increase flexibility, it does not insure purposefulness. It clarifies what exists, it

does not challenge whether or not what exists should exist or identify gaps in the curriculum.

The Instructional System Development (ISD) approach is the single means now being used to establish purposes and, consequently, the system necessary to reach those purposes. This approach begins with establishing overall purposes and is followed by a comprehensive needs assessment. Later needs are converted into performance objectives. Needs for personnel, materials, buildings and so forth may be included in the analysis.

This approach may provide the means for solving some aspects of the problems stated in the first chapter and this chapter. The shortcoming of the approach is that there is a tendency to establish purposes based on a description of what already exists in either the present society or in the present school system. Questions such as: Should the society be as it is? What ideals or values are worth striving toward? What purposes will help advance civilization in a more humane way? Without an examination of questions like these, there can be no hope of changing the problems outlined in the first two chapters. In Rousseau's preface to Emile is found this plea, "People are always telling me to make _practical_ suggestions. You might as well tell me to suggest what people are doing already, or at least to suggest improvements which may be incorporated with wrong methods at present in use."[66]

CHAPTER III

THE NEED FOR EDUCATIONAL LEADERSHIP IN THE
DEVELOPMENT OF MORAL AND SPIRITUAL VALUES

The first two chapters provided a description of the
"problem"; the next two chapters will deal with a solution.

Chapter three is a philosophical conception of a
solution to the problem supported by the evidence of reason.
Various philosophers, educators, sociologists, psychologists,
and the like will be cited to substantiate the arguments
presented.

Chapter four will include the means of implementing
the philosophy of chapter three; again, using rational
proofs to substantiate the validity of the techniques and
practices cited.

As was the case in the first two chapters, many of the
areas that follow will overlap.

The problem described in chapters one and two can be
capsuled in the following observations by William Morse and
Daniel Jordan.

William Morse states that our society is in a crisis
state but, while there are economic overtones, the issue
is not basically our economic capacity. While we have
undigested technology, the crisis is not basically

technological. The crisis is educational in the broadest
sense of the term. It is a matter of the quality of
affective life which we have been able to generate. We
are confronted with problems which reflect our values and
attitudes. Personal feelings of well-being, a sense of
security, self-esteem, and hope have become national pre-
occupations.[1]

Daniel Jordan summarizes the problem very well. He
writes that the increase in crime, the expanding rate of
divorce, mental illness, and alcoholism, the dependence
upon tranquilizers, the escape from reality into the drug
experience, the breakdown of law and order, the corruption
of political institutions, and the unethical practices of
modern business and industry are all symptomatic of the
decomposition of the moral order.[2] The conflict in value
systems has created many basic uncertainties and, as the
moral order has decomposed, feelings of personal anxiety
and social insecurity have increased.[3]

Therefore it is not surprising to find that trying to
deal with insecurity has become a pervasive concern of
modern society. On the personal level this concern is
formally expressed in the development of the "helping
professions" such as counseling and psychiatry. On the
societal level one of the basic reactions to insecurity has
been mistrust and the consequent build-up of elaborate and

costly defense systems and tenuous alliances. Rather than
identify the fundamental causes of insecurity and deal
with them, we have created institutions to deal with the
symptoms: mental hospitals to help those who react to
anxiety by threatening the security of others; foreign
aid to help those who cannot remove social insecurities by
themselves; armed forces to deal with those who are
regarded as enemies and a threat to our own security.[4]
This has been done rather than asking and seeking answers
to questions such as: Why are people anxious? Why must
they threaten the security of others? Why do social
insecurities exist in many countries? Can they deal with
these conditions themselves? Why do we regard some groups
or countries as enemies? Are they really a threat to our
security?

For decades, various educational groups have tried to
develop procedures by which the schools could address the
problems surrounding them. There have been educational
psychologists who have sought a stable scientific founda-
tion for education with a systematic and objective study of
the native environment, infant behaviors, the process of
learning, and the development of the immature human being.
Also, there have been educational sociologists who have
sought to provide an objective basis for education through
scientific analysis and description of human society.[5]

While both of these groups have made important contributions to the work of education, they have not succeeded in making scientific procedures a substitute for value judgments in the construction of educational programs. They have, rather, disclosed that the scientific description of man and society cannot, in and of itself, provide adequate ground for any affirmation or formulation of what should be.

The chaos, disorder, distorted values, and mindless decision-making have been pointed out, in part, to illustrate the need for order, discipline, and a focus on the noble qualities of mankind. In total, this dissertation was written to invite educators to make that first step toward the advancement of civilization, not in material terms, but in moral and spiritual terms. To do this, the educator must use his inner eye to perceive the beauty of mankind, the nobility of character, the richness of human conduct that lies dormant or obscured amidst the darkness that has enveloped human affairs. We must not dwell on the darkness. If we are to be successful we must have the perception to see the signs of the quality of affective life within the being of each student. True wealth is found in polishing those gems of inestimable value, those qualities or characteristics that separate mankind from the lower kingdoms of life. These are the fruits of human

endeavor that appear upon the "tree of life"[*] only through education in its broadest sense. Parents, teachers, and every other person plays a vital role.

The Need for the Individual to Develop Moral Values and a Spiritual Character

The positive development of the individual is dependent upon his developing of a morally sound value system and refining his spiritual nature. While the first two chapters supplied ample evidence to support this hypothesis, further evidence follows in the form of rational arguments and observation.

The first argument to support this position has to do with the rapidly changing nature of society. People who are regularly exposed to rapid changes in basic values due to such influences as frequent migration, family breakup, or occupational mobility, experience an almost unconscious searching for a stable source of values. The clash between the ideals of individual freedom and bureaucratic regimentation, between material aspirations and spiritual aspirations, between the sanctity of the individual and the manipulation of persons for personal ends, between some relatively fixed way of life and the rapidity of technical change forces the individual to seek some fixed value

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[*]The "tree of life" is used to symbolize the ever evolving, ever-advancing civilization of mankind.

identity.[6] The need for internal structure and consistency becomes of paramount importance. It is through our value systems that we can face the future with confidence.[7] It is necessary for adults to help children by affirming those values that are enduring. Premature disillusionment with vacillating and uncommitted adults is unsettling for youngsters and leads to feelings of insecurity.[8] (See chapter one: divorce, anxiety, purposelessness, incon-sistencies, cynacism.)

A second argument is that clear values are necessary for the release of all human potentials. If the value systems of the adults with whom the youngster comes into contact are inconsistent or unsound, feelings of insecurity and uneasiness are aroused. Energies that could be used creatively and productively are spent in trying to make sense out of life. That which the adults say is important is tested constantly. The youngster learns to manipulate and get what he wants but does not receive the inner peace that only comes through a fixed value system. (See chapter one: inconsistencies.)

A third rationale is that a sense of values lends dignity and direction to whatever else a youngster may learn.[9] For example, if a student learns to be trustworthy, generous, or truthful, these values will provide direction in all future interpersonal relations. At the same time,

these are values that lend dignity to his character and elevate him above motives that are self-seeking or for personal indulgence.

A fourth argument for teaching moral and spiritual values is that the absence of a value system makes the individual dependent upon others. One who is not equal to the problems with which life confronts him is dependent on the thinking of others and will blame them for the outcome of his own conduct. For him, the defeats of life, far from strengthening his character for future encounters, only build habits of evasion and self-pity. Such habits cripple the development of the individual and distort values.[10]

Fifth, a consistent, morally-sound value system provides the individual with an internal structure which he can use in the face of conflict situations and in arriving at decisions. The use of this value structure allows the person to relax. It dissipates tension.

Sixth, when the literature on values is examined from 1964 to the present, a common theme recurs, i.e., that every value is as valid as every other value. All values, we are led to believe, are equally justified; there is no question of better or worse. Different people believe different things; some like one thing, some another--let each be happy in his own way. This appealing doctrine seems to smooth the pursuit of daily affairs. It removes

the impulse for conflict. It appears to further mutual
adjustment with minimum friction. Yet what it does is
empty life of all purpose and meaning.[11]

   If we can never believe that one thing is better than
another, if contradictory values must be accepted on equal
terms, if no action, object, or ideal is preferable to
another, if a conflict in values is never to be resolved
by the question of merit but only by compromise, social
pressure, bargaining, and expediency, then no value can
continue to command respect, none can deserve commitment.
All values become void. What appears to be tolerance is
in fact indifference. It is not caring about anything.
It is not feeling strongly enough to take a stand. It is
life reduced to motion with minimum pain.[12] Without value
consciousness everything is debased. Whatever is not
respected is easily trivialized. Trivialization springs
from the absence of values.[13]

   Morgan feels that in the dissolution of value, human
beings as human beings will cease to exist. If everyone
is only concerned with his own personal opinions, ideals
and commitments are reduced to nothing. The difference
between good and bad, mediocrity and greatness, triviality
and worth becomes a matter of private preferences. A
person loses that which elevates him above the animal
kingdom when he waives the difference between the moral

and the usual.[14]

Seventh, the more fully developed an individual is, morally and spiritually, the more of reality he has available to him.[15] This observation by Morgan is substantiated by the work of Kohlberg which is cited under "moral development" later in this chapter.

The Need of the Society for Morally and Spiritually Sound Individuals

The advancement of civilization is dependent upon the development of moral values and spiritual character by the individuals within it.

Again, while the evidence of the first two chapters strongly supports this second hypothesis, further arguments will be presented.

First, consider the observations and views of the following:

The Educational Policies Commission of the National Education Association stated,

> As social structures become more complex, as the welfare of all depends increasingly on the cooperation of all, the need for common moral principles becomes more imperative.[16]

Harry Truman said through a news release on July 30, 1946,

> If peace is to endure, education must establish the moral unity of mankind.

