

EARLY HISTORICAL ASPECTS OF ADULT LITERACY: PARTICULARLY IN ROWAN
COUNTY, KENTUCKY AND HOW ADULT EDUCATION IS LINKED TO
MOREHEAD STATE UNIVERSITY

ABSTRACT OF APPLIED PROJECT

An applied project submitted in partial fulfillment
of the requirements for the degree of
Education Specialist at Morehead State University

by

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2011

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Director of Applied Project: Zu Chh

The purpose of this project was to document the progression of Adult Education to improve Literacy. Starting with the Sixteenth Century, information is presented that documents historical accounts of some of the events of literacy improvements. The early concepts of adult education to the current times is explained, through events of education from the areas of Native Americans, Colonial Period, New England, Women, Civil War, African American, Immigration and the Seventeenth through the Twenty-First Centuries.

The focus then shifts to Rowan County, Kentucky and how the feud of 1887 led the state and the citizens of Morehead to want to replace lawlessness with a school. Local religious groups endeavored to prevent such behavior from happening again by creating a different social order. The leaders of Morehead decided on a combination of religion and education as the way out of the violence. The foundation of the Normal School was financed with the help of religious institutions and William Withers, ex-Confederate General on property donated by Thomas Hargis, a former Confederate officer. The Hargis Hall was the first classroom building constructed in Morehead in 1889.

During the 1800's U.S. Census workers asked respondents about the number of adults unable to read or write, and in 1870 they asked, "Can you read and can you write?" A question the Census asked people was whether they could read or write in their native language. Reading was considered to be the easier of the two literacy skills, and those taught to read were often not taught to write. After 1930, questions about literacy were dropped and people were instead asked to give the highest grade in school they had completed. At different times during the thirty-year period, adults with less than 3, 4, 5 or 8 years of education were considered "functionally illiterate," a higher standard than that indicated by signatures or the simple ability to read or write.

There was one county in the state of Kentucky where more than one-third of the white population could neither read nor write. This condition was not confined entirely to the mountains. In Rowan County, Kentucky 25% of the population was illiterate in 1911.

According to a 1999 report from the Equity Task Force, 22% of all Americans perform at the very lowest literacy levels (which would be about a fifth grade reading skill level) as compared to about 14% of Kentuckians. She said that the bad news is that those 14% of Kentuckians functioning at the lowest level of literacy represent 340,000 people in our state who have minimal skills needed to compete in the workplace, as well as to function in the home and in their communities.

The literacy rate in Kentucky has been improving over the years, particularly in Rowan County, and this could be associated with the efforts made by Morehead State University.

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2011

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Joy F. Cecil and Jackie G. McCleese

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Morehead, Kentucky

2011

Accepted by the graduate faculty of the College of Education,

Morehead State University, in

partial fulfillment of the requirements for the

Education Specialist Degree in Education

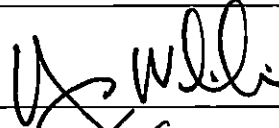


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July 18, 2011
DATE

ACKNOWLEDGEMENTS

We would like to thank the following people for devoting time and attention to assisting in helping us to complete this applied project:

Our Ed.S Committee:

Dr. Lee W. Nabb

Dr. Wayne Willis

Dr. Melanie S. Jones

Special Thanks to:

Dr. David Barnett and Dr. James Knoll for their continued support and guidance and Dr. Daniel Connell and, Mrs. Shelly Rae Hensley for their interviews, and the Library staff for all their help.

We cannot thank our families enough for their support and patience during this project.

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CHAPTER ONE

INTRODUCTION

BRIEF BACKGROUND

August, 1999 the Equity Task Force reported;

According to the report, 22% of all Americans perform at the very lowest literacy levels (which would be about a fifth grade reading skill level) as compared to about 14% of Kentuckians. The bad news is that those 14% of Kentuckians functioning at the lowest level of literacy represent 340,000 people in our state who have minimal skills needed to compete in the workplace, as well as to function in the home and in their communities.

Another 650,000 adults in Kentucky function at the next lowest level of literacy. This may mean that they can read and write at minimal levels, but they have difficulty in applying what they read and write to other situations; thus 44% of Kentuckians struggle with minimal literacy skills, and 37% of the Kentuckians age 25 and older do not have a high school diploma. Level I = 0 to 5.9 grade level, Level II = 6 to 8.9 grade level and Level III = 9.0 to 11.9 grade level.

- 40% of Kentucky's working age population (1 million) is at the two lowest literacy levels I and

II – not being able to read at all or at very limited to moderate levels.

- Two-thirds of Kentucky's counties have 40% or more of their working age population at levels I and II literacy; in 10 counties 50% or more of the working age population is at levels I and II literacy.
- Continued high dropout rates from secondary school continue to feed the problem.
- Low literacy levels of parents relate directly to the education of children and youth. Children of parents with low literacy levels are five times more likely to drop out of school.
- Illiteracy is a pervasive condition affecting every dimension of Kentucky life (McGuinness, 2000, p. ix-x).

STATEMENT OF THE PROBLEM

The purpose of this project was to document the progression of Adult Education to improve Literacy. This review will include historical accounts of Adult Literacy Education during the Sixteenth Century through the Twenty-First Century with historical events that motivated the establishment of Morehead Normal School.

This paper will be focusing on the Rowan County area along with Morehead State University. Research illustrates that the illiteracy percentage rates have decreased as revealed by the Kentucky test scores. The results of these scores show the success of the Adult Education and Teacher Training as in part by Morehead State University.

Adult illiteracy is like a disease that infects virtually every dimension of Kentucky life. Adult illiteracy feeds the state's unemployment, its welfare rolls, and the correctional institutions. Adult illiteracy severely hinders the life chances of young children, undermines school reform, and limits the opportunities for postsecondary education. Despite landmark reforms in public schools, too many Kentuckians continue to drop out of school, thereby perpetuating the chronic problem of adult illiteracy. Too many young Kentucky parents are unable to read and lack the basic literacy necessary to provide the necessary stimulating, supportive family environments for young children. It is known that children of parents who are unemployed and have not completed high school are five times more likely to drop out (McGuinness, 2000, p. 1).

DEFINITIONS

According to McGuinness, (2000) the field of adult education and literacy is plagued by confusion about definitions. Over the years definitions have evolved from provisions in federal law and initiatives of groups advocating particular methodologies or the needs of specific adult populations. The result is that definitions tend to merge statements about the goals to be achieved (e.g., improving the literacy of a particular population) with a particular means (e.g., adult basic education) to achieve the goal.

1. "Illiterate" means: having little or no education: unable to read or write. Showing or marked by a lack of familiarity with language and literature. Violating approved patterns of speaking or writing. Showing or marked by a lack of acquaintance with the fundamentals of a particular field of knowledge (Merriam-Webster Inc., 2011).
2. "Literacy" refers to the knowledge, skills, and competencies of individuals. The federal Adult Education and Family Literacy Act (Title II of the Workforce Investment Act) defines literacy as "an individual's ability to read, write, speak in English, compute and solve problems, at levels of proficiency necessary to function on the job, in the family of the individual, and in society." Literacy is often defined in terms of specific domains such as "basic academic skills," "workplace skills," life skills," "parenting skills," or skills necessary to exercise one's rights and responsibilities for

citizenship. Different dimensions of literacy are often categorized by terms that cluster several dimensions of literacy important for different clients.

Examples include workplace literacy (combining both basic academic skills and workplace skills), and family literacy (combining basic academic skills and other skills essential for successful parenting) (McGuinness, 2000 p. 2.).

3. The term “lifelong learning” is often associated with “literacy.” Lifelong learning is a means to the goal of maintaining necessary levels of literacy throughout one’s lifetime. The goal of lifelong learning has implications for both individual adult’s learning behavior as well as education policy and the design of the education system (McGuinness, 2000 p. 3). Also recorded by Houle (1992) (as cited in Flesch, 1943, p. 1) Flesch explained, “Adult education is, by definition, the education of people whose main business is not learning but living.”
4. To identify what is—and what is not—adult education, from the 1970 Cremin’s definition of education as an intentional and organized activity to transmit or to acquire knowledge, skills, or attitudes.

CHAPTER TWO

REVIEW OF LITERATURE

Early historical events of the Adult Education Movement is documented by historians as early as the Sixteenth Century to the Twentieth Century.

Stubblefield and Keane (1994) stated:

Programs ranging from literacy for the undereducated to continuing education for professionals are called adult education. Even the boundaries of adult education are not certain; at one extreme, adult education is considered to include all life experiences through which adults learn; at the other, it includes only organized learning experiences. Whatever the definition, systematic study of adult education began in the 1920's (p. xiii).

As the historian C. Harley Grattan has pointed out, American democracy rests on the assumption that man is educable, that it is possible to deliberately improve and sophisticate his/her ability to make rational decisions in all areas of life. For many years arguments in education have revolved around how to educate and what should be taught, not whether the people ought to be educated. In the early years the American adults obtained knowledge primarily from informal sources, at his/her own pace, and according to his/her interest (Portman, 1978).

Formative Influences. An elaborate educative system has evolved to disseminate the knowledge that a modern society requires. All human societies, however, require

forms of learning and education for their survival and perpetuation. In the earliest days of this country, adult learning and education occurred as part of the process of cultural transmission. From these beginnings, more intentional forms of learning developed (Stubblefield & Keane, 1994).

Native Americans. Adams (1944), Grattan (1955) and Knowles (1962) based their narratives on the fundamental assumption that adult education came over with the colonists and was subsequently adapted and assimilated into a new society. This assumption rested largely on the recorded activities of English colonists along the Atlantic seaboard and neglected any contributions made by French, Spanish, and Russian, or other colonists elsewhere. Such a view of cultural transmission also relegated Native Americans to an essentially passive role in a savage wilderness, rather than recognizing them as partners in an acculturation process.

Research focuses on the thirteen colonies. It is, however, important to realize that the perspective we present is that of the new colonists, who furnished the only written record. European and Native American contact indeed preceded the settlement of Jamestown, and in any event, it would be ethnocentric to date Native American culture only from the time of European contact. According to Stubblefield and Keane a historian (as cited in Parry, 1966) asserts that "Columbus did not discover a new world; he established contact between two worlds, both already old" (p. 55). Not only did Columbus believe that he had reached Asia, but evidence now suggests the Vikings reached Newfoundland circa A.D. 1,000. There is also speculation about even earlier Roman and Phoenician visits to the New World. The

search for “original discoverers” will doubtless be matched by a search for the “original inhabitants.”

Certainly, the Iroquois, Mohawk, and Onondaga Indians encountered by Jacques Cartier in 1535-1536 were not the primitive savages of legend. According to Stubblefield and Keane (as cited in Creighton, 1944, p. 5), Creighton concludes that “these tribes, with their skill in agriculture and their talent for political organization, had advanced far beyond the other native societies in northeastern North America in the development of their culture.” Thus, Cartier saved himself from scurvy by learning and adopting a pharmacological remedy from Native American folklore.

Similarly, it was from the Native Americans that the Europeans learned of maize or Indian corn, white and sweet potatoes, tomatoes and some beans, and maple sugar. The new arrivals displayed a substantial dependence on certain Indian knowledge and skills; Stubblefield and Keane also recorded (as cited in Jennings, 1976) Jennings emphasized that:

Atlantic Coast Indians fed the earliest colonizers and taught them how to grow crops under new conditions of soil and climate. Indians guided explorers and traders over established trails and routes through the wilderness that was otherwise so mysterious and frightening to the newcomers, and Indians gave instruction in transportation and survival techniques (p. 40.).