And the following educators offer these perspectives:

N. V. Scarfe concludes,

World conflicts, local hostilities, and personal
animosities result essentially from divergence
in value systems and beliefs.[17]

Clyde Kluckhohn wrote,

An eventual peaceful and orderly world is only
possible if all men can believe in some simple
but powerful things; some codes or canons that
have or can obtain universal acceptance.[18]

Arthur Munk observed,

If we are to master this chaos in our quest
for order, a real attempt must be made to
apply general principles.[19]

Joseph Junell stated,

It is upon our commitment to certain moral
codes and the successful teaching of them that
all civilizations, if they are to survive,
must ultimately rest.[20]

Second, the education of youngsters to acquire skills

and scientific knowledge is not enough and can even be

harmful unless morality is taught. While freedom from

hunger and want on a world scale is not possible without

science and technology, this kind of knowledge "without

social responsibility or emotional commitment to human life

and dignity is what has led us to the brink of disaster,

even to the possibility of the destruction of humanity

itself."[21]

Whether we consider the effects of recent wars, the

remoteness of workers from the satisfactions of personal

achievement, the complexity of government, the increase of

aimless leisure, the changing patterns of home and family

life, or current international tensions, the necessity for attention to moral and spiritual values emerges again and again. If there are not developed in people some inner restraints strong enough to control their impulses toward power and brutality, the alternative appears to be the rule of the strong over the weak, of the few over the many, of the despot over the subject.[22]

As Ralph Barton Perry has observed, the standing paradox of education is the comparative neglect of moral education. While the development of technology culminating in the applications of nuclear physics threatens to destroy mankind, it can be used for good rather than destructive uses, but only provided it is subject to moral control. Society is threatened by the conflict between management and·labor, and the only possible solution of the problem is a moral solution. Mankind lives under the threat of a war in which all may go down together and the escape lies in implanting in the minds of people good will and the spirit of justice. Political democracy is profoundly corrupted by the development of the mass mind, and the only salvation is to instill in the people at large the virtue of integrity.[23]

Third, a system of moral and spiritual values is indispensable to group living. Without values there is emptiness, boredom, and desperation. Without values individuals and society disintegrate. People begin to erect

new things to function as values; they seize upon anything--
idols, isms, slogans, or lies--to give purpose to their
lives. They pursue these pseudo-values with frantic
singlemindedness.[24]

Fourth, man is not only a "knowing" being, he is also
a "valuing" being; he likes some things more than others;
he has preferences. Man's valuing, moreover, is perhaps
an even more decisive characteristic of his behavior than
his knowing. And the quality of a person's life, i.e.,
what he cherishes and truly wants out of life, is a better
measure of his humanness than the quantity of his life,
i.e., how much he knows, how widely read he is, or how
knowledgeable or learned he may be. We all know many
people who are highly educated and conversant on a great
many topics but whose life values leave them short of
attainment of the humane life. For example, there are
many knowledgeable and skilled people who pursue their own
self-interests (usually for material gain) regardless of
how this affects others. There are many well-read indivi-
duals who discriminate against blacks, women, Jews, and
the members of other groups. There are many well-educated
people who insist on a policy of nationalism that ignores
the needs of the underdeveloped countries of the world.
So likewise can we judge whole societies and cultures.
The true measure of a society, or even a whole civilization,

is better looked at in what the society basically wants, rather than in how sophisticated its technology may be.[25]

In summary, the meaning of our civilization lies not so much in atomic energy but in what we do with it, not so much in the control of disease but in the use to which we put the longer lives we thereby receive, not so much in the conquest of the moon as such but what human ends the conquest of the moon makes possible.

Why the Schools Should Address the Need for Moral and Spiritual Development

The pervasive position of this dissertation is that the educator should consciously help children develop moral and spiritual values. It should not be left solely to the home or church. Following are a series of arguments to support this position.

The first argument is the traditional one. The Education Policies Commission of the NEA asserted, "A great and continuing purpose of education has been the development of moral and spiritual values"[26] and "Public schools acknowledge their continuing responsibility to teach moral and spiritual values. They have been teaching these values in the past. The needs of the present require even greater efforts."[27]

A second argument is that it is easy to say that it

is the role of the family or the church to provide value identity but the schools cannot ignore the fact that this need is not being met for many students.

Third, education is confused at the root if we do not realize that the making of value judgments is ineradicable in the work of organized education. As Robin Williams so aptly put it, "To educate at all is to educate for something."[28] If the educator does not have clear values and purposes, the students will have no alternative but to follow in a similar aimless fashion.

Fourth, we have long stressed the importance of teaching the "whole child." His moral and spiritual nature requires as much care and guidance as his intellectual and vocational abilities.[29] Educators have avoided this responsibility three main ways. One way is to deal only with intellectual development and lay total stress in the acquisition of subject matter. A second way is to create imaginary explanations for educators' failures to help youngsters learn. Examples include labeling youngsters "emotionally disturbed," "learning disabilities," "dyslexic," and so forth. A third manner of avoiding spiritual and moral development is to deal with symptoms or surface causes rather than the underlying needs of spiritual growth and developing a moral code. This has been done by the creation of the superficial categories of social and

emotional needs. If a youngster has no friends, throws

temper tantrums, is depressed, causes fights, etc. these

are considered social and emotional problems. While this

is what is seen, the cause of these problems may be the

absence of a moral code and spiritual immaturity. This

will become clearer when spiritual and moral development

are outlined later in this chapter.

A fifth argument in support of the public schools'

involvement in moral and spiritual education is the fact

that no one can predict what problems will be faced by

youngsters in their futures. Education in this area can

furnish a yardstick by which any unforeseen problem can be

measured.

A sixth argument has to do with changing the society.

As educators, we must remind ourselves that we are society

and if we do not like any of the practices in it, we have a

responsibility to change them. As Sanford Reichart put it,

"Who are we to deny or to fear the right of the school to

forge the values of our society and at the same time to

expect of the school the beacon of leadership during a time

in history when lights dim all too easily."[30]

Seventh, many people might argue that the schools have

no right to teach moral and spiritual values in a country

with a Constitution that clearly specifies the separation

of church and state. Values should be left for the home

and church and not dealt with in school. In actual fact, this position is contrary to the spirit of the Constitution and the Bill of Rights. These documents clearly recognize the existence of religious ideals, while guaranteeing to each person freedom to worship God, or not, according to his own convictions. The rejection of a state religion or of state religions is not the same thing as rejection of moral and spiritual values.[31]

It must be acknowledged that the teaching of moral and spiritual values in the public schools of the United States must be done without endangering religious freedom and without circumventing the policy of separation of church and state. Our society leaves to the home and the church the responsibility for instruction designed to secure the acceptance of a religious faith. Thus the home, the church, and the school each share in moral and spiritual development; each may make the contribution to that development for which it is particularly suited.[32]

Eight, arguments that this should not be done in the schools become academic when research findings on how values are acquired are examined. Every teacher, every day, with every group of students is dealing with values. Moral and spiritual education is all-pervasive and largely unconscious. It is a mistake to assume that we will do better in education if we are vague and uncertain about the kind

of developments we are seeking to bring about in youngsters, or if we are indefinite and confused about the means required to attain these developments. The task of educators should be to make this process conscious, rationally defensible, and more effective.

To illustrate, we teach values, not only when we stop a fight on the playground and when we ask students to quiet down in the classroom, but also when we teach spelling and science. The specific means by which this is done from moment to moment will receive full examination in chapter four.

The Need for Setting Moral and Spiritual Goals

A school which seeks only to provide skills and does not specify or evaluate moral purposes will create people who may be valuable to somebody but will not be valuable to themselves or society as a whole. Skills are merely the means toward a goal, but without goals youngsters will be furnished with the mere mechanics of life rather than being fulfilled through purposes that give true and lasting value.

United States' cultural traditions are founded upon high ideals and values and are conducive to decency in human relations. But, as yet, these traditions have not been set as major goals in child-rearing and pedagogy. In practice it has been rather the means than the goals of rearing and

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teaching to which our attention has been focused. The firm inculcation of ideals and values as a goal is in the background of attention.

Amid our welter of techniques, methods, and goals which are limited to skill development, we must set our sights upon some great overarching idea comprehensive enough to embrace all the lesser ends. The great need is unity in terms of some comprehensive goal which will give a sense of direction to the educational process as a whole.

Moral and Spiritual Values Are at the Core of All Decision Making

We do not have to have schools in order to have learning. Learning is incessant. It begins long before a child goes to school, it persists after his school years are over, and even during the school period much that a youngster learns is not due to the work of the school. Schools, therefore, are not maintained only to provide opportunity for learning; they are organized because their founders desire to promote certain special and appropriate kinds of learning. In other words, an expression of value preference lies at the core of every program of organized education.[33] And if education is to have direction, the development of moral and spiritual values must be basic to all other purposes.[34]

Every statement of educational purposes depends upon

the judgment of some person or group as to what is good and what is bad, what is true and what is false, what is ugly and what is beautiful, what is valuable and what is worthless, in the conduct of human affairs.[35]

Values Are at the Core
of All Human Relationships

The relation of person with person draws its sap from the world in which it has being. It does not live in isolation. It has its being in shared esteem of worthy things and shared knowledge of the denials and hardships, meaning and joy of people's lives in the world. We commune with one another as we work for a common purpose; as we enter into dialogue to find truth and struggle with its demands; as we listen to music and our eyes meet in understanding. None of these things can occur without a community of values. There can be no bond in labor without accord on the worth of its aim. Bonds forged through hope and fulfillment or doubt and despair rest on common acknowledgment of what truly matters. People meet in spirit in joint recognition of where importance lies.[36]

A Definition of Moral
and Spiritual Values

Values are those principles of behavior that give order and direction to human acts and thoughts.[37] Moral

and spiritual values are those values which, when applied
in human behavior, exalt and refine life.[38] A thorough
discussion of moral and spiritual values follows.

The Inseparable Nature of
Moral and Spiritual Development

Moral development basically takes place through a
thinking or reasoning process. Spiritual development has
to do with the refinement of the emotional character of
people. The former is manifest in someone who has
eliminated prejudices, sees the oneness of mankind, and
operates on principles of truth, justice, and equity. The
latter is manifest through an individual who is loving,
caring, empathetic, sensitive to the feelings of others,
humble, and gentle. This is the feeling component of
mankind. Both of these developmental processes will be
discussed more fully later in this chapter.

Through moral development, the spirit of the individual
can be refined; and through spiritual growth, a moral
awakening can take place. The greatest progress can take
place, it seems evident, if the educator can facilitate
growth in both areas simultaneously. As Dorothy Cohen put
it in very simple terms, the task that is needed is in-
culcating in children "open minds and warm hearts."[39]

Sources of Truth

When the sources from with people learn are considered
it becomes apparent that without moral or spiritual
development, the individual's potential to be educated is
severely handicapped. People perceive reality through four
main sources. The use of two, and perhaps three, of these
sources is limited or grossly distorted without moral and
spiritual development.