Stubblefield and Keane also documented (as cited in Berkhofer, 1987) this instruction, derived from a knowledge base assembled long before Jamestown’s

foundation, led by Robert Berkhofer and others to advocate a "New Indian History," encompassing cultural pluralism. Here, one seeks "the dynamics of a tribe's history before white contact and then proceeds with how its leaders and others coped creatively with the altered circumstances of the tribe over time" (p. 36).

In writing a history such as this, one faces certain perceptual constraints. In the oral-aural Native American culture, "education and socialization were transmitted verbally without the technological advances of writing and printing" according to Stubblefield and Keane (as cited in French, 1987, p. xii). Such knowledge was transmitted by storytellers and orators, or absorbed through experience of family life, economy, religion, or government. The Native Americans organized the knowledge into a personal, dynamic account of ever-changing events, unlike the more abstract and dispassionate European style of learning. For historians, the concepts and interpretation of the majority culture relegated Native American beliefs to mythology. On balance, the attention devoted by anthropologists to education in preliterate societies, as well as the current interest in oral history, reveals the limitations of printed sources: formal history, however well documented, necessarily represents an incomplete picture of events.

Unless this question of factuality is resolved, perceptions of the education of the preliterate Native American will remain constrained. Roanoke colonists, returning to England after their first year in the New World, described an Indian culture whose members had acquired the skills for physical, psychological, and social survival and who were anxious to learn from the settlers. Stubblefield and Keane

noted (as cited in Quinn, 1955) Quinn states, one colonist recalled that the Indians “have no such tooles, nor any such crafts, sciences and artes as wee”; Yet in those things they doe, they shewed excellence of wit” (p. 104, p. 371). The recognition of different but refined knowledge and skills complemented the premise of missionary activity—that Native Americans were educable in aspect of European culture. In 1624, Richard Eburne, a settlement promoter, emphasized more than the religious potential: he contended that the Native Americans were capable of learning European arts and sciences. Lacking “acceptable” Indian accounts, one is left with a limited understanding of education among preliterate inhabitants, although a social organization and culture clearly existed when the Europeans arrived.

SEVENTEENTH AND EIGHTEENTH CENTURIES

The Colonial and Early National Periods. Adult education during the Colonial and early National periods included apprenticeships for young adults aged fourteen and older as well as a number of opportunities for learning reading, writing, mathematics, and a variety of trades and crafts in commercial schools (Cremin, 1970; Knowles, 1962; Long, 1975; Sticht, 2002).

The Aesthetic Education of America. The story of the Aesthetical Education of America starts in 1630 with the founding of the Massachusetts Bay Colony, although colonies had been previously established in Virginia and in New England at Plymouth Rock. The founding of Massachusetts Bay marked the beginning of a remarkable

development of the principles of self-government. Lawfully, this colony was also the first society in the world to require universal education of its populace (Trout, 2000).

The establishment of the Massachusetts Bay Colony, with a charter allowing for self-government, is a story in itself. The founders of the colony obtained from King Charles I, a charter which allowed the “freemen” of the company to elect their own officers. Although nominally under the rule of the government of England, Massachusetts Bay practiced self-government under this charter, until Charles II revoked it in 1684.

According to Trout (2000), John Winthrop was the colony’s most influential founder. Born in 1588, the son of a wealthy landowner, he was educated for two years at Trinity College, Cambridge. Elected the first governor, in October 1629, before the colonists set sail from England, he held office for approximately twelve years, until his death in 1649. More important than his official position, however, was his intellectual leadership.

Winthrop was a member of the Puritan faction within the established Church of England. In 1629, he wrote his “Arguments for the Plantation of New England,” in which he explained why a wealthy man like himself would choose to abandon his position in England, for a place in the wilderness. In this statement, Winthrop exposed an anti-human outlook widespread in England and recorded by Trout (2000):

It is come to pass the children, servants and neighbors (especially if they be poor) are counted with the greatest burden, which, if things were right, it would be the chiefest earthly blessings....This land

grows weary of her inhabitants, so as man who is the most precious of all creatures is here more vile and base than the earth we tread upon, and of less price among us, than a horse or a sheep, masters are forced by authority to entertain servants, parents to maintain their own children, all towns though we have taken up many unnecessary, yea unlawful trades to maintain them (p. 2).

The Development of Education in New England. The Massachusetts Bay Colony grew rapidly. Trout (2000) documented that, within ten years, fifteen to twenty thousand people settled in the region. The educational level of the settlers was remarkably high. In a New England population of not more than 25,000 by 1645, there were 130 university alumni, or approximately one university graduate to every 40-50 families. In addition, a large number of men had received a sound Classical education in the English grammar schools, and was eye-to-eye with the university men on intellectual matters. The university alumni, such as John Winthrop and Cotton Mather's ancestors, John Cotton and Increase Mather, assumed leading positions in both the Church and government.

During the ten years of the founding of Massachusetts Bay, the New England Puritans had established the institutions to ensure the intellectual development of the entire population: a school system, a college, and a printing press. The educational system of New England was developed on the Erasmian model. This model often referred to as the "Christian Humanism" after its most famous member, Desiderius

Erasmus. The Erasmian humanism was viewed to fuse literature, religion, and secular morality (Gresham, 1981). Ironically, as indicted by Trout (2000), this took place while the anti-Renaissance ideologies of Descartes and the British empiricists increasingly dominated the educational institutions of Europe. This fact should present the reader with a paradox. The popular stereotype of the Puritans is that they were hard-working fundamentalists, with little use for art, science, or culture. For example, the 1642 decision by the Puritan government of England to close the theaters, effectively banning Shakespeare and Marlowe, strengthens this impression. But the New England Puritans developed a Classical educational system, at the very moment that such a system was being dismantled in England.

Only twelve years after its founding, Massachusetts Bay became the first organized state in history to pass a law mandating that every (male) child be taught to read. The Massachusetts School Law of 1642 delegated to the head of each household, responsibility for the elementary education of children and servants; required that every town appoint men to ensure this be done; and specified penalties for failure to do so. Trout (2000) stated that, the Law required that all children be educated:

Especially of their ability to read and understand the principles of religion and the capital laws of this country, and to impose fines upon such as shall refuse to render such accounts to them when they shall be required; and see to it that they were kept constantly employed in some useful occupation (p. 6).

Colonial Massachusetts and Connecticut each had an established church, Puritan or Congregational, that was integrated into the life of the community it served. The Puritan obligation to seek salvation required that literacy be promoted to enable everyone to read the Bible. In New England, therefore, each congregation needed both a pastor to supervise church activities and a teacher to deliver sermons and catechize youth. Education soon became a public responsibility. Harvard, the first institution of higher education established in the colonies, exemplified the Puritan commitment to a liberal classical education, and about half of its graduates entered the ministry (Stubblefield & Keane, 1994).

The commitment of the founders of Massachusetts to education is dramatically demonstrated by their founding a college in 1636, within six years of their arrival, with a legislative appropriation of L 400. Although the opening of the college was delayed by the Antinomians, the first freshman class began its studies in the summer of 1638. That September, John Harvard died, leaving his library of about 400 volumes and half his estate to the college, which was then named after him (Trout, 2000).

The foundations for our present-day public school system were laid early in the Colonial period. A Massachusetts law in 1647 as recorded by Knowles (1977) provided:

- (1) That every town having fifty householders should at once appoint a teacher of reading and writing, and provide for his wages in a manner as the town might determine; and

- (2) That every town having one hundred householders must provide a grammar school to fit youths for the university, under a penalty of 5 pounds for failure to do so (p. 6).

This basic arrangement for a common school set the stage for the subsequent emergence of the tax-supported school systems that provides for the largest number of programs in the contemporary Adult Education and Literacy System (AELS) (Stitch, 1984).

Early Religious Domination. The early American college owed its expansion largely to the support of various religious denominations. While only a few colleges had been established during the colonial period, a substantial increase in the total number of institutions took place during the nineteenth century. Denominational competition greatly contributed to the proliferation of colleges which, as described by Tewksbury, were designed primarily to be “nurseries for ministers.” Through the denominational college dominated higher education in America down to the Civil War, it did so in the face of growing opposition. Elitism, a chief characteristic of the old-time college, was in the end its major liability. From the revolutionary period onward, a small but growing band of critics called for reform along more democratic lines (Houle, 1992).

Historically the earliest motive for adult education was religious, and if we begin our story with the Anglo-Saxon settlement of Britain we may say that the first recorded adult educators were the missionaries who came from Ireland or the Continent to convert the heathen inhabitants of this island to Christianity. We think, for example, of

St. Columba laboring among the Picts of the Scottish Highlands, of St. Augustine in Kent, of St. Paulinus in Northumbria. Their advent meant the introduction not merely of a new system of belief but also of an organized Church which became, and for many centuries remained, the greatest educational force in the country. The duty of teaching was laid upon the clergy from the beginning (Thomas, 1970, p. 1).

An increasing number of institutions for the education of adults began to appear in both the United States and Great Britain. Many of these were fueled by a sense of social injustice and, particularly by the desire to improve the quality of life of young working people, especially men. But learning opportunities were also created for and eagerly patronized by the middle class, who flocked to lecture series, created discussion groups, and read systematically and purposefully. Some of the institutions that would later become basic components of adult education were developed at this time, among them public libraries, museums, evening schools, and university extension (Houle, 1992).

Morison and Commager (1942) when discussing the nineteenth century educational conditions, concluded:

The most tangible social gain during this period of ferment was in popular education. Since the revolution, education had been left largely to private initiative and benevolence. Secondary academies and colleges had been founded, and of those the South now had more than

the North. But almost all these institutions charged fees. Elementary education was then the most neglected branch. Most of the Northern states had some sort of public primary system, but only in New England was it free and open to all. In some instances a child had to be taught their letters before they were admitted to one of these schools, and in others only those pleading poverty were exempted from fees. In addition the Quakers and other philanthropic bodies maintained charity schools for the poor. Consequently a stigma was attached to the free schools. In New York City, around 1820, nearly half the children went uneducated because their parents were too poor to pay fees, and too proud to accept charity (p. 4).

Early Ways to Communicate. Newspapers published during the eighteenth century were perhaps the first regular source of information available to the colonial population. The first newspaper, the *Newsletter*, was produced in Boston in 1704. In 1721 James Franklin, with the aid of his younger brother Ben, published the *New England Courant*. By 1725, five newspapers existed in the colonies. Thereafter there was a rather rapid increase, and by 1765 there were twenty-five being published in the American colonies, two of them in German (Portman, 1978).

Like the newspaper, the popular literacy magazine came to enjoy wide distribution in America, particularly during the latter half of the nineteenth century. Magazines tended to develop special interest as well as class lines. One of the early successful examples of high quality journalism was the *North American Review*,

which had been established in 1815. Journals aimed at farmers, mechanics, housewives, preachers, teachers, intellectuals, and ethnic groups rapidly reached the popular market. The advances in literacy, accompanied by technological improvements, resulted in the mass production of journals and by 1895, the editor of *Munsey's* could boast of the first ten-cent magazine (Portman, 1978).

The rapid ascent of literacy in the United States might well be traced to the influence of the writings of those who advocated for freedom from British rule and the creation of a new democratic republic. For instance, Thomas Paine's tract *Common Sense* went through repeated printings totaling more than 100,000; by 1880 more than 360 newspapers were circulating in the new nation (Knowles, 1977).

Present-day public libraries had their origins in the private collections of well-to-do colonists. Some of these collections were donated to towns for general use by their citizens and some parish libraries were available to the public. However, the largest impact on library use came from the organization of "subscription libraries" established by the voluntary association of individuals who contribute to a general fund for the purchase of books made available to association members. The first such library was established in 1731 by Benjamin Franklin, who later established the *Junto*, a club whose members studied and discussed intellectual concerns such as morals, politics, and natural philosophy (science and technology) as a form of self-improvement (Knowles, 1977).

These early library and discussion groups provided a foundation for the later emergence of public libraries as well as institutions such as the Lyceums of the

nineteenth century. Early on, these institutions played active roles in the liberal education of adults for the purpose of self-improvement. Later, they also began to provide basic literacy instruction for many of the least literate adults in what became referred to as “second chance” or “remedial” education rather than “self-improvement” (Knowles, 1977).

Education of Women. Clearly, gender, race, social class, and religion were among the factors influencing participation in colonial adult education. The Puritans followed the teaching of St. Paul to Timothy: “Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man but to be in silence” (1 Timothy 2:11-12), THE HOLY BIBLE. The Puritans believed that women should be literate in order to ensure salvation, not to encourage independent intellectual growth. White women clearly had less access to formal education than did white men. According to Stubblefield and Keane (as cited in Long, 1975b) Long argues, though, that the traditional focus on “dame” schools—schools that provided basic reading and writing skills to younger girls—ignores the rich and diverse opportunities for informal learning available to women.

Stubblefield and Keane recorded (as cited in Kerber, 1988) Kerber said, but even the daughters of a Puritan minister in cultured Boston might find their parents skeptical of their educational aspirations. Stirred by reading poetry, Jane Coleman wrote some of her own; her father then warned her that “writing poetry was indulgent; she should spend her time in reading and devotion” (p. 22). Well before her death in 1729 at age twenty-seven, she displayed remorse for having read fiction

and was worried about her salvation. Her father attributed the elopement of her younger sister, Abigail, to ideas that she derived from a lifetime of reading, particularly novels. This judgment typified a widespread tendency to denigrate colonial women who managed to gain access to books.

Benjamin Franklin, a champion of self-improvement, accepted that women might be rational beings capable of the pursuit of happiness. However, his *Reflections on Courtship and Marriage* (1746) assumed that female education should focus on preparation for marriage and motherhood and on household management, not on challenging the status of women. His own wife, however, managed not only the household but also the printing business during Franklin's periodic absences. His own views were an improvement over the Puritan concept of female irrationality, but they still excluded women from fully developing their intellect. Stubblefield and Keane documented (as cited in Kendall, 1973) Kendall characterizes women in education as an instrument of social control, which kept women in existing roles, subservient to men.

Stubblefield and Keane noted (as cited in Long, 1975b) Long states, there were no colonial institutions offering formal higher education to women; the only options were independent study, attendance at public lectures, or sampling the usually segregated classes in evening schools. Concludes that women "were generally offered the same subjects available to men" (p. 58). However, this does not mean that women are able, socially or economically, to take full advantage of such opportunities: rather, as Long acknowledges, education was viewed as a function of

social roles for both men and women and those for women “centered around the home.” Great stamina and initiative would have been needed to challenge such view (p. 51).

Stubblefield and Keane reported (as cited in Auwers, 1980, p. 204 -214) Auwers stated that, the status of women reflected that of their fathers or, if married, their husbands, and female literacy rates reveal this. One 1740s study found that nine out of ten of the wealthiest 90 % of women in Windsor, Connecticut, signed their names on deeds. Stubblefield and Keane also reported (as cited in Norton, 1980. p. 262) Norton noted that Eliza Lucas Pinckney commented that leisured colonial women regarded an inability to compose a good letter as “almost inexcusable in one of our sex.” For women who worked as teachers or apprentice mistresses, “appropriate roles” meant “the domestic arts” or the instruction of other females. Some became tutors for young children, teaching reading, writing, arithmetic, perhaps sewing, and occasionally music and French.

Stubblefield and Keane documented (as cited in Holliday, 1922) Holliday stated that, despite the handicaps they faced, some women gained the skills and confidence needed to manage estates and business ventures. Through keen observation and informal learning rather than formal classes or apprenticeship training, many widows were able to take over inherited businesses.

In 1775, John Adams confessed to his own educational limitations, but did not doubt that his wife, Abigail with her “totally homemade education,” was well qualified to educate their young children according to Stubblefield and Keane (as

cited in Levin, 1987, p. 41). Levin pointed out that, Abigail, in fact concluded that few women could aspire to be “learned” because of their obligations to perform “most domestic cares and duties” (p. 29). She persevered, nevertheless and found expression in a rich heritage of letter writing. The uncommon few who did aspire to be “learned” included Hannah Williams of South Carolina, credited in 1704 with a remarkable knowledge of zoology, and Eliza Lucas Pinckney, who devoted considerable time to an independent study of the classics Stubblefield and Keane (as cited in Holliday, 1922). Conversely, a traveler concluded in 1775 that the ladies of aristocratic Virginia spent their time largely on household duties and entertainment: “They seldom read, or endeavor to improve their minds” also noted in Stubblefield and Keane (as cited in Burnaby, 1775, p. 58). Burnaby noted, however, even in cultured Boston in 1773, it was recognized that few women “have been sufficiently instructed in their own language to write it with propriety and elegance” Stubblefield and Keane (as cited in Bridenbaugh, 1946a, p. 377).

According to Stubblefield and Keane (as cited in Norton, 1980), Norton stated that, non-privileged women also faced extraordinary difficulty. An assortment of informal learning opportunities did not compensate for the relative lack of alternate social roles and formal education. Instead, influential opinion remained critical of women who aspired to continue their education, particularly if they were not white and upper middle class. Change did not seem to be on the horizon. “Apart from Mrs. Adams’s letters, there is little evidence that American women before the 1780s

perceived their lack of educational opportunity as a circumstance that called for a societal remedy” (p. 263).

Nineteenth and Twentieth Centuries

The Antebellum, Civil War and Reconstruction Periods. One of the more significant events in adult literacy education, according to Sticht (2002) (as cited in Houle, Burr, Hamilton & Yale, 1947) that during the later eighteenth century was the first commitment of government resources for teaching literacy skills to troops of the Continental Army. In 1777, General George Washington asked the Continental Congress to provide funds for a small traveling press that could be used to write about the war Sticht (2002) also documented (as cited in Weinert, 1979), that Weinert stated, while this request was tabled and eventually forgotten, General Washington’s desire to communicate with his troops in writing led him to direct chaplains to teach the soldiers at Valley Forge basic literacy skills.

By the end of the eighteenth century, as recorded by Sticht (2002) (as cited in Langley, 1967) the Navy employed schoolmasters and teachers to teach reading and writing to seamen. Navy regulations published in 1802 recorded by Sticht (2002) (as cited in Burr, 1939) included among the chaplain’s duties the following requirement:

He shall perform the duty of a schoolmaster; and to that end he shall instruct the midshipmen and volunteers, in writing, arithmetic, and navigation, and in whatsoever may contribute to render them proficient (p. 111).

As these and later examples illustrate, from the beginnings of the United States of America, the military has played a key role in the emergence and development of Adult Education Literacy System (AELS). The military continued to contribute to the AELS by educating former slaves who served in the Union Army during the Civil War (Sticht, 2002).

Perhaps the most important occurrence in the nineteenth century for the future of the Adult Education and Literacy System (AELS), was the rise of the national system of state-supported schools. Overcoming resistance from private schools, conservative taxpayers, church schools, and other vested interests, those in favor of publicly supported schools saw them established in most northern states by 1850. Following the Civil War, by 1880, each of the thirty-eight states then in the Union had free public schools, including both elementary and high schools, and a chief educational officer (Sticht, 2002).

After the Civil War many journals became somewhat more comprehensive in their content. It was not uncommon for a leading periodical, *Century*, for example, to include material on politics, biography, education, sports, antiquity, and fiction in a single issue. At the close of the Civil War some seven hundred magazines were published in the United States. By 1885, aided by the second-class postal privilege, the figure had jumped to 3,300. Clearly, then, reading as a popular activity had become widespread in America (Portman, 1978).

A large number of voluntary associations formed during the nineteenth century contributed to the rise of the AELS. Among many others were the Young

Men's Christian Association (founded in 1851), the Young Women's Christian Association (1855), the National Teachers Association (1857), the American Library Association (1876), and the General Federation of Women's Clubs (1890). All promoted educational activities for youth and adults, including literacy education for adults (Gere, 1997; Knowles, 1977).

In 1870, Sticht (2002) noted (as cited in Wesley, 1957), Wesley stated that, the National Teacher's Association amalgamated with the American Normal School Association and National Association for School Superintendents to become the National Education Association (NEA), which was to play a major role in the emergence of the AELS in the first half of the twentieth century.

Education of African Americans. Sticht (2002) documented that (as cited in Jacobs, 1861/1887), Jacobs stated that, in the antebellum period (before the war), the education of African American slaves was generally forbidden by various state laws. For instance, acts passed by the General Assembly of North Carolina in 1830 made it a crime punishable by thirty-nine lashes to teach "slaves to read and write, the use of figures accepted" (p. 270). Sticht (2002) also recorded (as cited in Woodson, 1919/1968), Woodson said, nonetheless many adult slaves were taught to read and write by abolitionist whites or other slaves. Some learned from their master's or by overhearing tutors working with their master's children or by other surreptitious means. It was also stated by Sticht (2002) (as cited in Cornish, 1952) that Cornish said that, during the Civil War, the Union Army provided many educational opportunities for former slaves.

According to Sticht (2002) (as cited in Blassingame, 1965), Blassingame provides numerous examples of educational activities engaged in by officers of the Union Army, including the work of one General Banks:

General Banks sought to eradicate the widespread illiteracy among the 18,585 Negro troops serving in the Department of the Gulf by appointing several members of the American Missionary Association as lieutenants in some of the colored regiments. Banks appointed these men for the sole purpose of teaching the Negro soldiers. Later, Banks realized the he could not procure enough teachers for the Negro soldiers. As a result, on November 30, 1864, Banks modified his system by ordering the chaplain in each regiment to teach the colored soldiers (p. 156-157).

After the Civil War, the United States Congress created the Bureau of Refugees, Freedmen, and Abandoned Lands as the primary agency for reconstruction. This agency was placed under the jurisdiction of the War Department and was popularly known as the Freedmen's Bureau. The Freedmen's Bureau provided education for freed slaves, engaging teachers who were primarily from voluntary organizations, such as the American Missionary Association. Collectively, these organizations became known as Freedmen's Aid Societies. Between 1862 and 1872, fifty-one antislavery societies, involving some 2,500 teachers and more than 2,000 schools, were conducting education for freedmen. Citing fiscal burdens, the United

States Congress disbanded the Freedmen's Bureau in 1872 (Stubblefield & Keane, 1994).

Immigrant Education in Settlement Houses. Sticht (2002) states, in the middle of the nineteenth century, J. W. Hudson published his *History of Adult Education* (as cited in Hudson, 1851/1969). Hudson was apparently the first to use the term adult education, which he regarded as the organized and institutional provision of learning opportunities, principally for "the lower classes of the community" (p. v). Excluding the many service organizations providing education for former slaves, most of the adult education activities that arose during the nineteenth century were not intended to help the "lower classes" but as a means of self-improvement for the somewhat educated "middle classes," as mentioned earlier. These organizations included the many women's literacy clubs that surfaced as an integral part of the growth of the women's movements for suffrage, temperance, and general equality as citizens of the growing democracy.