One of the sources of "knowing" about the world is
through the reasoning faculty. This is the vehicle through
which moral development takes place and, reciprocally, it
is through moral development that the reasoning faculty
perceives the reality of human affairs accurately. Without
moral development, the reasoning faculty can still be in
use but it can impair rather than facilitate the development
of individuals and ultimately society.

An example of how reasoning can be distorted without
moral development can be found in those scientists who have
developed more sophisticated ways of killing other human
beings in the naive assumption that this will facilitate
peace and make others shun war.[*]

A second source of truth is inspiration or intuition.

_____

[*]A complete analysis of how retarded moral development
distorts one's view of reality will be discussed in the
next section of this chapter.

Inspirations are the promptings of the human heart. This is the vehicle of spiritual development and is the medium for both personal growth and the growth of others. But those who have not used this medium for spiritual growth have, instead, distorted its use to follow the impulses of self-interest. Used in this manner, the individual is unaware of the world of the spirit and denies the reality of love, of mutual helpfulness, of cooperation, of empathy, and of compassion. The heart becomes cold and lacking perception.

A third source of truth is through traditional authority or revelation. This includes believing in the reality of God and the validity of His teachings as revealed through His prophets. An acceptance, understanding, and proper use of these teachings is dependent upon both the reasoning faculty and the use of intuition.

The inter-relatedness of these first three sources of knowledge is apparent. If someone merely relies upon revelation for truth, when revelation and reason are inconsistent, denial of reason will occur; when revelation is inconsistent with an individual's feelings, those feelings are suppressed. Harmony of reason and intuition is required, therefore, or religious superstition and fanaticism will result. Conversely, denial of revelation limits moral and spiritual development. Revelation provides

guidance and direction for moral and spiritual development and, used in conjunction with the other sources of truth, can facilitate a more total perception of reality.

The fourth source of truth is sense-perception. The criterion of the senses is the standard used by most scientists and educators. They believe that whatever is perceptible to the senses is a verity, a certainty, and without doubt existent. In a word, everything confirmed by the senses is assumed to be undoubted and unquestioned. But this has its limitations and can be inaccurate. For example, a person sailing upon a river can easily imagine that objects upon the shore are moving, whereas he is in motion and they are stationary; to the eye the earth appears fixed while the sun and stars revolve around it; a whirling spark appears as a circle of fire; a crowd of people can all observe the same event and report what happened in very different and even contradictory ways.

While each of these sources of truth can be misused and considered fallible in its application. When we apply one of these sources as a judge of truth there are possibilities of error.

However, as 'Abdu'l-Bahá pointed out, a statement presented to the mind accompanied by proofs which the senses can perceive to be correct, which is in accord with revelation, and sanctioned by intuition can be adjudged

and relied upon as perfectly correct, for it has been
proved and tested by all the sources of truth.[40]

An analogy may be the best way to underscore the
importance of the description above:

An individual's potential educational development and
ability to perceive reality accurately is dependent upon
acceptance and full use of the sources of truth just as a
plant's growth potential is dependent upon its full use of
the sun, water, and rich soil. An individual's development
is impaired if he is withheld from one or more of these
sources of "learning" just as a plant's growth is impaired
if it is withheld from one or more of its sources of
nourishment.

The purpose of including the ways of knowing is that
they provide the vehicles for the educational experiences
of the learner. The use of the senses and reason are the
means individuals use for moral development. Intuition is
the means used for spiritual development. Revelation is
included as an acknowledgment of its use throughout history
but it receives no further elaboration here.

Moral Development

What follows is a summary of theories by Kohlberg,
Piaget, and Bull of how people develop morally. They
identify stages or levels of growth and although they have

differing numbers of levels, they agree on the analysis of the progression.

Stage one.--Characteristic of this stage is ego-centrism. The individual wants to do whatever he wants, whenever he feels like it--and does so! The individual acts impulsively. He does not care what anyone thinks about what he does. At this level a person's sole concern is his own pleasure. He is limited only by care to avoid doing himself injury. His sanctions or controls are simply pleasure and pain. There is some learning involved here, but it is adaptive behavior according to experience of pain and pleasure. It is, essentially, that of the animal kingdom. This is the discipline of "natural conse-quences."[41] Without moral education, the individual remains egocentric. He believes that every idea or feeling that he has is the truth rather than a hypothesis which requires verification.[42] The physical consequences of action determine its goodness or badless regardless of the human meaning or value of these consequences. Avoidance of punishment and unquestioned deference to power are valued in their own right.[43]

Stage two.--Egocentrism is a characteristic of this stage but the individual is a little more sophisticated. Manipulation is common. The person will cooperate only if it is worth his while. He will negotiate; he will do what

others wish, if they will do something he wants. As in stage one, he only cares about himself. Signs of affection, cooperation, or friendship are given with the expectation of something in return.

The second level is essentially an external morality. The individual is controlled by rewards and punishments. He may obey rules or laws but only out of fear of the consequences of breaking them.[44] Kohlberg and Whitten call this the "instrumental relativist orientation."[45] Right action consists of that which instrumentally satisfies one's own needs and occasionally the needs of others. Human relations are viewed in terms similar to those of the market place. Elements of fairness, of reciprocity and equal sharing are present, but they are always interpreted in a pragmatic way. Reciprocity is a matter of "you scratch my back and I'll scratch yours," not of loyalty, gratitude, or justice.[46]

Within stages three and four, the person is motivated by concern for others and for his reputation among them. Maintaining the expectations of the individual's family, group or nation is perceived as valuable in its own right, regardless of immediate and obvious consequences. The attitude is one not only of conformity to the social order but of loyalty to it, of actively maintaining, supporting and justifying the order, and of identifying with the

persons or group involved in it. The authority of others is accepted unquestioningly.[47]

 Stage three.--This level could be called interpersonal concordance or "good boy-nice girl" orientation. Good behavior is that which pleases or helps others and is approved by them. There is much conformity to stereotypical images of what is majority or "natural" behavior. Behavior is frequently judged by intention: "He means well" becomes important, and one earns approval by "being nice."[48] Social approval or social disapproval become important during this stage. Usually the need for the approval of adults is the first sign. Later peer or group approval is equally important or more important.

 Morality which is founded solely upon social approval and disapproval has obvious limitation. First, it is essentially egoistic. It is not likely to promote selfless concern for others to any strong degree. Secondly, such sanctions lose their power under two conditions: when there is no danger of being found out in breaking the social code, and similarly when the individual is removed from its influence. Thus, for example, it has been said that the history of prostitution is the story of men away from home. Thirdly, such morality is limited to the mores of the society or to one of its subgroups. It is conformity to the prevailing social code.[49]

It is characteristic of both stages three and four that the individual becomes more cooperative. The very fact of cooperating with others is evidence of decreasing egocentricity, and that in itself is moral progress. As a result of such cooperation the individual becomes conscious of himself as a member of a group and this raises issues of responsibility and obligation. Moreover, a sense of self-respect begins to develop and replace fear as a key motivating factor in one's conduct.[50]

Stage four.--Within this stage the individual has internalized the expectations of others. Roles become important. The person is law-abiding and legalistic. The job that is supposed to be done is done and the rules are followed. Authority, fixed rules and the maintenance of the social order are valued. Right behavior consists of doing one's duty, showing respect for authority and maintaining the social order for its own sake.[51]

The limitation of this stage is that the individual does not want to step out of his role (s). If something needs to be done that is not part of his role definition, it will not be done. Chauvinism and bureaucratic problems are common.

The last two stages, five and six, are characterized by a clear effort to reach a personal definition of moral values, i.e., to define principles that have validity and

application apart from the authority of groups or persons
and apart from the individual's own identification with
these groups.[52] These highest stages of moral development
are those of self-rule, when the rules governing behavior
come from the individual. The control at this stage is the
inner voice of conscience.[53] Within these stages the ideas
of justice and mutual service evolve.[54]

Stage five.--Generally, this stage has utilitarian
overtones. Right action tends to be defined in terms of
general individual rights and in terms of standards that
have been critically examined and agreed upon by the whole
society. There is a clear awareness of the importance of
personal values and opinions and a corresponding emphasis
on procedural rules for reaching consensus. Other than
that which is constitutionally and democratically agreed
upon, right is a matter of personal values and opinions.
The result is an emphasis both upon the "legal point of
view" and upon the possibility of making rational and
socially desirable changes in the law, rather than being
limited to the "law and order" orientation of stage four.[55]

At this stage the individual has developed a social
conscience. If a promise is made, it is kept. The indi-
vidual feels responsibility beyond his role. He will go
out of his way to help someone without a pre-determined
expectation of receiving help in return. The person will

do whatever he is able to do to erase social problems.

Stage six.--By this stage the individual has adopted a
universal ethical principle orientation. Right is defined
by the conscience in accord with self-chosen ethical
principles, which in turn are based on logical comprehen-
siveness, universality and consistency. These principles
are abstract and ethical. Among these principles are
justice, reciprocity and equality of human rights, and
of respect for the dignity of human beings as individual
persons.[56]

The individual operating within any level of moral
development has the potential to move into the next higher
level. When a person is punished or rebuked within stage
one, he may realize that these punishments coincide with
his own best interests (stage two). Unpunished activities
are not only more pleasurable, but following the expec-
tations of others bring social approval (stage three).
Conformity to the expectations of others over a period of
time enables the individual to understand the role he plays
in a larger constellation of roles organized in a manner
that includes a legal framework (stage four). The person
can use his awareness of lawfulness and obligation to move
these concepts beyond a role orientation into his other
contracts and interpersonal commitments (stage five).
After repeated formation of such voluntary commitments, he

is able to abstract and apply those principles of conscience (stage six) that render mutual relationships valuable and satisfying.[57]

It must be noted that individuals will interpret what they experience by where they are in their development. For example, the child at stage one will interpret the teacher's lecture about being sensitive to the feelings of others (stage three) as simply a power confrontation (stage one: "I'll do what you say because you're bigger and stronger than me."). An adult who is in stages one or two ("everyone is out for himself") will misunderstand someone who proposes social reform (stages five or six) as simply trying to get ahead, get more power or get a "bigger piece of the cake" for himself or his group. As Kohlberg and Whitten demonstrate, people seldom comprehend messages more than one stage above their own.[58] On the other hand, people seem capable of comprehending all stages lower than their own.[59]

One final point that is important for the educator to be aware of is that people's verbal moral values may have nothing to do with how they act. People who cheat, may express as much or more disapproval of cheating as those who act honestly consistently.[60] It becomes apparent, therefore, that where people have progressed morally can only be determined by their actions and not their words.