An exception to these middle-class self-improvement efforts was the importation of the idea of settlements or neighborhood centers from London, where Toynbee Hall Center was founded in 1884. In 1886, Stanton Coit founded the Neighborhood Guild (later called University Settlement) in New York City, and in 1889 the most famous of the settlement houses, Hull-House, was founded by Jane Addams and Ellen Gates Starr as recorded by Sticht (2002) (as cited in Addams, 1910, 1930;

Knowles, 1977). Hull-House was founded to help immigrants adjust to American life. At the end of the nineteenth century, hundreds of thousands of immigrants were coming to America, most of them poor and undereducated, and some four hundred settlement houses had sprung up, inspired by the work of Jane Addams and Hull-House. Also Sticht (2002) (as cited in Davis, 1995) Davis said that, the settlement houses provided basic education, including reading, writing, and English-language training. Many provided health care that the hundreds of thousands of immigrants, most of them crowded into urban tenement slums, could not find elsewhere. The work of these settlement and neighborhood centers was instrumental in stimulating the federal government's Americanization movement in the first half of the twentieth century, and they were the forerunners of the community-based groups that make up 14 % of the Adult Education Literacy System (AELS) today (U.S. Department of Education, 1998).

Early Public Schools. Portman (1978) noted that, Massachusetts led the nation in public education, as late as 1837, one-third of the state's children received no schooling at all. Of those fortunate enough to attend school, many did so for only two months out of the year. In 1852, under the leadership of Horace Mann, Massachusetts passed a compulsory attendance law which required every child to attend school for a certain period of years. Despite opposition from private schools and those who objected to the required taxes, other states soon followed Massachusetts.

Initially, the wealthy classes opposed public education. In time, however, some upper-class leaders came around to the position that an educated working class was the best insurance against revolution: Public school teachers could take care of that by teaching children to cherish established institutions and respect authority. Reformers believed the public schools would reduce the distinctions among the classes, remove children from industrial employment, and generally allow young people of all classes to improve themselves socially and economically (Portman, 1978).

Portman also found there is little doubt the rise of public high school, in part, made possible the democratic trends which characterize adult education between the Civil War and the end of the century. As more and more attended public schools beyond the primary grades, the gap between the majority of people and higher learning became less marked. By the 1890s substantial numbers of Americans had achieved at least some education beyond the secondary level from contact with colleges and universities.

With the growth of the public school system came parallel growth in evening schools for youth and adults in both elementary and high schools. For the most part, these evening schools served young people who could not attend school during the day, their curriculum was the same as that followed in the daylight. Still, these evening schools laid the foundation for today's adult education programs in the public schools (Knowles, 1977).

The first century of the American nation, was one of remarkable and often painful growth. As part of the framework of this developing nation, institutions emerged which were expected to educate the growing population. This movement would be accompanied by an increasing spirit of self-improvement in American life. The transition could not have taken place without shaking the foundations of the old order without profound economic and social readjustment. American society had never before suffered such severe growing pains. In this short period of time after the Civil War the nation suffered from industrial monopoly, political corruption, and labor exploitation (Portman, 1978).

During the nineteenth century, the common man moved to gain control over his political institutions. Marking the shift from aristocratic leadership to popular leadership, Jacksonian Democracy ushered in an era of social reform which would continue into the twentieth century (Portman, 1978).

This movement would be accompanied by an increasing spirit of self-improvement in American life. One aspect of that reform movement was the development of the state college and university. With the early thrust of the Jeffersonian ideal of training for democratic leadership and the Jacksonian legacy of mass education, state-supported adult and higher education was not to be denied (Portman, 1978).

Teaching of Early Appalachian Children. The language of southern Appalachia is a national source of identification. Wylene Dial examines the British origins of many

words and phrases used today by mountain people. The author of this is associated with the University of West Virginia (Mielke, 1978).

Mielke also documented that, the dialect spoken by the Appalachian people has been given a variety of names ranging all the way from “pure Chaucerian” to “debased and ignorant.” The more opprobrious the term, the more likely it is to have come from some earnest soul from outside the area who knows considerably less about the English language than he thinks he does.

Instead of calling the folk speech of the region corrupt, it ought to be classified as archaic. Many expressions current in Appalachia today can be found in the writing of English authors of other centuries, beginning with Anglo-Saxon times.

Mielke also states that Southern Mountain dialect (as the Appalachian Folk speech is called by linguists) is certainly archaic, but the general historical period it represents can be narrowed down to the days of the first Queen Elizabeth and can be further particularized by saying that what is heard today is actually a sort of Scottish flavored Elizabethan English. This is not to say that Chaucerian forms will not be heard in everyday use and even an occasional Anglo-Saxon one as well (Mielke, 1978).

Mielke used as an example an ethnic awareness test which lists a few of the following questions and answers on this test. The following test is an excerpt from a larger instrument used in a serious attempt to measure Appalachian awareness.

1. A *grease poke* best serves a person who:
 - a. Has a cold

- b. Has sore muscles
 - c. Is hungry (correct answer)
 - d. Is pregnant
 - e. Is tired
2. A *dotey* person is:
- a. Crippled
 - b. Fat
 - c. In love
 - d. Lazy
 - e. Senile (correct answer)
3. A *bealed head* refers to:
- a. A bloated cow
 - b. A festering pimple
 - c. A hairless condition
 - d. A rotten cabbage
 - e. A swollen face (correct answer) (p. 1).

Establishment of Rowan County Public School. As is true of almost all Kentucky, there were no formal schools during the early years of settlement in Rowan County. Public schools had not yet been established by the state and so what schooling the Rowan Countain received was from small, informal gatherings composed of his family and near neighbors (Walter, 1958).

From time to time, however, small groups of settlers picked from their ranks the most learned individual and established a school. These schools did not last long. The schoolmaster devoted little time to his job and put small interest in it. He found it necessary to tend to his own land and interests before fretting over the condition of his school.

In 1847 the first public schools were established in Rowan County, and these schools formed the basis for the present day school system. The schools were known as the common schools. The schools were one room affairs with no heating system at all. Glass was not available for windows for quite some time so there was little ventilation and sunlight in the dingy rooms. These schools had great transportation problems as the roads were bound to be mucky during the winter months when school was held.

Walter's stated that the parents themselves did not think highly of the schools and often refused to allow their offspring to attend. The subjects covered by these early schools were meager indeed. Reading, writing and arithmetic were about the only courses with a little history.

Up until the adoption of the new constitution in 1892, the commissioners ran the schools and were appointed by the court. These commissioners ran the schools and appointed teachers. George Nickell was the first County Commissioner. The office was combined with that of County Superintendent in 1865, and Hiram Bradley was his successor (Walter, 1958).

County Boards of Education did not come into being until 1908. Before that time it was a Trustees School System. The trustees ran everything. They were elected to serve a 3 year term. Teachers had no salaries until around 1910. They were paid on a per capita furnished by the state. On the first of July they would count the students and the teacher would be paid according to the number of students. There were only one room schools in the County until 1900. In 1900 there was one two room school.

Persons applying to teach were given an examination. This exam was given by the Board of Examiners twice a year. This exam covered standard subject matter. During this period they had a five months school year. There was one private school that went for eight months. In 1898 the highest paid teacher received \$47.30 per month. The school houses were all frame except for two and they were log. There were no new buildings built that year (Walter, 1958).

The oldest records on file concerning public education date back to 1896. All previous records were destroyed when the old court house burned. Many of the records that have been kept are incomplete.

Early Programs that affected Adult Education. During the Great Depression of the 1930s, New Deal programs were implemented with the goal of employing teachers while providing an education for adults who had fallen on hard times. In 1933, the Civilian Conservation Corps (CCC) was initiated and developed educational programs for unemployed illiterate and undereducated young men. In 1935, the Works Progress Administration (WPA) was initiated to provide work for unemployed

teachers, and in 1938 WPA officials were able to announce that more than 1 million illiterate persons had been taught to read and write. The WPA teachers developed functional materials with adult-orientated content on topics such as health, safety, work, and family life. In 1941, the urgent demand for workers fueled by the advent of World War II led the government to terminate the WPA according to Sticht (1998) (as cited in Cook, 1997).

Sticht (1998) also recorded (as cited in Cook 1997) that Cook referred to that during World War II, as in World War I, it was discovered that hundreds of thousands of American adults were undereducated and functionally illiterate- that is, having literacy skills at a level lower than those of a fifth-grade student. General Dwight David Eisenhower, commander of the Allied Forces during the war, was concerned that poorly educated, functionally illiterate adults were a threat to national security, a drain on America's industrial productivity, and a general waste of human talent. After he retired from the army and assumed the presidency of Columbia University, he established there the Conservation of Human Resources project. The project was intended to develop and preserve the nation's human resources.

Picking up on the concerns about wasting the country's "human resources," Sticht (1998) documented from (as cited in Rose, 1991) that Rose said that, Ambrose Caliver of the United States Office of Education organized in 1957 the National Commission on Adult Literacy to look for a solution to the adult illiteracy problem in some sort of government program. Because of its strong focus on employment and illiteracy, however, the commission's work was not wholeheartedly supported by the

adult education community as represented by the Adult Education Association of the United States of American (AEA/USA), with its interest in broad, liberal education for adults.

When the AEA/USA was formed in 1951, the Ford Foundation made an offer of funding support. The Ford Foundation had recently established a program called the Fund for Adult Education (FAE) with the goal of supporting programmatic and administrative activities that provided liberal adult education. To further these goals, Ford's Fund for Adult Education gave grants to create positions for state directors of adult education and to improve the ability of community public schools to provide liberal adult education. This promoted a view of adult education as civic-minded, liberal education with broad purposes as opposed to the economic productivity-orientated focus on the human resources agenda (Sticht, 1998).

In 1952, the National Association of Public School Adult Educators (NAPSAE) was formed as an affiliate of the AEA/USA. In 1953, NAPSAE also affiliated with the NEA, and in 1955 it dropped its affiliation with AEA/USA and became a department of the NEA, with the full strength of the NEA's strong lobbying experience behind it (Knowles, 1977).

Research indicates, while the National Commission on Adult Literacy was lobbying for a federal adult literacy program in the late 1950s' the NAPSAE/NEA was lobbying for an Adult Education Act that would help professionalize the adult education field. As stated by Sticht (1998) (as cited in Rose (1991), Rose said "As

envisioned by this group, adult education would become and equal of the other branches of education, with adequate state and local funding” (p. 15).

By the beginning of the 1960s, the adult education community had become fragmented into several factions: those seeking recognition for adult education as a broad, liberal educational component of the national education system; those who, like Cora Wilson Stewart earlier, sought education for the least educated, least literate adults; and those seeking the conservation of human resources to enhance America’s security and increase the industrial productivity of the nation by giving education and job training to adults living in poverty (Sticht, 1998).

President John F. Kennedy, struck by issues of poverty, particularly poverty among African Americans, had placed the adult education issue within the human resources development framework and problems of labor force training. He had been successful in getting the Manpower Training and Development Act and the Area Redevelopment Act for community economic development passed in 1962. In 1963, Kennedy was assassinated and Lyndon Baines Johnson became president. He would soon find a way to break the log jam and advance his “War on Poverty,” which would carry adult education along with it. Once again, leverage for social action in adult education would come from the nation’s military (Sticht, 1998).

According to Sticht (1998) (as cited in Davis, 1995) Davis said that, in May 1964, President Johnson gave the speech that launched his “Great Society” programs, in which he argued, “The Great Society rests on abundance and liberty for all, it demands an end to poverty and racial injustice, to which we are totally committed in

our time.” With his appeal to “abundance and liberty,” Johnson captured the interest of those in Congress concerned with employment, productivity, and poverty “abundance” as well as those concerned with national security “liberty” (p. 367). In August 1964, Public Law 88-452, the Economic Opportunity Act, was passed by the Congress and signed by President Johnson. It contained within it Title II B: the Adult Basic Education Program, Sticht (1998) stated (as cited in Rose, 1991).