While this dissertation is directed, primarily, toward public school educators, the universality of moral development indicates that the more people are involved in the process, the more effective it is likely to be. Therefore, parental and community involvement is essential. For example, since stage four of moral development is characterized by role identification and an adherence to rules, certain questions must be answered by the school and community in unison. What are the expectations of students to be? What is a meaningful set of rules? What roles do youngsters fulfill outside of school and inside of school? What are their future roles? What rules or laws will they be expected to follow during their adult lives?

Since stage three is characterized by responsiveness to approval and disapproval, there must be a unified approach by all concerned persons to what receives approval or disapproval. Just as parents can reinforce what the schools are trying to accomplish, the schools can reinforce what parents are trying to achieve.

Spiritual Development

Moral development has consequences chiefly in social relationships. Spiritual development, however, takes effect mainly in terms of inner emotions and sentiments. Beyond reasoned moral conviction and efficient social

action, there is the inner life of the spirit which gives warmth and drive to dispassionate precepts of morality.[61] Although assent to moral values may be dictated by reason, their driving power is generated by the spiritual and emotional loyalties which they create in the hearts of mankind.[62]

There is a spirit of cooperation that transcends any behavior that may be termed "cooperative"; there is a spirit of justice that goes beyond any knowledge or understanding of what is just; there is a spirit of helpfulness which belies description in terms of whatever helpful behaviors are manifested. For example, the "spirit" of helpfulness can be seen in the spontaneous, eager, enthusiastic, and even joyful manner in which a person assists another individual. The absence of this spirit can be seen in an individual engaged in the same "helpful" act who shows signs that the situation is not pleasant, the task is tiring, the motive of service was one of an implied obligation or requirement--repaying a previous obligation or anticipating the help given will be returned in full in the future.

At the core of the "spirit" is love, also referred to as the "attraction of the heart" by 'Abdu'l-Bahá: "In the being of man is the attraction of the heart, the susceptibilities and affinities which bind men together, enabling

them to live and associate in friendship and solidarity.
If love were extinguished, the power of attraction dis-
pelled, the affinity of human hearts destroyed, the
phenomena of human would disappear."[63]

Spiritual experiences arise from many sources: from
the creative artistic expressions of the human spirit, from
contemplation of the stars or a blade of grass, from simple
ceremonies of thankfulness or of grief, from the smile of
a well-loved companion, from poetry and music, from sincere
religious experience and faith. The well-meaning, high-
minded individual who lacks such experiences remains an
incomplete person.[64]

If each of these examples of spiritual experiences
is reflected upon they testify to these observations by
'Abdu'l-Bahá. "The creative foundation of man is an ex-
pression or an outcome of love,"[65] and "Love is the cause
of the existence of all phenomena and the absence of love
is the cause of disintegration or non-existence."[66]

Observable evidence to support these philosophical
positions is found in chapter one. Consider especially the
sections on divorce, alcoholism, crime, the use of guns,
and the abuse of natural resources as just a few examples
of situations where the "spirit" of love and the "attrac-
tion of human hearts" is missing.

The very "heart" of education comes down to spiritual

development. A spirit of caring, affection, loving, and kindness is at the core of human relationships. As Morgan asserts, "If sensitivity, feeling, and passion are lacking, the relation dries up at its source."[67] Stated in other terms, the supreme purpose which unifies all lesser purposes of education is to engender perfection in character. Devotion to what is supremely worthwhile is the one aim of the curriculum, to be worked out in all areas of instruction. This ultimate commitment to the common good is the nourishment that allows the quality of life to blossom.[68]

While moral development could be best explained in terms of stages or levels, spiritual development is better understood by simply examining the characteristics of the undeveloped "spirit" and those of the developed "spirit." The reason for this is that moral development is a long, slow process. It involves drawing carefully reasoned conclusions based on the knowledge gained through direct experience (senses), reflection (reason), intuition, and revelation. Conversely, spiritual growth has the potential to occur very rapidly, almost spontaneously. For example, the self-seeking sole survivor of an airplane crash may devote the rest of his life to the service of others; a single experience with a highly inspirational person may change the direction of a person's life; help in a moment of distress from a stranger may break down latent prejudices

toward unfamiliar people; a smile or a word of assurance can turn fear into calm; observing someone being honest even though it would be risk-free and highly advantageous, materially, for that person to act otherwise may inspire the observer to do the same; being angry at someone and having them respond in an understanding, loving way can dissipate that feeling and replace it with warmth and affection; being the recipient of someone's generosity may inspire the same characteristic.

The absence of spiritual growth.--At the very core of the individual who lacks spiritual growth is self-centeredness. A description of someone at stage one on the moral development continuum would have the same character-istics. The individual cares only about his own good. He is cold and aloof in his dealings with people. There is a combination of dislike for people coupled with a fear of them. Impulsivity and the pursuit of immediate gratifica-tion are in evidence; this may take the form of habits which the individual does not have the will-power to change. The pursuit of materialism is a strong force: more money, a bigger home, more extravagant vacations, more clothing, a bigger car, and so forth. The focus is on food, drink, pleasure, comfort, and getting more. The need for power over and control of others is common. The person may be a miser or a spendthrift, a recluse or an

authoritarian tyrant. Interpersonal relations are charac-
terized by disharmony and conflict, fear and mistrust.

Spiritual development.--At the other end of the
continuum, the spiritually developed person has an attach-
ment of the beautiful, ideal aspects of human life. Rather
than pursuing materialism, the individual pursues those
qualities that lie dormant in each of us: trustworthiness,
truthfulness, peace, love. The behavior of the person is
purposeful. He is open to new ideas and novel approaches
but uncompromising in his devotion to the common good.
Personal relationships are characterized by cooperation
and mutual helpfulness. Other people are shown spontaneous
friendliness, warmth, involvement, and generosity. The
accomplishments of others are praised and encouraged. The
person has a world view and is free of prejudices. The
material aspects of life are not dimed or rejected, they
are simply things to enjoy and appreciate, rather than to
pursue single-mindedly. The person is as self-sufficient
as circumstances allow. He has or is acquiring the knowledge
and skills necessary to have an independent livelihood. He
determines truth through his own personal investigation
rather than relying on the opinions of others. The person
is characterized by a fewness of words and an abundance of
deeds. In summary, the individual is detached from the
material world and his self and attached to the spiritual

world and the common good.

A Unifying Purpose of Education

As was stated at the beginning of this chapter, this
dissertation was written to invite educators to make that
first step toward the advancement of civilization in moral
and spiritual terms. The single purpose of education that
can serve to unify all lesser purposes is to assist learners
to develop morally and spiritually. Educators have the
opportunity to set their sights upon the morally developed
individual as described by stages five and six of "moral
development" and upon those qualities of the spiritually
developed individual described earlier. As Philip Phenix
asserts,

> The important goal of education is the re-
> directing of life from finite attachment and
> acquisitiveness to the active love of good.
> To accomplish this end is the supreme end of
> all teaching and learning. All increase in
> knowledge and skill that confirms one in his
> lust for autonomy is loss, not gain. From
> this standpoint, much of what is taught and
> learned in present day education misses the
> mark. Studies that increase the power to
> exploit the earth and other people, that arm
> one for the struggle for privilege, that
> prepare one to pursue his advantages more
> successfully, destroy rather than edify a
> person. The sovereign test of all education
> is whether or not it tends toward conversion
> of the person to unconditional commitment to
> truth and right.[69]

There are other qualities or "gems of inestimable
value" that characterize the morally and spiritually

developed individual and in turn can serve as the guiding force to describe the ultimate potential for the whole of society. Essentially, these characteristics are simply signs of the individual who has moved away from self-centeredness toward that which is for the good of all. These qualities are not a series of ends in themselves but rather indicators of those individuals who are in harmony with themselves, their fellow man, and the world around them. At the same time, these are the same signs that an advancing civilization would manifest.

A sense of obligation.--While moral codes vary from one society to another, and even within a society, in its subgroups and subcultures, all are underlaid by a sense of obligation.[70] Norman Bull feels that this is the supreme characteristic of people as such, the unique definition of humanity.[71]

Personal integrity, honesty, self-discipline.--The Educational Policies Commission of the NEA stated, "No social invention however ingenious, no improvements in government structure however prudent, no enactment of statutes and ordinances however lofty their aims, can produce a good and secure society if personal integrity, honesty, and self-discipline are lacking."[72] And again, they wrote, "Self-discipline enables one to deal firmly with himself and gently with others."[73]

Brotherhood.--The world is small enough, in terms of
communication and transportation, so that the vision of a
brotherhood of man begins to make practical sense. As
Philip Phenix asserts, "It is not enough, in the present
age, to promote justice in the local community and state
and nation. . . . The world has become a neighborhood.
Thus, the idea of one world, of the family of mankind, is
today not merely a prophet's vision. In one sense it is an
accomplished reality."[74]

Mutual helpfulness and cooperation.--Human brotherhood
exists when the two principles of mutual helpfulness and
cooperation are in evidence.[75]

Love and agreement.--Another aspect of the ideal of
brotherhood is explained by 'Abdu'l-Bahá, "If love and
agreement are manifest in a single family, that family will
advance, become illumined and spiritual; but if enmity and
hatred exist within it destruction and dispersion are
inevitable. The same is true of a city, a nation, or the
whole of mankind."[76]

Detachment from self-assertion and materialism.--
Consideration, respect for others, humility, and gentleness
can only grow when self-assertion is displaced.[77] The life
of selfish ambition, the struggle for autonomy and acquisi-
tion and attachment to finite goods lead in the end to
misery, conflict, guilt, despair, boredom, and frustration.