In 1965, the federal adult education program received federal funds of some \$18.6 million for some thirty-eight thousand enrollments. By 1999, federal funds had increased to more than \$365 million and enrollments to more than 3.6 million. While the funding rate grew sporadically, enrollments appear to have grown at a fairly constant rate up to 1997. By 1998, federal funds for adult education had risen to more than \$345 million for some 4 million enrollees (\$89 per enrollee); while around \$958 million (\$240 per enrollee) was available for adult education from state and local matching funds (Sticht, 1998).

English as a Second Language. Since its inception according to Ullman (2010) at the turn of the century, adult education English as a Second Language (ESL) instruction in the United States has been entwined with immigration processes and ideas of the nation. In spite of current uncertainty about the overhauling of federal immigration policy, increasingly anti-immigration laws, demand for ESL instruction continues to be the fastest-growing sector of adult education.

Adult learners need to know about the origins of English-language teaching in the United States because the past can reveal ways to better shape the future. History

invites us to use imagination to enter the lives of our predecessors, a kind of cross-cultural experience through time. Indeed none of us has come to our worldview through logic alone; we are all formed in large part by our own personal and social histories (Ullman, 2010).

The British needed a way to communicate with and effectively govern their overseas businesses and colonies, so they began to educate a select few upper-class colonists, indoctrinating them with British ideas and culture, including the English language. The idea was that the generation would grow up and take a place in the government, thereby furthering the empire by passing a British world view down to the lower classes through legislation and local influence. Because the British understood that not everyone was learning English, they favored a bilingual education system. This would ensure that those in power would look and sound local, thus gaining the trust and support of the locals, while holding to the beliefs and practices of the British. In this way, English began not only to spread as a second language throughout the world, but also to grow as words from foreign cultures were added to the lexicon. Then, in the mid-nineteenth century, interest in what was about to become the newest global power produced a new generation of ESL learners (ITT TECH, n.d.).

The Department of Defense Education Activity (DoDEA) provides a program for English language learners (ELL) to increase student's English language skills so their academic performance is equivalent to native English-speaking students of the same age and grade level. The focus is to provide the educational opportunities that

will enable the ELL to be an independent learner, successful in the classroom, and a productive member of society. The ESL program provides consultation at the pre-kindergarten level and a continuum of services from kindergarten through the twelfth grade that develops both Basic Interpersonal Communication Skills (BICS) and Cognitive Academic Language Proficiency (CALP) (U. S. Department of Defense Education, 2007).

The DoDEA program for English language learners (ELLs) encompasses both social and academic needs. English language learners can develop social and academic language at the same time. Emphasis should be placed on supporting the student's performance and mastery of English in the content area. Learning language through the content area enables the student to acquire age/grade appropriate content standards while developing English language proficiency. While English is the language of instruction, students are encouraged to continue to develop proficiency in their first language as they acquire English. Teachers of English language learners are encouraged to validate the first culture and language by connecting the curriculum with the student's personal experiences while providing a bridge to English proficiency (U. S. Department of Defense Education, 2007).

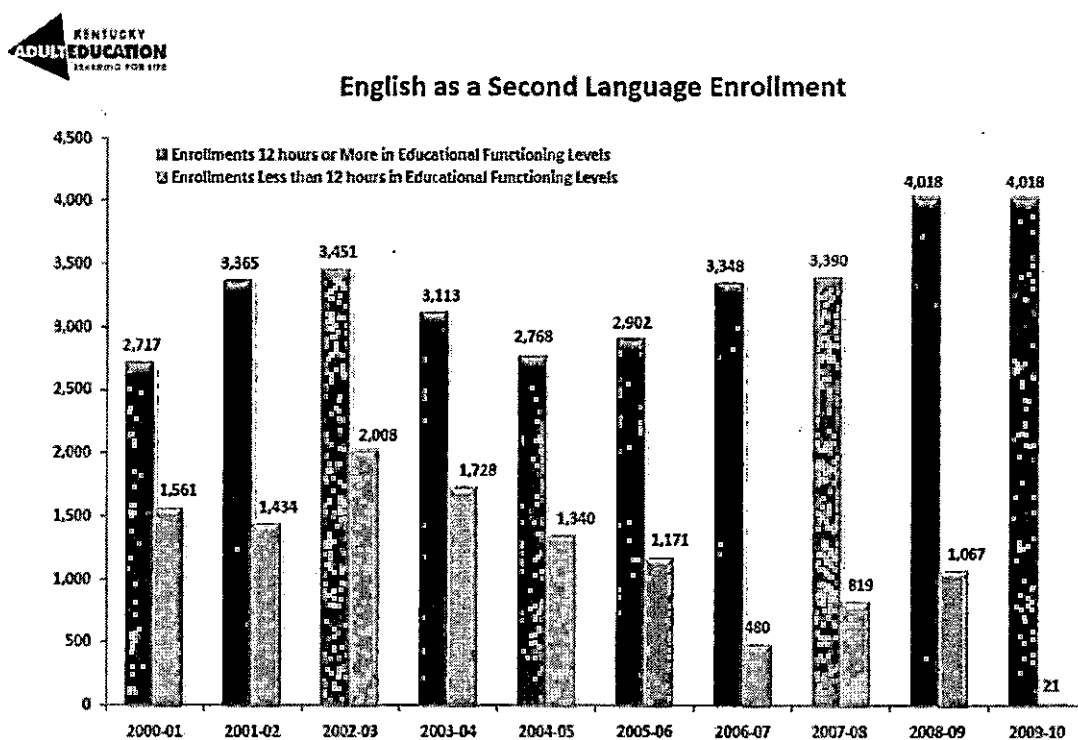
Goals of the ESL. The over-all focus of the DoDEA English as a Second Language Program is to provide opportunities for ELLs to reach full parity with their native English-speaking peers. The three broad goals set forth in the Teachers of English to Speakers of Other Languages, 1997 (TESOL) *ESL Standards for Pre K-12 Students* provide the foundation for the design of DoDEA's English as a Second Language

program. Through English language instruction, the ELL works toward attainment of these ESL proficiency standards and goals, achievement and realization of long term personal, social, and economic success in an English speaking society. The goals are to:

1. Use English to communicate effectively in a social setting.
 - a. Use English to participate in social interaction;
 - b. Interact in, thought, and with spoken and written English for personal expression and enjoyment; and
 - c. Use learning strategies to extend communicative competence.
2. Use English to achieve academic standards in all content areas.
 - a. Use English to interact in the classroom;
 - b. Use English to obtain, process, construct, and provide subject matter information in spoken and written form; and
 - c. Use appropriate learning strategies to construct and apply academic knowledge.
3. Use English socially and in culturally appropriate ways.
 - a. Choose appropriate language variety, register, and genre according to audience, and setting;
 - b. Vary non-verbal communication according to audience, purpose and setting; and

- c. Use appropriate learning strategies to extend their social-linguistic and social-cultural competence. (U. S. Department of Defense Education, 2007)

Table 1 English as a Second Language Enrollment Years 2000-2010. Kentucky Adult Education.



Adult education, the extension of college and university resources to a wider public, has now completed over one hundred years of development in America. The broad outline of the history of adult education in English speaking countries is fairly well accepted.

Three periods can be discerned: the eighteenth, nineteenth, and early twentieth centuries, when precursor institutions flourished; the mid-twentieth century, when the field of adult education itself was established; and later twentieth century, when the field came to be seen in the perspective of life-span learning, a conception not even yet viewed in its full scope and complexity (Houle, 1992).

Sticht (2002) shows (as cited in Kim and Creighton, 2000) that the studies of participation in adult education generally note that when it comes to education, the “rich get richer,” meaning that those people with the most education are the ones who seek out more education. But of the more than 31 million enrollees in the Adult Education and Literacy System (AELS) from 1992 through 1999, 7.9 million were the working poor, more than 3.3 million were welfare recipients, 9.3 were unemployed, and 2.2 million were incarcerated (U.S. Department of Education 2000). More than two-thirds of the 15 million enrollees during 1992-1996 had not completed twelve years of education and received a high school diploma, and more than 3.4 million were immigrants (U.S. Department of Education, 1998).

With roots stretching back some four hundred years to the religious instruction, vocational apprenticeships, and common schools of the original thirteen colonies and to the first federal involvement in adult literacy education during the Revolutionary War, the Adult Education and Literacy System experienced a huge growth spurt just some thirty-six years ago with the passage of the Economic Opportunity Act of 1964. This act, which provided federal laws and funding for adult basic education (ABE), was followed by the Adult Education Act of 1966, which

moved ABE from the poverty programs of the Economic Opportunity Act to the education programs of the United States Department of Education (DOE) Sticht (2002) (as cited in Rose, 1991).

Today the AELS is an adult education delivery system funded in part by federal monies appropriated by the United States Congress and in larger part by the states and localities. In 1998, the DOE estimated that of some four thousand federal grant recipients, 59 % were local education agencies (public schools), 15 % were postsecondary institutions (mainly community colleges), 14 % were community-based organizations, 4 % were correctional institutions, and 8 % were "others" (including libraries, literacy councils, private industry councils, and sheltered workshops (U.S. Department of Education, 1998).

The progression from Colonial to contemporary times follows a path from general to specific, reflecting the emerging nature of the AELS. The early history of adult education is characterized by a broad array of educational activities engaged in by adults with a wide range of educational and socioeconomic backgrounds. Over the decades, it becomes possible to discern people, organizations, and events having a more direct influence on the eventful formulation and passage of the Adult Basic Education Section of the Economic Opportunity Act of 1964 and the subsequent passing of the Adult Education Act of 1996, which provided the federal organizing framework for the present AELS.

Four themes emerged that reveal critical social forces involved in the formation of the AELS: the role of the United States military, the movement for self-

improvement and charitable activities, immigration, and the movement for a liberal education that makes “good citizens” versus human resources development for economic productivity.

1. The U.S. military. From the Revolutionary War to contemporary times, the U.S. military has played a foundational role in the development of the AELS, providing literacy instruction to hundreds of thousands of young adults and securing information on the language and literacy abilities of adults that has stimulated political action on behalf of adult literacy education.
2. A shift from self-improvement to charitable education. From the middle of the nineteenth century to the middle of the twentieth century, adult education, went from being regarded primarily as a middle-class activity for self-improvement in the wake of a flood of new scientific and technical knowledge to being regarded as a charitable activity for the benefit of the undereducated and mostly lower economic classes.
3. Immigration. A continuous, albeit uneven, stream of immigrants has brought millions of adults into the nation. Beginning in the late nineteenth century and continuing to the end of the twentieth century, immigration has created a persistent need for a system of adult education that can provide instruction in the English language and knowledge of American culture.
4. Liberal education versus human resources development. Related to the second and third themes, particularly during the second half of the twentieth century, has

been the conflict between those individuals and organizations favoring a national adult education system focused on broad, liberal education for all adults and those favoring a “human resources development” point of view, seeking education for the least well-educated adults to enable them to contribute to the economic productivity of the nation (U.S. Department of Education, 1998).

In addition to these four themes, two topics, concerning the definitions of adulthood and literacy, are especially salient across time in the area of adult literacy education. The history of adult education is complicated by changing ideas about who is considered an adult. In Colonial times, according to Long, (1975b) Long said that, girls and boys aged fourteen years were likely to be considered adults. Using the United States Census Bureau definitions of adulthood and literacy, Soltow and Stevens (1981) reported that in 1840, 1850, and 1860 census enumerators were interested in literacy skills of “adults” twenty years or older, while in 1870 “adults” were ten years or older. According to Sticht (2002) (as cited in Cook, 1977) Cook reported that from 1900 through 1940, persons aged ten years or older were used to calculate illiteracy statistics for the U.S. Census. From 1950 through 1970, “illiteracy” or “functional illiteracy” was estimated for those aged fourteen years or older and was based on the highest number of school grades.

According to Sticht (2002) (as cited in Rose, 1991) Rose said that, the definition of adulthood in government regulations regarding adult literacy education has changed only a little over the last half-century. Under the Economic Opportunity Act of 1964, ABE was to be provided for those eighteen years or older, in 1970,

amendments to the Adult Education Act dropped the definition of an adult to age sixteen or older. This age of sixteen or older has persisted to the present as the definition of adults qualified for programs funded under Title II of the Workforce Investment Act of 1998. Currently, the number of adults qualifying for adult education is based on U.S. Census data giving the number of adults sixteen years or older, out of school, which did not completed twelve years of education.

The term literacy has been more or less understood as the ability to read or write. The prevalence of literacy among adults during Colonial and Revolutionary times have used indicators such as signatures on wills, marriage licenses, military records, or other legal documents to infer the prevalence of literacy (Grubb, 1990; Lockridge, 1974; Long, 1975b).

According to Soltow and Stevens (1981) during the 1800s, U.S. Census enumerators asked respondents about the number of adults unable to read or write, and in 1870 they asked, "Can you read and can you write?" From 1900 to 1930, the Census asked people whether they could read or write in their native language reading was always considered the less difficult of the two literacy skills, and those taught to read were often not taught to write. After 1930, Sticht (2002) (as cited in Cook, 1977) Cook stated that, questions about literacy were dropped and people were instead asked to give the highest grade in school they had completed. At different times during this thirty-year period, adults with less than three, four, five, or eight years of education were considered "functionally illiterate," a higher standard than that indicated by signatures or the simple ability to read or write.

In addition to changing definitions of literacy, it should be noted that Sticht (2002) (as cited in Nelms, 1997) Nelms reported, there has been a shift across time in how people who are not literate are addressed. In the earlier years of the growing nation and up through the mid-1980s, it was common to talk about “illiterates” or “functional illiterates,” and organizations gave themselves names like National Illiteracy Crusade and Commission on Illiteracy. But in the last decade of the twentieth century, the community of literacy workers has been more likely to talk about literacy and degrees of literacy than about illiteracy and to address the development of literacy rather than the “stamping out of illiteracy.”

According to Smith (1996) current histories of adult education trace it back to the early part of the Twentieth Century. They share several assumptions:

1. “modern” adult education started early in this century.
2. antecedents go back to early European colonization of North America-but ignored Spanish colonizers.
3. the movement is exclusively Eurocentric, seeing no influence from thousands of years of adult education practices in Asia or Africa.
4. the movement is exclusively male.
5. adult education is “modern” –human beings have gone from savage to civilized in a slow process of evolution. Adult education needs to become “postmodern,” claiming a vast historical terrain in Africa, Asia, and the Americas, honoring egalitarianism, community empowerment, cultural and linguistic diversity, and multiple approaches to knowing. Educational

history, like all knowledge, cannot be observed neutrally; to observe it is to change it because the observer's beliefs influence the observation.

CHAPTER THREE

The Town of Morehead. Education situation in Kentucky and Rowan County – Kentucky's first constitution was drafted in April, 1792. This document, praised by its framers and President Washington as the most democratic constitution adopted by any state had turned a deaf ear to public education. This omission, according to Thomas Clark, reflected an attitude which prevailed in Kentucky for almost a century. Education was regarded as a private matter and not a duty of state government. According to John Grant Crabbe, State Superintendent of Public Instruction:

There are more white illiterates in Kentucky in proportion to population than in any of the Southern States, except those mentioned (North Carolina, Louisiana, and New Mexico)... There is one county in the State where more than one-third of the white population can neither read nor write. This condition is not confined entirely to the mountains. In Rowan County twenty-five per cent of the population was illiterate in 1911 (Rose, 1965, p. 42).

The Feud. Flatt (1997) explains the feud that laid waste to Rowan County and the town of Morehead, like many that broke out in Eastern Kentucky, may well have had its roots in the violence and animosities bred in the region during the Civil War. The county was divided by a bitter enmity between adherents of the Democratic and

Republican parties who were almost equally matched in numbers. Overt hostilities began on Election Day, August 4, 1884. But the spark that set in train the bloody events to follow occurred the week before in an apparently innocent misunderstanding over a hotel room. William Trumbo, a prominent businessman, and his wife Lucy were attending a dance in Morehead. During the evening Lucy retired and by mistake fell asleep in a room rented by H. G. Price, a well-to-do timber dealer. On returning to his room and finding Mrs. Trumbo asleep in his bed, Price allegedly made indecent advances, which sent the woman screaming to her husband. Trumbo finally quieted his wife by promising to settle with Price later.

Flatt also noted that, the voting on August 4th was accompanied by the customary drinking and fighting. With the saloons open as usual, votes were bought by a blending of whiskey and money, and of course there were many who required no such prompting to indulge themselves or to argue the progress of the elections and their outcome. That night Trumbo encountered Price in a saloon and demanded an apology for his conduct the week before. Claiming innocence, Price refused whereupon Trumbo struck him. Then Floyd Tolliver, a Democrat and a friend of Price, knocked down John Martin, a Republican and a relative of Trumbo. Martin drew a pistol, and in the ensuing fracas he was wounded and a bystander, Solomon Bradley, was killed. Unable or unwilling to decide, a grand jury subsequently indicted both Tolliver and Martin for Bradley's death and set their trial for December.

But neither Floyd Tolliver nor John Martin lived to be tried. Some weeks later the two encountered one another in the Gault House saloon where, amid

drinking, a heated argument developed over the election day fight and Tolliver, trying to draw his pistol, was fatally shot by Martin, dying, Tolliver reportedly reminded his friends of their promise to kill Martin. Martin was jailed, first in Morehead and then in Winchester, some 45 miles distant, where it was thought he would be safer. Back in Morehead, Craig Tolliver, who had assumed leadership of that faction, plotted revenge. Forging a court order for Martin's return, he dispatched five of his men posing as officers to bring the prisoner back to Morehead. Sensing that something was amiss, Martin pled, unavailingly, with the Winchester jailers to confirm the bogus order before releasing him. With Martin in custody, his captors boarded the afternoon train for Morehead. As night was falling, the train reached the town of Farmers, and here Craig Tolliver with a group of other masked men halted and boarded the train and gunned down the hapless Martin, but he managed to survive the rest of the journey to Morehead and to make his way to the Powers Hotel where he died the next morning (Flatt, 1997).

General Sam E. Hill, who was sent to Morehead to report on affairs, became so disgusted with the place that he advised the governor to do away with Rowan County and divide it among surrounding counties (Flatt, 1997).

Lawlessness became so rampant that Governor Knott sent the state militia to Morehead on at least two separate occasions. On the first occasion he sent the Lexington Artillery to protect Judge A. E. Cole in the discharge of his duties as Circuit Court Judge in July of 1886. The troops remained there thirty-six days (Rose, 1965).

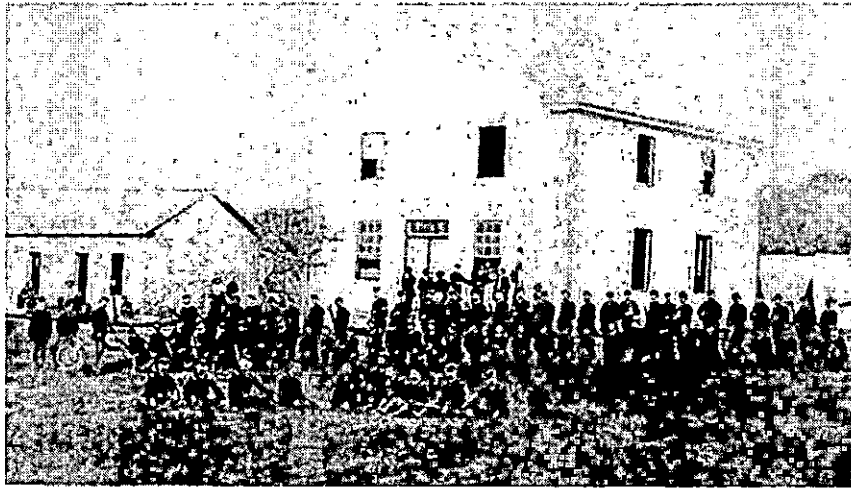


Figure 1
Troops in Morehead standing in Front of the old courthouse (Mutzenber, 1917).

The incident which prompted the Governor to dispatch the militia for what would prove to be the last time occurred almost twelve months later on June 22, 1887. A few weeks earlier Craig Tolliver had managed to get himself elected Police Judge (Justice of Peace) of Morehead. Upon assuming office, Tolliver began persecuting his enemies. Two young brothers, John and Will Logan, were killed because they resisted arrest. A reporter for the Lexington Daily Press noted that immediately after the murder of the two boys:

...public opinion began to react towards Tolliver and reports of vigilance committees being organized to exterminate the Tolliver gang were current... (Rose, 1965, p. 29).

Rose (1965) documented the Tolliver-Martin feud of Morehead 1884-1887 had attracted the attention of the nation and as the situation began to deteriorate state

officials sought ways to curtail the lawlessness. Not only did the state government become involved, but at least two religious groups inaugurated plans whereby further outbreaks of violence would be prevented.

The future of Rowan County was decided in Frankfort in the spring 1888. Since the feud had reduced the community to near anarchy, the General Assembly complied with recommendations to oust the county's public officials and appoint new ones in their place. The outraged General Assembly only narrowly defeated a motion to abolish the county (Flatt, 1997).

It should be pointed out that a fairly extensive account of this feud is necessary because it was the compelling force which caused the Christian Church to establish a normal school in Morehead, and, just as important, it depicts the nature of the local society and the political situation in which the school was to function (Rose, 1965).

The Founding of Morehead Normal School, 1887. Finally realizing that lawlessness had almost wiped out the county, its citizens endeavored to change both reality and image. The leaders of Morehead decided on a combination of religion and

education as the way out of the darkness produced by violence. Local religious groups endeavored to prevent such behavior from happening again by creating a different social order. The Baptist church controlled its members by



Figure 2

William Temple Withers, *ex-Confederate General*, pledged \$500 annually to send someone to Morehead to preach and to found a school (Flatt, 1997).

disfellowshipping those charged with such things as licentiousness indifference toward church attendance. The best solution to overall community improvement, Baptists decided, lay in conducting evangelistic revivals. So, in late August 1887 George O. Barnes, noted evangelist, arrived in Morehead for a revival. The Christian Church, however, followed an alternative route by establishing a normal school (Flatt, 1997).

Rose (1965) documented the decision to establish a school in connection with a Church at Morehead was reached as a result of a proposal made by William Temple Withers of Lexington.

General Withers thought that the only way to exert a good influence on that country is by educating the children. The school will be suited for beginners and also for teachers to review their studies....it is clear from this letter that one of the school's functions from the outset would be to aid teachers. It was also to be an elementary school.

What is a Normal School? Today, Morehead State University has Normal Hall, a three-story home for married students. But the term is so strange to students that it is often the subject of joking remarks. During the final three decades of the nineteenth century, the term normal school was already in vogue as the name for teacher-training institutions. It was commonly held that a teacher needed very little subject matter above the level being taught. In keeping with this common belief, the average school teacher in Kentucky had only a seventh-grade education until late in the nineteenth century. The Commonwealth of Kentucky lagged behind much of the rest of the nation in establishing public normal schools. When the General Assembly created Kentucky's public normal schools system in 1838, it failed to make any provisions for training teachers (Flatt, 1997).

Rose (1965) documented the first state-supported normal school in America was legally established in 1838 by the Massachusetts legislature and was opened on July 3, 1839 in Lexington, MA. One of the earliest efforts in Kentucky to provide for the training of teachers was made by the board of trustees of Transylvania in 1828. Benjamin O. Peers, acting president of Transylvania and a Pestalozzian, stated in his

inaugural address in 1833 that he intended to reorganize the university to resemble a state normal school.