Every individual has a personal calling to turn from
following after desire to a life of loving dedication to
what is of ultimate worth.[78]

Service to others.--One of the key elements in spiri-
tual development is the effect of service to others. At
the opposite end of the continuum from self-centeredness
and self-serving individuals are those who serve others.
They work to help other people.

Service to others appears to be the antithesis of
materialistic values. If the businessman's main concern is
providing the very best products and services to meet the
needs of the consumer rather than simply providing that
which is comparable to what the competition offers with a
high profit margin, both a different quality of products
and services would result as well as a different "spirit"
in the relationship with the customer. As McCormick con-
cluded after analyzing the ills of American society, "If
the Americans are to survive their current crisis, they
must become more civilized and abandon 'thingism' for
'personalism.'"[79]

Respect, courtesy.--This refers to recognizing each
person as a valuable human being regardless of their
economic status, race, sex, or national origin.

The equality of men and women.--'Abdu'l-Bahá expresses
this ideal the best, "The world of humanity has two wings--

one is women and the other men. Not until both wings are
equally developed can the bird fly. Should one wing remain
weak, flight is impossible. Not until the world of women
becomes equal to the world of men . . . can success and
prosperity be attained as they ought to be."[80]

The elimination of all prejudices.--Human solidarity,
brotherhood, the equality of all people regardless of sex,
race, age, religion, or nation are dependent upon the
elimination of misconceptions, prejudices, and fanaticism.[81]

Excellence.--The concept of assisting youngsters reach
their fullest potential in the moral and spiritual realms
implies that excellence should be an over-all value of
education. One cannot justify valuing the very best for
people in one area of their development and mediocrity in
another. The goal of excellence must permeate the entire
system. As Philip Phenix wrote, "A morally educated person
is one who in intention and in deed is devoted to the
supreme, the infinite, the true, the excellent, regardless
of the words, acts, or institutions through which he
expresses his dedication."[82]

There are many other qualities or characteristics that
the morally and spiritually educated person would reflect.
The purpose here is not to be totally comprehensive or to
include a series of definitions of ideals that philosophers
and educators have held for years. Rather the description

above was included to provide a direction to assist the student and, ultimately, the whole of society to advance.

There appears to be no reason for educators to set their sights any lower and, indeed, if the present surrounding conditions are reviewed, as was done in chapters one and two, we cannot afford to be satisfied with lesser aims.

CHAPTER IV

METHODS AND TECHNIQUES TO HELP YOUNGSTERS
ACQUIRE MORAL AND SPIRITUAL VALUES

Chapter four will deal with the means for reaching the ends described in the preceding chapter. The means must be consistent with the ends. History has clearly shown that peace is not achieved by making war. Similarly, gentleness is not learned through roughness; trustworthiness is not learned through inconsistencies; love is not learned through fear, labeling, or backbiting.

Included in this chapter will be the Values Model, a curriculum building process that has moral and spiritual values as its foundation. Consultation, a decision-making process that includes the utilization of the four sources of truth, will be explained. Strategies, techniques, and guidelines will be included for use by teachers to assist youngsters develop morally and spiritually.

Reach Consensus

In chapter three, it was pointed out that the chances of successfully helping youngsters develop morally and spiritually are greatly enhanced if there is widespread community involvement in the process. For example, if one

set of rules exists in the home and a different set exists in the school, a very unsettling situation may result for the youngsters involved. Also, the two highest stages of moral development (a sense of social obligation) indicate that it is critical that the schools break down role stereotypes and focus on the needs of society and goals to be achieved rather than on perpetuating sex or race expectations. Stages five and six of moral development involve a sense of obligation that goes beyond ascribed roles. Therefore, regardless of whether an individual is an administrator, parent, teacher, aide, or student, the moral and spiritual goals must be the focus rather than who provides the leadership. In other words, leadership in the process must be allowed to emerge from every possible source if the schools are to model the values they wish youngsters to attain.

The first thing an administrator must do is ask parents, teachers, students, and others for the best way of involving them in the decision-making process. Second, consensus must be sought on the answers to three basic curriculum questions: What should youngsters know? What should they be able to do (skills)? How should they be? It is an answer to this last question that this dissertation is directed but the inter-relatedness of these three questions must be acknowledged as well as the critical necessity

of involving everyone in the decision-making process regardless of their roles.

The Importance of the Teacher

The next few sections deal, primarily, with those things that the classroom teacher can do to facilitate moral and spiritual development. As such, these sections will overlap to a certain extent.

The deliberations of a group may formulate the moral and spiritual values of a school but the program itself depends upon the actions of the individual teacher. The outcome depends on the imagination, skill, and initiative of each teacher.[1] The standards the teacher sets, the actions he approves, the way he handles his subject, his personal relations with his students, and his stimulation of consistent thought and right conduct all influence the acquisition of values.[2]

The teacher's attitude is an important factor in meeting the needs of youngsters. The teacher must believe in every student as a capable person. He must have faith that each pupil is able to learn moral and spiritual values. Also, the teacher must have faith in himself to ultimately find the necessary means of meeting each youngster's needs.

The way the teacher interacts with and responds to each student, whether or not the teacher realizes it,

plays a significant role in the attitude of students toward learning and their progress in the classroom.[3]

The Importance of the
Building Principal

It must be noted that the influence of the building principal as a supportive, reinforcing educator and resource person for teachers can be a most critical variable in determining the success of a total school in helping youngsters develop morally and spiritually.

Rather than review the variety of roles that a principal plays to help facilitate the fulfillment of a school's goals, the importance of the character of this person is far more critical. A school which will facilitate moral and spiritual development must manifest the values it espouses. Since the building principal is so visible to so many people, this individual's character must be exemplary. Parents, pupils, teachers, and others will regularly look to this person to meet various needs. The response to those needs must be consistent with the ends sought. If justice is sought, the principal must be just; if equity is desired, it must be manifest; if loving-kindness is to be developed, it must be shown; if generosity is desired, it must be modelled.

If the principal relates to teachers with favoritism, how can equity be developed? If anger is shown to teachers,

how can we expect kindness to be taught to children? If
teachers are treated with coolness, how can warmth be
expected of them? How are youngsters to learn about caring,
if the principal manifests indifference? How are parents
and other community members to believe that the school's
personnel is teaching the equality of all people if women,
blacks, or other minority people are treated in patronizing
ways? How is the value of serving others to be promoted if
the principal remains aloof to the emerging needs of
teachers, parents, or pupils?

The Atmosphere of the Classroom

This section, and those which immediately follow, will
deal with specific factors that affect moral and spiritual
growth. At the same time, they will further underline the
importance of individual teachers and administrators.

The creation of a moral and spiritual atmosphere
springs from the energy of the educator and his communicated
belief that his school or classroom has a human purpose.
If one wants to develop morality or a sense of justice in
youngsters, one must create a just school, a just classroom
environment. The fact is that much of what youngsters
learn comes not from books and materials, but from the
moral environment and atmosphere that is established in
each classroom.[4]

Educators must realize that how they teach and how they act may be more important than what they teach. The way we do things shapes values more directly and effectively than the way we talk about them. For example, procedures with the schools have such as automatic promotion, homogeneous grouping, racial segregation, and selective admission to higher education tell the student more than the "social studies curriculum." Students are taught more lessons about values, ethics, morality, character, and conduct every day, less by the content of the "curriculum" than the ways schools are organized, the ways teachers, parents, and administrators behave, the way they talk to children and to each other, the kinds of behavior they approve or reward, and the kinds they approve or punish. These "lessons" are far more powerful than the verbalizations that accompany them.[5] In essence, the entire life of the school, every classroom, every teacher, every activity, makes its contribution, plus or minus, to the understanding and appreciation of moral and spiritual values.[6]

If educators are to be successful their means must be consistent with the ends they seek. A poem by Dorothy Law Nolte illustrates this principle:

Children Learn What They Live

If a child lives with criticism,
        he learns to condemn.
If a child lives with hostility,
        he learns to fight.

> If a child lives with ridicule,
> he learns to be shy.
> If a child lives with jealousy,
> he learns to feel guilty.
> If a child lives with tolerance,
> he learns to be patient.
> If a child lives with encouragement,
> he learns confidence.
> If a child lives with praise,
> he learns to appreciate.
> If a child lives with fairness,
> he learns justice.
> If a child lives with security,
> he learns to have faith.
> If a child lives with approval,
> he learns to like himself.
> If a child lives with acceptance and friendship,
> he learns to find love in the world.

Put in other words, the values of youngsters grow and develop through interaction with the people and things in their environment. They tend to mirror that environment. What they eat, how they dress, how they speak, and even how they think are merely expressions of that environment.[7]

The spirit of the school and its teachers is a basic factor in developing values. Youngsters need good example, guidance, discipline, security, and affection. The school itself must be a place of beauty and refinement.[8] Our teaching of values may be most effective when neither the student nor the teacher is consciously aware that they are being taught.[9]

Moral and spiritual development is facilitated in classrooms where there is a great deal of interaction. The educator must not create a climate where no mistakes will occur. If there is no opportunity for interaction or for

error, there will be no opportunity for growth. On the
other, opportunities for interaction without constructive
teacher intervention, can simply help youngsters develop
behavior patterns or habits that strengthen ego-centrism.
In other words, a school or classroom environment that would
appear, on the surface, to be the best for facilitating
moral and spiritual development may be the worst in this
regard. Specifically, if a teacher creates an atmosphere
which permits a maximum of interaction but tolerates almost
any behavior a youngster may choose to exhibit, that teacher
will do more harm than good. The worst classroom climates
are those which are strictly authoritarian, highly permis-
sive, or ones in which the teacher lacks the awareness or
skills to intervene appropriately. This will be discussed
more completely later in this chapter under the section on
facilitating moral development.

Within an atmosphere that facilitates moral and
spiritual development, the educator places value on the
youngster as he is; he shows a faith in the student that
enables the student to have faith in himself; he gives
recognition for effort; he recognizes and focuses on
strengths and assets; and he utilizes the interests of the
youngster to energize instruction.[10]

Two twin destructive forces, which undermine all human
relationships, must be eliminated. These are backbiting and

personal or personality criticizing. The destructive

nature of these practices was explained in chapter three.