Morehead Normal School intended to provide the kind of educational opportunities to Eastern Kentucky which were enjoyed by other parts of the state. Its founders looked upon three things as of utmost importance: training public school teachers, preparing for vocations, and bringing a liberal arts education to the people of the region at reasonable cost (Flatt, 1979).

Rose (1965) said it is significant to note that the first state institution which was devoted exclusively to training teachers was established for Negroes by the General Assembly in 1886. This was done some twenty years before the legislature made any permanent provisions for training white teachers in a state normal school. Consequently, during this period a host of private institutions arose for the purpose of training teachers. Morehead Normal School was established at this time as a part of this movement.

In order to carry out its mission, the institution needed a schoolhouse. Withers' liberality paved the way for the school during the first three years, including a \$100 gift to be used in constructing a classroom building. Subsequent to the school's early growth it became apparent that additional funds would be needed in order to construct a more suitable plant. On several occasions B. F. Clay solicited funds for this purpose through the pages of *The Apostolic Guide*. As early as January 13, 1888, he wrote of the growth of the Morehead educational endeavor and concluded by pleading "won't someone determine to take a position of great honor

along with Bro. Withers in sustaining this school? If so, send me your name and money.” Later, in June of 1888, Clay noted that some progress had been made in raising funds, but not nearly enough (Rose, 1965).

At this point, the generosity of a second former Confederate officer and patron of the Christian Church, the Honorable Thomas F. Hargis, provided four acres of land for the campus, as well as \$500 for a classroom building, to maintain a school intended “for the exclusive use and control of the Christian Church” (Flatt, p. 16). This land was located on the west end of today’s campus, in the vicinity of the present Camden-Carroll Library and Allie Young Hall (Flatt, 1997).

Figure 3

Hargis Hall, constructed in 1889, on land contributed by Thomas F. Hargis, another former Confederate officer, was the first classroom building. It was located near the present Allie Young Hall (Flatt, 1997).



Kentucky paid little serious attention to the founding of public normal schools until 1880. Therefore, private normal schools quickly sprang into being to assist in meeting certification requirements. Sixteen private normal schools were already active in 1880 when the General and Mechanical College, later known as the University of Kentucky was started. In 1886, a State Normal School for Colored

Persons was founded and later evolved into Kentucky State University, located at Frankfort (Flatt, 1997).

Normal schools usually consisted of a combination of elementary and high school levels. While the quality of their work seldom exceeded that of the high school level—and was often far below it—the presence of normal schools indicated that qualifications other than good moral character and poverty were necessary to successful school teaching and helped make it possible to start looking upon teaching as a profession (Flatt, 1997).

Qualifications for the Normal School Leader. The task of finding some individual who would go to the now infamous town of Morehead was begun. The board members expressed doubt at their meeting with Withers of being able to locate a man who would be willing to go into that region.

What type of man were they looking for to do this job? Ideally, the two paramount qualifications were that he has the ability to teach and to preach. It is significant to note that the primary purpose of the school was to advance the church. The school and the church, therefore, were to be almost inseparably bound together. Success in the former would no doubt be construed to mean success in the church. The school was to exist for the benefit of the church (Rose, 1965).

Between August 10 and September 8, 1887 not one, but two people responded to the call to go to Morehead. Subsequently, F. C. Button and his mother, Phoebe, were selected for the task. Notice a difference in Rose (1965) spelling of Phoebe and Flatt (1997) spelling of Phebe.



Figure 4

Frank C. Button, who along with his mother Phebe, started Morehead Normal School in 1887. Button was the institution's leader for twenty-seven years (Flatt, 1997).

Frank Christopher Button, a young twenty-three year old college graduate, was to become the single most important individual to be directly associated with the school during its formative period. Button would serve the school for a total of twenty-eight years, twenty-two as principal of the Morehead Normal School and six years as president of Morehead State Normal School and Teacher's College. As a teenager, he attended the Kentucky Female Orphan School in Midway, where his mother was a teacher. In so doing, he set a precedent; Button was the first and last male student of that Institution (Rose, 1965):

He was admitted to the freshman class of Kentucky University at the age of nineteen. In 1883, a student had to meet the following prerequisites for admission to the University:

- Must be at least sixteen years of age.
- Must present evidence of good Christian character.

- A student who reads, writes, and spells well, and who has a good knowledge of Arithmetic, Geography, and English grammar can enter the freshman class (Rose, 1965).

Button enrolled in the English curriculum of the College of the Bible at Kentucky University. The College of the Bible was religious in nature and its curriculum reflected adherence to the Reformation Ideal of preparing young men who could defend the gospel. Its objectives were to develop the mind and to train young men for usefulness in the church. The latter goal was fulfilled by furnishing students with: Systematic instruction in the Word of God in both the English version and the original tongues, and with an accurate knowledge of the higher branches of English Literature and Philosophy...However, it is not a professional school [seminary] (Rose, 1965).



Figure 5

Phebe Button gave up her place at the Kentucky Female Orphan Academy in Midway to assist him, Frank C., in founding the Morehead Normal School (Flatt, 1997).

Mrs. Button lost both her husband and little daughter and she turned to teaching. She started teaching in the public schools of Oquawka, Illinois.

From there she and her son moved to Midway in 1880 where she taught in the Kentucky Female Orphan School until 1887. In summary, of this mother and son team who were going to Morehead, one was an experienced teacher and the other was a novice. Morehead Normal School started out under discouraging conditions, before leaving Midway, Phoebe Button recognized the need for good reading material. She wrote a friend before leaving for Morehead:

We will be so isolated that we will miss all the nice papers and periodicals that we have enjoyed...and hope to enlist all of our friends in Oquawka Illinois in helping us by sometimes sending us papers of any kind of good moral, reading, temperance, religious or secular material (Rose, 1965, p. 48-50).

A letter written by Phoebe Button sometime in the latter part of September, 1887 and published in a local newspaper in her hometown. The letter reveals that the school would open without physical facilities or learning materials. She wrote to her friends: "We start without school buildings or anything else, except our few books and what few household things we have" (Rose, 1965, p. 50).

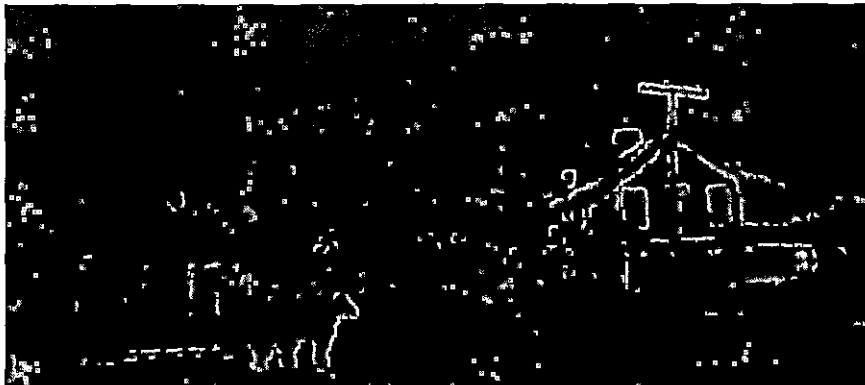


Figure 6

The house on the right served as a residence and a school for the Buttons. It stood on the back of the lot where the Adron Doran University Center is now located. Across Second Street was the building which once served as Allie Young's law office (Flatt, 1997).

Before the school was opened F. C. Button assumed the ministry of the local Christian Church, a position he was to occupy intermittently over a period of twenty-eight years. In 1887 the Christian church had no building of its own. It shared ownership with the Methodist Episcopal Church and Presbyterian Church in a union building. Opening day, on October 3, 1887 the buttons opened their school in two "very small rooms, poorly ventilated" on the first floor of a two story rented house. The upper floor served as their living quarters. There appears to be a contradiction between the sources consulted as to whether the Buttons bought a house, rented one, or had one promised to them if the school succeeded. Seemingly, they did buy some property shortly after their arrival in Morehead; however, no record of the transference of a deed could be found at the Rowan County courthouse. Withers, in a

letter to Button dated October 26, 1887, said: "I am glad you have purchased property in Morehead – it was a move in the right direction, and will greatly add to your influence with the people" (Rose, 1965, p. 55).

Flatt noted, enrollment that first year was forever changing. The first student, an orphan named Annie Page, shyly appeared on the first morning of class in a little cottage where the Adron Doran University Center now stands. That afternoon Ethel Bertie Hamm also enrolled. Two others joined her on the second day and others followed, a trickle of humanity at first which grew into and steady stream. Twenty-two students were enrolled by the end of November. Although the Buttons had more students than they could care for, enrollment jumped to fifty-two by February 1888. Ten other youngsters' had to be turned away because of a lack of space. Between the middle of February and the last of March 1888 eleven students dropped out due to the opening of a new public school. The first school year finished with thirty-two pupils; enrollment hovered around that same number the following year (Flatt, 1997).

Button subsequently wrote an article about the beginning of the school for a national publication of the Christian Church. A man in California read about Annie Page and wrote the Morehead principal to obtain additional information about her parents. It turned out that she was the man's niece, and he sent money for her to come to California. There she was well-educated and later was married.

Although Rowan County had once been noted for its lawlessness, the catalogue describes it as "now one of the most law-abiding counties in Eastern Kentucky." "Ease of access by rail and stage," the town of Morehead had grown to

about 1,000. Morehead Normal School became interested in accreditation in the late 1890s. The school filed articles of incorporation with the state in the spring of 1898, requesting power to confer high school diplomas. Although its first request was denied, the school was finally chartered on May 6, 1899, thereby representing the first official connection between the institution and the state (Flatt, 1997).



Figure 7

*Graduating class of 1909 at Morehead Normal School.
(Left to right) Viola Jacobs, Mary Eaton, Vesta Kendall, Goldie Horton
(Johnson), and Ada Taylor (Flatt, 1997).*

CORA WILSON STEWART - MOONLIGHT SCHOOL



Figure 8

Cora Wilson Stewart attended and later taught at Morehead Normal School. While serving as superintendent of Rowan County schools in 1911, she organized the "Moonlight Schools", the forerunner of adult education in the U.S. (Flatt, 1997).

Baldwin (2006) stated Kentucky and specifically Morehead had a rich history in the adult literacy movement, beginning with the work of Cora Wilson Stewart, pioneer in adult education; she was born on January 17, 1875 on a small farm on the banks of Sycamore Creek in rural Montgomery County. In 1878 the Wilson family moved to Cross Roads now Farmers in Rowan County Kentucky. Stewart attended Morehead Normal School and the National Normal University in Lebanon, Ohio and begin her teaching career in her home county in 1895. She quickly earned a reputation as an outstanding educator, and in 1901 she was elected Rowan County school superintendent. In 1909, Cora Stewart was reelected school superintendent, and two years later became the first woman president of the Kentucky Educational Association.

In 1911, Stewart launched an experimental adult education program, the moonlight school, to combat illiteracy. The Moonlight Schools began on September 5, 1911, called by Stewart “the brightest moonlit night the world has ever seen.” She and her volunteer teachers expected 150 students to come on that first night. However, with other counties and states replicating the Moonlight Schools movement, attendance the first night was more than 1,200 men and women came to the county and state’s 50 schools. The result was the creation of the Moonlight Schools, a grassroots movement dedicated to eliminating illiteracy in one generation. The Rowan County moonlight schools served all ages, the oldest participant was an eighty-seven-year old gentleman, the youngest a sixteen year-old student.