To recapitulate, backbiting fosters prejudice and animosity,

the antitheses of understanding and harmony. Direct per-

sonal or personality criticizing does not give the student

anything to build upon. Referring to a youngster as

"stupid," "stubborn," "mean," "obnoxious" or the like will

simply strengthen a youngster's belief that he is not

capable or not liked by the teacher. Showing approval or

disapproval for specific behaviors, however, is very useful

for students. Approval for an act of helpfulness or dis-

approval for a disruptive behavior gives the student a

sense of direction and, if the teacher is consistent with

all students, divorces personalities from the process.

Other means of helping youngsters in positive ways

will be explained in the next two sections.

Personal criticizing and backbiting is manifest in a

common school practice of labeling. Once a youngster has a

reputation as being slow, a discipline problem, a "learning

disability," or the like, he is immutably branded. The

force of these negative expectations form the very opposite

of what is required to foster moral and spiritual develop-

ment. Their elimination is imperative.

Facilitating Spiritual Development

Spiritual development is facilitated by love. The educator must demonstrate affection, warmth, kindness, and a caring attitude if he is to be a vehicle for spiritual development. Love is also required to assist a youngster with any aspect of his development, whether it is cognitive, psycho-motor, or affective.

As Harry Wong asserts, "The key to improving learning, attitudes, self-concepts, and achievement is love."[11] He goes on to point out that "love cannot be communicated at a distance. Discipline problems decline and learning increases as the distance between the teacher and student decreases. In fact, my distance decreases to where I touch the student."[12] Madsen, et al., supported this approach when they asked rhetorically, "Who cares if someone loves them if they never receive evidence through attention, contact, or the spoken word?"[13]

Greenberg noted that changing the values, attitudes, feelings, and behavior of students is not so much a matter of technique. It is the feelings the adult communicates.[14]

The successful educator blends the qualities of friend and parent. He is someone who cares about youngsters and they know it. He communicates his pleasure in their presence. He listens. While he is consistently supportive, he does not go along with them when they are doing something

wrong. He steers them away from trouble or else he says,
"No!" when they insist on doing something they should not.
He refrains from telling them more than they are able to
receive, i.e., he waits patiently for the "right" moment
to tell them something they need to think about.

In essence, the educator models those values that he
hopes youngsters will acquire. One cannot so much teach
values as offer appropriate models for identification.
In other words, schools that exemplify moral and spiritual
values are better than lessons which preach them.[15]

Facilitating Moral Development

In chapter three, the theories of Bull, Kohlberg, and
Piaget on moral development were summarized. In this sec-
tion, how the educator can facilitate that development will
be explained.

Stage one.--Characteristic of this stage is ego-
centrism. The individual wants to do whatever he wishes,
whenever he feels like it--and does so! The individual
acts impulsively. He does not care what anyone thinks
about what he does. Immediate rewards, punishment, and
yielding to a superior power are the things which affect
the behavior of the person.

The educator must use a strict behavior modification
program to begin shaping the youngster's behavior.

Behavior modification is a teaching strategy whereby immediate rewards are used, usually in the form of tokens or points which the student can exchange for something he desires.

The principles underlying this method are:

1. Giving a reward immediately following a behavior which is desired, will increase the probability that the behavior will occur again. A reward can be anything pleasant, enjoyable or liked by the learner.

2. By using punishment, any behavior that takes away the punishment will tend to recur. While the desired behavior may be used by the youngster to stop the punishment, other, less desirable behaviors, could become manifest. For example, if lying avoids a reprimand then lying will tend to continue.

The behavior that brought on the punishment will be suppressed. That is, the punishment will temporarily stop the undesirable behavior but it is not likely to eliminate the behavior. Once the punishment is removed, it is likely that the undesirable actions will recur. Punishment is anything that is unwanted, unpleasant, or disliked by the learner.

3. Behavior will tend to be eliminated if it receives neither reward nor punishment. Many teachers have tried ignoring inappropriate behavior, following this principle,

with the expectation that undesirable activity would be forgotten by youngsters. This seldom works successfully. The reason is that, while the teacher ignores, peers may be supplying rewarding approval through laughter, smiles, or attention. Also, the undesirable behavior may be intrinsically rewarding or satisfying and, hence, will tend to continue. Therefore, this principle is very difficult to manage successfully.

4. If a behavior is rewarded every time it occurs, rapid learning will result. However, once the rewarding ceases, the behavior is quickly forgotten.

5. An intermittent schedule of rewarding assists long remembering. Using this principle, the behavior is rewarded on an irregular basis. Examples of this are the slot-machines in Las Vegas. The machines pay off just often enough to keep the customers playing.

The educator can be most successful by combining the fourth and fifth principles. To do this, the desired behavior should be rewarded every time it occurs to assist rapid learning. Then, gradually an intermittent schedule of rewards can be used to facilitate long remembering. Eventually only an occasional reward will be needed to maintain the behavior.[16]

If a teacher needs to use punitive control to deal with specific behavior problems, there needs to be an even

greater effort to promote and strengthen the kind of conduct that is appropriate. After a student has been punished and is at last trying to cooperate, the educator should try to "catch the youngster being good."[17]

Stage two.--Egocentrism is a characteristic of this stage but the individual is a little more sophisticated. Manipulation is common. The student will cooperate only if it is worth his while. He will negotiate. He will do what you want, if he gets something in return.

At this stage, the educator can use contingencies. "You must complete your work before you can go to recess" is an example. However, the teacher must be careful that the agreement is clearly communicated or else the youngster will manipulate or try to renegotiate.

Within stages one and two, it is absolutely vital for the youngster to have controls imposed upon him externally. He must learn to control natural impulses and must, there-fore, be disciplined by others if he is to have any hope of achieving self-discipline.[18]

The use of external controls in these stages is the seed-bed of moral autonomy, the apprenticeship that must be served before there can be moral self-mastery. Only discipline imposed from without can lay the foundations of self-discipline within. The process is one of the progressive interiorisation of moral principles imposed by

others.[19]

Stages three and four.--Stage three begins when social

approval or social disapproval become important. Usually

the need for the approval of adults is the first sign.

Later peer or group approval is equally important or more

important. In stage three the controls are primarily

external but some internalization occurs. It is common for

youngsters, at this stage, to demonstrate appropriate

behavior with adults present but since the rules have not

been internalized, they may steal, deface property, use

name-calling, and so forth when they have no fear of being

found out.

Within stage four the individual has internalized the

expectations of others. Roles become important. The person

is law-abiding and legalistic. The job that is supposed to

be done is done and the rules are followed. The limitation

is that the individual does not want to step out of his

"role." If something is not part of his job definition, it

will not be done. Chauvinism and bureaucratic problems are

common.

It must be noted that a permissive atmosphere is the

worst possible situation in which to place a youngster who

is in stages one, two, or three. On the other hand, a

rigid authoritarian situation, in which youngsters are not

allowed to question the fairness of validity of certain

rules, to make personal judgments or to make mistakes which are inevitable, can hinder them from developing morally. External control is used correctly when the student is given freedom and responsibility as he is ready to use them.

The educator should offer the students an opportunity to contribute to the establishment of classroom rules. The students' subsequent willingness to comply with these rules is rewarded on a regular basis and in a number of ways.[20]

A student has the right to question the fairness of rules and adult authority. He is entitled to detailed explanations, so that he is able to understand and internalize the rules.[21]

An effective technique that can be used to help youngsters is discussion. Studies have shown that regular discussion of moral dilemmas facilitates moral growth.[22]

Facts and skills are necessary tools for life but youngsters should be helped to go beyond this acquisition to a thoughtful interpretation of their meaning and their possible consequences. The teacher's questions which call for solutions to problems, interpretation of motives, weighing of consequences, making of comparisons, or the forming of judgments do more than help to teach usable information and skills. Such thoughtful inquiries help the student to learn how and why and when the information and skills should be used.[23]

The use of child-centered problem situations which can be role played or discussed is an effective strategy for teaching values. As youngsters confront problem situations and hear the views of their peers, they will learn about values and seek their own values.[24]

There are two specific discussion techniques which may be helpful to youngsters. The first technique is the valuing process proposed by Raths, Harmin, and Simon. It involves activities where the learner is encouraged to make choices freely. He has opportunities to examine the alternatives that are available. The student is helped to consider carefully the consequences of the available alternatives. He is asked to identify those things which he prizes and cherishes. Opportunities are provided for the learner to make known his choices. He has the chance to act on what he says is important to him. The learner is assisted in the discovery of his behavior patterns.[25]

A second discussion technique was developed by William Glasser. He is a psychiatrist who suggests a method of counseling which educators can use to help youngsters examine their behavior and values. He recommends these four steps of questioning when undesirable behavior occurs:

1. Help the youngster focus on what he did. Students are quick to blame someone else for their behavior or to make excuses. Youngsters must take ownership for their

behavior. Ask, "What did you do?" rather than, "What happened?" This helps the student focus on his behavior. The educator must not accept any blaming, avoiding, or denying.

2. Have the youngster make a value judgment of his behavior. As, "Is this the way you want to behave?"

3. If the student sincerely does not wish to continue with his present behavior, ask, "How do you want to behave?" This type of question is to help the youngster focus upon the behavior he wishes to acquire.

4. Help the student make a plan to implement step three. This is to help him behave more reflectively and less impulsively when he is in a situation similar to the one that caused the initial difficulty.[26]

These techniques can help the learner move from reliance upon approval or disapproval, role definitions and pre-set rules toward stages five and six where he develops an internalized code of conduct and moral principles upon which to guide his life.

Kohlberg has found that people who cheat verbalize honesty as well as those who practice it.[27] It is evident that a program to facilitate moral development based solely upon discussion techniques is not likely to produce significant improvement.

Verbalized principles or values play a part in the

development of moral values but these generalizations should arise from the experience of the learner.[28] For example, if the educator is convinced that youngsters should value service to others, opportunities must be made available to practice this quality. If unity is a priority value, then unifying experiences must be provided.

Other moral principles require interaction. Humility, truthfulness, equity, justice, trustworthiness, mutual helpfulness, and the like require group work. Various tasks and projects that require two or more students working together are necessary.

Stages five and six.--The individual within stage five has developed a social conscience. If a promise is made it is kept. The person feels responsibility beyond his defined role (s). He will help someone without any expectation of receiving help in return. The individual does whatever he is able to do to erase social problems.

By stage six, the person has made generalizations or formulated principles that have become the guides for his life. Justice, equity, service to others, and the oneness of mankind are examples of the moral values that have been acquired.

Essentially, people within stages five and six are models that other students can follow. Placing these youngsters in situations where many other individuals can

come into contact with them is an effective procedure to help other students.

Overall, the task of the educator is to adjust to the needs of the individual youngster and help him progress toward the next stage. For the student who wants to do anything he wants (stage one) a strict rewards and punishments approach is needed. The short range goal is to help him move toward negotiating and the use of contingencies (stage two). For the youngster who wishes to negotiate (stage two), the use of social approval and disapproval (stage three) is the immediate goal. For the student who responds well to approval and disapproval (stage three), the educator should help the youngster understand the rules (stage four). If a pupil steadfastly obeys the rules (stage four), regardless of whether or not an adult is present, he should be given opportunities to reflect on and develop a personal code of conduct (stage five) and to make generalizations in the form of principles by which to guide his life (stage six).

Regardless of where a youngster is in his development, asking questions must be his privilege. No question is too trivial for an adult to answer sincerely. The teacher must listen carefully to the student's moral judgments and help him move toward the next stage.

Teachers must act sincerely and consistently toward

students. They must learn to deal with any ambiguous
feelings they may have about controlling students because
youngsters must be limited. When children sense confusion
and uncertainty on the part of adults, they typically do
not respond in positive ways. When adults have settled
their uncertainty, to feel clearly one way or the other,
youngsters will usually respond positively to this clarity
or singleness of feeling.[29] As Perry capsulized, "Moral
education implies guidance and control."[30]

A classroom where growth in the values areas can take
place must have clear-cut purposes and requires an ever
present discipline. A permissive atmosphere is the opposite
of what is required. The discipline that is necessary
implies internalized controls as the end result. As
Arnspiger points out, "The hope of the democratic school is
that the child's need for externally controlled discipline
will be replaced by his own internally directed self-
discipline--the kind of discipline characteristic of the
individual who has assumed personal responsibility for his
own behavior.[31]

Support Services

This section of this chapter will explain ways in
which educators can help each other in moral and spiritual
education.

Teachers being encouraging and supportive to each other is very important. A psychologist or counselor can provide support also. These latter educators can also be of service in the classroom, devising means of diagnosing the needs of youngsters and planning strategies for meeting those needs.

The building principal is another educator who can provide support services to teachers. This individual is perhaps the most important person in determining the success of the school in helping youngsters develop morally and spiritually. The behavior he models and the actions and judgments of teachers that he approves or disapproves will ultimately affect the degree of success they will have.

One other group of educators who supply support services to students and teachers need to be acknowledged. These "educators" are the parents of the youngsters within the schools. Not only is their support and help of critical importance to teachers, but the success they have had with their children outside of the school setting is the founda- tion upon which the school personnel must build. Actually, since parents are the first educators, it is the teachers who supply support and reinforce what has been accomplished. The inter-relatedness of all people who play a part in the education of youngsters implies the need for mutual help- fulness and cooperation among all people involved. Some of

the implications of this will be explained in chapter five.

The Quality of Affective Life Model

The Quality of Affective Life Model is a curriculum building model. It begins with the establishment of moral and spiritual values as the foundation of the curriculum. Next, these values are formulated as goals along with the other goals of a curriculum area. Third, all of the goals are written in behavioral objective terms. This becomes the "course of study." Fourth, activities are selected to reach the specific objectives. Fifth, key objectives are selected as criterion-referenced test items to evaluate student progress.

To illustrate:

I.   Reach consensus on what constitutes moral and spiritual values. For example, a school system may select cultural diversity as one of its values.

II. The values become goals of the curriculum. For example, the foreign language curriculum would have "understanding and appreciating cultural diversity" as a goal.

III. All goals are written in behavioral terms. For example, "cultural diversity" could be written, "Each student will demonstrate an understanding of the cultural diversity by citing two examples of diversity of nationality, religion, race, region, age, and sex and explain how each example adds to the richness of the quality of life of everyone in the town of his residence."

IV. Activities are selected to reach the objectives. A film may be shown to illustrate diversity. Each student may be asked to select a game, costume, a food, or a musical selection to illustrate one aspect

of his diverse background (nationality, religion, etc.).

V. Key objectives are selected as test items. For example, the objective above could be used as a test item with each student instructed to write a paragraph citing two examples of diversity of nationality, religion, race, region, age, and sex. They would be asked to explain how each example adds to the richness of life for everyone in this town.

To further illustrate:

I. Another agreed upon value might be "service to others."

II. The goal might become, "Each will understand the importance of providing service to others."

III. The behavioral objective might be, "Each student will demonstrate an understanding of the importance of providing service to others by voluntarily assisting another person in any capacity."

IV. Within that same foreign language class, the teacher could provide activities that would give the students opportunities to voluntarily help others. For example, the students could work together in teams of two or more to assist each other with the learning of the language; students could be given the chance to tutor a younger learner in a different class; or students could arrange to serve a luncheon to the entire school depicting foods of the various sub-cultures within their classroom.

V. The objective cited above could be used as a test item by simply recording the instances when youngsters voluntarily provided service to others.

The purposes for each of the five steps are:

I. The reasons for beginning with moral and spiritual values as the basis for the foundation for all curriculum was explained in the first three chapters. Using this as a foundation emphasizes its fundamental importance and ensures its inclusion within all curriculum areas. Evidence now available suggests that the procedure most likely to be effective in the teaching of moral and spiritual values is to weave

these concepts into the entire life of the school
and to make them a vital part of all subjects of
instruction in the school program.[32]

II. In essence, the values identified as the foundation
of the curriculum are combined with the other pur-
poses of subject matter to be studied. Goal state-
ments, like value statements, are broad general
purposes.

III. The reason for including behavior objectives within
the process is that the major problem with being
satisfied with goal statements is that they are so
vague that the educator cannot tell when the students
have achieved them.

Charles and Clifford Madsen summarize the need for

steps III, IV, and V: "If children are to learn, then we

must know precisely what it is they are to learn (III[*]),

how to teach it (IV[*]), and how to determine if they have

learned it (III, V[*])."[33]

The Quality of Affective Life
Model and Instructional
Systems Development (ISD)

The Instructional Systems Development was critiqued

briefly in chapter two. Essentially, the only difference

between ISD and the Quality of Affective Life Model is that

in the latter, the educator begins with a conception of the

moral and spiritual person as a foundation for all curricu-

lum building.

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[*]Roman numerals added.

Consultation

If a purpose of education is to develop those "gems"
or praiseworthy human characteristics, then a system is
necessary that allows those qualities to permeate every
aspect of educational activity. The Values Model was an
attempt to do this in curriculum building. The process
called Consultation is another attempt to do so.

Consultation is a problem-solving and decision-making
process which includes moral and spiritual values within
its framework. It also allows the educator to systemati-
cally examine all four sources of truth, explained in
chapter three, before a decision is reached. It has six
progressive steps:

1. Gather the facts.
2. Agree on the facts.
3. Determine the moral and spiritual values that apply.
4. Have a full and open discussion.
5. Formulate a resolution. Discuss the resolution in
    order to clarify it.
6. Reach consensus. A majority vote is used when consensus
    is not possible.[34]

The ways in which this can incorporate the four sources
of truth are:

1. Gather the facts. Generally, facts include that which
    we perceive with our senses. It includes observation
    and the results of research.

2. Agree on the facts. As was pointed out in chapter
    three, sense-perception can be faulty, therefore,
    agreement on the facts will maximize the use of this
    source.

3. <u>Determine the moral and spiritual values to apply</u>.
   The values that a school system adopts would be arrived
   at through a second source of truth, i.e., reason. The
   application of these values to a particular problem
   also necessitates the use of reason. A third source of
   truth could be included here also, i.e., revelation.
   If a school system acknowledges the contributions of
   the Founders of the world's major religions to moral
   and spiritual values, this source of truth would be
   utilized.

4. <u>Have a full and open discussion</u>. Everyone has the dual
   responsibility of speaking if he has any thoughts or
   feelings related to the problem and of listening to the
   views of others. Both reason and a fourth source of
   truth, i.e., intuition or inspiration can be used.

5. <u>Formulate a resolution</u>. This should be based upon the
   four sources of truth incorporated into the first four
   steps of this process: sense-perception, reason,
   revelation (or, if necessary, simply the pre-agreed
   upon moral and spiritual values), and intuition or
   inspiration.

6. <u>Reach consensus</u>. Since each of the four sources of
   truth has limitations in its accuracy of application,
   reaching consensus will strengthen the possibility of
   the best decision being reached.

   While this process will greatly strengthen the possi-

bility of solving problems and reaching decisions that help

facilitate the development of moral and spiritual values

within the schools, the fallibility of the process must be

acknowledged. But, if everyone unhesitatingly attempts to

impliment decisions arrived at by the process with un-

desirable outcomes resulting, new facts will be generated

and the process can be repeated. Therefore, errors can be

corrected and, eventually, positive results will become

manifest.

   A brief case study of the use of the Values Model and

Consultation follows.

A Case Study on the Use
of Consultation and the
Quality of Affective Life Model

The case study that follows provides an example of the
use of the Quality of Affective Life Model and Consultation
as two means of implementing the philosophical and theo-
retical positions of chapters three and four. It also
illustrates a critical principle for reaching group con-
sensus, i.e., involve as many people as possible in the
decision-making process.

This study took place in the Amherst and Pelham Public
Schools in Amherst and Pelham, Massachusetts. Amherst has
four elementary schools with a student enrollment of
approximately 1,930 and Pelham 140. While there are
separate school committees, the towns of Amherst and Pelham
form a Union district between them. For purposes of this
study, it is sufficient to point out that as a Union
district, there is some sharing of personnel and services
between the towns.

The study of foreign language was one area where
sharing of personnel occurs. There are three teachers
serving five elementary schools.

This study will examine the changes that took place
in the elementary (K-6) foreign language program from the

1970-71 school year until 1972-73 as a result of the use of
Consultation, the Quality of Affective Life Model, and the
involvement of as many people as possible in the decision-
making process.

During the 1970-71 school year, French was the only
foreign language available and it was required of all
fourth grade youngsters. Fifth and sixth grade students
had the option of taking it for a second or third year.
It was not available for pupils from kindergarten through
grade three.

During that year, as with previous years, it became
apparent that many fourth grade youngsters were not
interested in French, could not see its relevance, had
difficulty with it, or did not enjoy it. The total effect
was that many students were developing negative feelings
about the study of foreign language.

Many parents had expressed similar dissatisfaction
with the foreign language program. Some thought that it
wasn't important: others felt that their children shouldn't
have to take it if they didn't enjoy it; and a few parents
felt that other languages may be more interesting or
relevant to youngsters.

In the fall of 1971, a meeting was held with parents
and school representatives to clarify feelings and to
discuss possible alternatives for improving the curriculum.

The parental opinions expressed at this meeting were consistent with the opinions expressed previously. They wanted French to be optional to all youngsters K-6. They also preferred other language options: Italian, Spanish, and Hebrew.

Later in the fall, the advice of the present foreign language teachers and the K-12 district foreign language coordinator were sought. They explained their capabilities, reservations, and hopes for the future program. They offered most of the facts that appear below as the first step of the consultation process explained in the previous chapter.

The elementary school principals were asked for their views on the present foreign language program. They expressed many of the same concerns voiced by students and parents.

Using the Consultation Model, the following results were produced:

1. <u>Gather the facts</u>. The following facts were brought out in the investigation:

a) Out of a total world population estimated at more than 2 1/2 billion, almost two-thirds speak five languages: English, Chinese, French, Russian, and Spanish. That still leaves about 3,000 languages divided among the rest of the world.

b) Russian is the official language over one-sixth of the land's surface, with English covering almost as much surface.

c) Distribution of languages shows that English, French, Arabic, Portuguese, German, and Italian are likely to be found anywhere.

d) Amherst has approximately 600 foreign students living in the area.

e) There are innumerable people in the Pioneer Valley who speak foreign languages. (The term "Pioneer Valley" refers to the surrounding communities in the Connecticut River valley.)

f) The longer a person listens to only one sound system, the more difficult it becomes to discriminate and reproduce sounds that are not common to one's native language.

g) The longer a person lacks contact with a foreign language, the easier it is to be afraid that learning a foreign language is an insurmountable task.

h) The sounds of any language are limited and can be learned rapidly.

i) Students are capable of learning many languages.

j) A youngster's facility for discriminating and reproducing the sounds of a foreign language are best developed through an early exposure to a wide variety of language opportunities.

k) Once the sounds of a language are learned, they are quickly relearned in the future.

l) Within the Amherst-Pelham school system there are materials available to provide initial instruction in French, Spanish, Russian, Italian, and German.

m) Of the three elementary teachers who are now teaching French, one is a fluent German speaker and one has taught Spanish.

n) The Foreign Student Advisory Office of the University of Massachusetts has agreed to recruit and screen foreign student volunteers from that university.

o) Most teachers and aides in the school system have had some foreign language training.

2. <u>Agree on the facts</u>. All of the above facts were agreed upon by all concerned parties.

3. <u>Determine the values that apply</u>. The values which were agreed upon as being applicable were cultural diversity and harmony, understanding, and world unity.

4. <u>Have a full and open discussion</u>. This occurred at meetings with all of the parties mentioned above. Some parents wanted more language offerings for younger students. One administrator opposed any change in the present program. The K-12 foreign language coordinator wanted a variety of language offerings corresponding, whenever possible, with the language offerings in the secondary schools (7-12). Each of the foreign language teachers pointed out their limitations regarding the teaching of languages other than French. One was capable of teaching only French; another could teach French and Spanish; the third teacher was competent in French, Spanish, and German.

5. <u>Formulate a resolution</u>. It was resolved that:

a) The goals of the program would be cultural diversity and harmony, understanding, and world unity. The essence of both of these goals was to extend the youngsters' world views.

b) The program would help students learn the sounds of the language but fluency would not be encouraged.

c) Any changes that would occur would be based on the resources, capabilities, and initiative of the indivi- dual foreign language teachers.

d) Whenever possible younger students would receive foreign language instruction.

e) French would not be required of all fourth grade students.

f) Administrators will meet with the teachers and discuss means of reaching the goals.

g) The Assistant Superintendent was to examine the present goals of the elementary foreign language program and determine if there was a significant difference in emphasis. If there was a difference, no changes would be made until the matter was discussed with the School Committees.

The Assistant Superintendent found that these changes were consistent with existing goals so that the matter was not brought before the School Committees.

6. <u>Reach consensus</u>. The resolution was agreed upon by everyone.

The outcome of the combined use of the Quality of Affective Life Model and Consultation was different in each school. In one school, the only change was the French was no longer required of all fourth graders. In a second school, French instruction was provided on an optional basis, to all K-6 students. Also, a volunteer program was organized by the foreign language teacher with the result that Spanish, German, and Italian was provided to many youngsters. In the other two schools, Spanish was available, as well as French.

An interesting outcome of this process was that the goals were the same in all schools but the program designed to meet those goals varied. In essence, the values and goals helped to unify the purposes of the schools and, at

the same time, supported a diversity of approaches.

Both the Quality of Affective Life Model and Consultation can be used to evaluate the foreign language program in the future. The Council simply needs to follow the same procedures.

CHAPTER V

SUMMARY AND IMPLICATIONS

Charles Reich, in his book The Greening of America, asked rhetorically, "What is the nature of the present American crisis?" He answered that it is organic. It arises out of the basic premises by which we live and no social or political reform can touch it.[1] While many problems are social and political on the surface, their underlying causes have to do with feelings, values, and attitudes. Drug abuse, alcoholism, high crime rates, inflation, unemployment, divorce, political corruption, undeclared and unjustified war, delinquency, and other social and political ills require more than social and political reform programs.

The need is to move away from a self-centered, materialistic approach to one of concern for the common good. Rather than the supremacy of the individual, the harmony of the needs of the individual and the needs of society must be balanced.

To maintain the status quo, with the schools reflecting the present society at large, is to contribute to the declining nature of this civilization through an act of omission. The opportunity is available for the educator to

assist in the re-creation and, ultimately, the advancement of civilization. This can occur only as mankind advances in moral and spiritual degrees commensurate with its materialistic advancement.

This dissertation is directed to the educators within the public schools but it must be acknowledged that the term "educator" could be used in its broadest sense, i.e., everyone is an educator. Everyone teaches, either directly or through example. As a consequence of this, every person who lives, whoever lived, or whoever will live has an effect on the direction of civilization. Its foundation rests upon the moral and spiritual development of each of its members.

While assisting youngsters with moral and spiritual development is recommended as the unifying goal of all education, it must be recognized that this approach is harmonious with the diversity that characterizes mankind. Rather than seeking uniformity and restricting people, moral and spiritual development is a liberating and fulfilling process both for individuals and societies. For example, people can be trustworthy from any cultural, ethnic, religious, racial, or national group; people can be truthful with wide personality or intellectual differences; people can strive for excellence or be devoted to the service of others regardless of their eating preferences or the style

of their clothing; people can be harmonious, mutually

helpful and cooperative regardless of whether they travel

by airplane, automobile, camel, mule, or on foot.

Some of the implications for implementing the

philosophy and methods of this dissertation follows.

Teacher Education Institutions

Since the ultimate success of a program to develop

moral and spiritual values depends largely on the teacher,

the institutions which educate future teachers should give

recognition to these values in their curricula. Philosophy

and methods, similar to that presented in this paper, must

be taught.

The area of learning within which this development

takes place is commonly known as the affective domain.

Affective learning must have as high, if not higher,

priority in the training of future teachers.

Teacher training institutions should consider

character, along with scholarship and teaching skills, in

the selection of students, in judging the competence of

student teachers, and in the recommendation of prospective

teachers to boards of education.[2]

In-Service

There is a need to teach the philosophy and methods to

people who are already teachers, as well. This can be done by in-service workshops and other developmental programs for teachers.

Affective Education Specialities

There are many affective education specialists associated with schools. At present, they tend to deal merely with feelings clarification and values clarification. However, the concept of having trained personnel help classroom teachers has merit. They could assist teachers in diagnosing the needs of youngsters and planning appropriate strategies to facilitate moral and spiritual growth.

A team teaching approach may be useful. One teacher could be a cognitive specialist; another could be a psychomotor expert; and a third could have extensive knowledge in the affective areas. The main emphasis of the team approach would be in planning the programs or strategies to meet all the needs of all the youngsters.

Deterrents to Action

The deterrents to individual action include fear of dealing with an area related to religion and the tendency to allow the mastery of subject matter to take precedence over other kinds of learning.[3]

Related to taking action, two other things are

necessary: knowledge and volition. Teachers must have the knowledge of the need for moral and spiritual education, as well as the methods to achieve its goals. Also, they must have the will to take action. These elements seem inter-related and interdependent. For example, the teacher needs the will to learn the necessary knowledge; he must have the knowledge to take action; being willing to take action is not sufficient. Therefore, two other deterrents to action include the lack of the necessary knowledge and the lack of desire, or will, to take action.

The Learner Makes the Final Choice

The learner makes the final choice about which values he will hold. In the final analysis, each individual student will determine, and be responsible for, his own development. The educator facilitates the process. He does not ensure that it will take place.

School-Community Relations

Any program dealing with moral and spiritual values depends on the cooperation and mutual helpfulness of all persons involved. The schools need help from the community in determining the values to be aimed for. The schools also need the help of parents as co-educators. The parents as the first educators of their youngsters as their

influence continues throughout much of the life of their children, to some extent.

The parents need the teachers to reinforce and strengthen the efforts they have made to educate their youngsters. Much of what students learn after they enter school is done by others. Parents depend upon various teachers to make their parts in that education fruitful, positive ones.

The quality of affective life of a youngster is dependent upon the efforts of everyone: administrators, teachers, parents, his peers, and also himself. The task and its implications can appear to be staggering but the nobility that separates man from the lower kingdoms of life deserves no less.

Epilog

As I indicated in the preface, this dissertation is a personal statement of my evolving philosophy and, as such, became incomplete the moment my work on it stopped.

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