Baldwin (2006) states that, Stewart described them as follows:

There were overgrown boys who had dropped out of school and been ashamed to re-enter. There were girls who had been deprived of education through isolation. There were young women who had married in childhood—as so many mountain girls do and with them came their husbands, men who had been humiliated by having to make their mark or to ask election officers to cast their vote for them. There were middle-aged men who had seen golden opportunities pass them by because of the handicap of illiteracy—men who’s mineral, timber, and other material resources were in control of educated men who had made beggars of them (p. 48).

Moonlight Schools, in the twenty three years of their existence, taught more than 700,000 Americans to read and write. More than 100,000 of these were Kentuckians. For example, Stewart's home state of Kentucky had an illiteracy rate of 12.1 % in 1910. By 1920, the figure had been reduced to 8.4 % and it fell further to 6.6 % in 1930. Four states whose illiteracy rates led the nation offered impressive numbers taught. Georgia claimed 40,848; Alabama 41,726; South Carolina 49,145 and Louisiana 108,351 (Kieber, 1992).

Kieber also noted that, Stewart wrote *The First Book for Mothers* so that mothers would have a source of information for raising healthy children, *The First Book for Prisoners* because she believed prisoners would have no future without literacy, and *The First Book for Soldiers* because she believed soldiers needed to be able to read letters from home. As editor of the local newspaper, she published reading lessons in the daily paper.

Each set of readers focused on the knowledge that individuals in the target group needed to acquire to be better citizens within their communities. The reading lessons also emphasized the importance of patriotism, civic responsibility, Christian morality, and social progress.

In 1913, Stewart asked Kentucky Governor James B. McCreary to create a state commission to free illiterate men and women "from this bondage" and place Kentucky "in a better light before the world." The governor subsequently secured the unanimous vote of both branches of the General Assembly in favor of creating the bill. In 1914, Kentucky lawmakers created the Kentucky Illiteracy Commission

largely because of Stewart's emphasis on voluntarism and the relatively few demands her plan to eliminate illiteracy made on the state.

When the Kentucky Illiteracy Commission opened its doors in Frankfort, Kentucky it did so with a very small budget. State-authorized fund-raising brought in donations a few dollars at a time, and the state picked up the tab for small expenses (Kieber, 1992).

Besides Stewart, other members on the commission, were J. G. Crabbe, president of Eastern Kentucky Normal School; H. H. Cherry, president of Western Kentucky State Normal School; and Ella Lewis, superintendent of Grayson County Schools. The commission's first task was to secure financial support for its program, along with volunteers to teach the state's estimated 208,802 illiterates. As part of this effort, soon the Kentucky Illiteracy Commission representatives were teaching 30,000 Kentuckians who were preparing to serve in World War I. During the war years the Kentucky Illiteracy Commission conducted moonlight schools for wives, sisters, mothers, and sweethearts of Kentucky's fighting men (Kieber, 1992).

Kieber also noted when World War I was over; many returning soldiers enthusiastically supported the work of the KIC. The Kentucky Illiteracy Commission help many soldiers re-adjust to civilian life. On September 30, 1919 Ira Cundiff, of Elizabethtown, Kentucky wrote that during his sixteen months in France, he "could not write home," but that on his return he had learned to read and write in a local moonlight school taught by Mildred Smith.

In 1919, Governor James D. Black, publicly praised the Kentucky Illiteracy Commission's efforts to promote literacy and to help former soldiers adjust to civilian life. In the post war years, the state appropriated a modest amount of money (\$75,000 in 1918) to cover travel expenses to educate the state's adults within the context of the major social, political, and economic issues of the day.

Progression of the crusade against illiteracy in Kentucky extended the program to the state penal institutions. In 1919, literacy became a condition of parole, and additional incentive to the learning efforts of state prisoners. The commission also expanded its efforts by taking a census of the remaining illiterates in the state, this charting a course for future action.

As Americans moved into the 1920s, they adopted new heroes and embraced new ideologies. Many states launched adult education programs patterned after the programs of the Kentucky Illiteracy Commission. As Kentucky's literacy movement grew, it received support and encouragement from the National Education Association and other national organizations (Kieber, 1992, p. 560).

In 1923, Stewart was elected to the executive committee of the National Association. Six years later President Herbert Hoover named her to chair the executive committee of the National Advisory Committee in Illiteracy. She also presided over the illiteracy section of the World Conference on Education. Although Stewart did not eliminate illiteracy as she had hoped, or change the world in a single generation, as she had intended, she shared her "failure" with many other progressive

reformers of her day. When Cora Stewart suffered a fatal heart attack on December 2, 1958, she may have believed that because she failed to wipe out illiteracy, her hopes and dreams for a literate nation would die with her. But the educational needs of her state and nation continued to grow, and those who have attempted to understand and meet those needs continue to look to her crusade for both wisdom and example (Baldwin, 2006).

CHAPTER FOUR

Morehead State University has continued a tradition in adult basic education when, along with Murray State University, it provided orientation and training for all Kentucky Adult educators in the 1970s and 1980s. Beginning in the 1970s, Morehead State University was home to Kentucky's only graduate program in Adult Education, which continues today (Morehead State University Adult Education Academy, 2011).

According to Flatt (1997) the school is like Joseph's coat of many colors, in light of the many institutional changes in its career, and it has suffered "great tribulation," considering the many vicissitudes of fortune it has endured (p. 1). As a state school the institution has borne five titles:

- Morehead State Normal School (1922-26).
- Morehead State Normal School and Teachers College (1926-30).
- Morehead State Teachers College (1930-48).
- Morehead State College (1948-66).
- Morehead State University (1966-present).

But the state school chartered in 1922 enjoyed (and suffered) a prior existence of 35 years as Morehead Normal School, under the auspices of the Kentucky Christian Missionary Society (later the Christian Women's Board of Missions) (Flatt, 1997, p. 2).

**FIRST AVAILABLE CHRONOLOGICAL HISTORY OF MOREHEAD STATE UNIVERSITY
As Found In the Graduate Bulletin/Catalogs**

Information from the Graduate Bulletin 1968-1969.

The Morehead Normal School was established in 1922 when the General Assembly of Kentucky passed an act providing for the opening of two normal schools, one in eastern Kentucky and the other in the western part of the state. These schools were created for the purpose of training teachers for the elementary schools. Morehead was selected as the site for one of these institutions.

Information in the 1968 through 1969 Graduate Bulletin indicates the campus was comprised of an area of four hundred and twenty-two acres. Facilities included: ***Rader Hall***: erected in 1926, a three story structure was the first building to be constructed on campus. Originally it served as a combination administration and classroom building. In 1965, the building was named in honor of Dr. Clifford Rader who was a member of the faculty for seventeen years and, at the time of his death, was Chairman of the Division of Social Services.

Allie Young Hall: was built in 1926, was a women's residence hall, had 68 rooms, a director's apartment, and a large lobby. The building was named for Judge Allie W. Young, to who gets much of the credit for establishment of the University in Morehead.

Information from the Graduate Bulletin 1969-1971.

In 1969 through 1971, Morehead State University in Morehead, Kentucky was a regional co-educational university with an enrollment of over 6,500. The university

is located in the northeastern section of Kentucky in the scenic Daniel Boone National Forest. The university has a proud heritage dating back to the creation of the Morehead Normal School in 1922.

This bulletin states, at no time has the University lost sight of its original function- that of training teachers. Programs in this field have been constantly refined and expanded. However, through the years, facilities and offerings in other fields have been developed until the institution is now serving as a general regional university.

Graduate work was first offered at Morehead in 1941 but until 1966 the only degree authorized was the Masters of Arts in Education. Since the attainment of university status several additional master's degree programs have been developed and others are being added just as rapidly as faculty and facilities are available.

Requirements for Master of Arts in Education:

The Masters of Arts in Education is a professional degree. If a student holds, or is eligible to hold, a provisional elementary or secondary teacher's certificate he/she may, through the different curricula leading to this degree qualify for the corresponding standard teachers' certificate or the provisional certificate for guidance counseling school librarian, or special education in Kentucky.

Requirements for Unconditional Admission to Graduate Study in Education:

1. General admission to graduate study.
2. A minimum of nine semester hours of undergraduate credit in professional education.

Requirements for the Degree: For Elementary Teachers Sem. Hrs.

Education 500, 510, 530, and 580.....10

Education 526, and 599

or

*Education 526 and approved electives in education.....8

Specialized area outside of professional education..... $\frac{12}{30}$

- The “approved electives in education” may be taken in another field with the approval of the Director of Graduate Study in the School of Education.

Requirements for Secondary Teachers Sem. Hrs.

Education 500, 510, 530, and 580.....10

Education 599 and an approved elective in education

or

Approved electives in education.....8

Specialized area outside of professional education..... $\frac{12}{30}$

- The “approved electives in education” may be taken in another field with the approval of the Director of Graduate Study in the School of Education.

Information from the Graduate Bulletin 1973-1975.

A long tradition of service to the people of the Commonwealth of Kentucky runs through the history of Morehead State University. A study of educational needs in the state led to the establishment of Morehead State Normal School, whose doors opened for the first time as a public institution in September of 1923. The campus was one which had been occupied for 35 years by a private institution bearing the name of Morehead Normal School. The tradition of education that had been

established by this predecessor provided strong support in the region for the new public undertaking.

In 1926, the General Assembly changed the name to Morehead State Normal School and Teachers College, and the growing college was admitted to membership in the Kentucky Association of Colleges. Morehead State Normal School and Teachers College became Morehead State Teachers College in 1930, graduating 11 seniors from a student body of 256, with a faculty of 22.

In 1941, the college admitted its first foreign student, and the next year became the site of an electrical training school for the United States Navy. After the war, offerings and services were broadened, and *in 1948 the General Assembly changed the name to Morehead State College*—a harbinger of what came to be known as the “Breakthrough” period of the 1950s.

During the 1950s, enrollment tripled, the campus acquired its first major structure in 17 years as a huge expansion of physical facilities exceeding \$50,000,000 was undertaken and educational programs were greatly strengthened and expanded. The sound philosophy of service to the region was greatly strengthened during this period and Morehead State College became the center of regional activities for diverse groups.

Continued growth in the *1960s brought one more change in name—Morehead State University*, a reflection of the changing needs of the people of the Commonwealth for higher education. With that change in status in 1966, Morehead

State University reached another level in its tradition of service that now has lengthened to more than four decades.

Information from the Graduate Catalog 1978-1979.

The private normal school transitioned into a state normal school, with the job of training elementary teachers. This became something its first president, Dr. Frank C. Button, would not have dreamed – a renowned regional university whose offerings reach a broad spectrum of people from all walks of life.

Dr. Morris L. Norfleet took office on January 1, 1977 as the University's eighth president. By this time, Morehead State University, its gently-sloping wooded grounds covering nearly 500 acres. Campus buildings combine the traditional and the contemporary in an imposing array of modern physical facilities set against the natural backdrop of the Daniel Boone National Forest. The University's physical plant represents an investment upwards of eighty million dollars in prize-winning and eye-pleasing architecture.

This catalog states that the departments in the School of Education were: Administration, Supervision and Secondary Education; Adult, Counseling and Higher Education; Elementary and Early Childhood Education; Health, Physical Education and Recreation; Library Science and Instructional Media; Psychology and Special Education.

The degrees offered were:

Master of Arts in Education, Elementary Education, Early Childhood Education, Guidance and Counseling, Library Science/Media, Reading, Secondary

Education, Special Education: Master of Arts in Adult and Continuing Education, Master of Arts in Health, Physical Education and Recreation, Master of higher Education, Master of Arts in Psychology, Specialist in Education Joint doctoral Education.

Non-degree Programs offered were:

Fifth-Year Program; Elementary Teacher & Secondary Teacher Rank I Programs; Elementary Education, Secondary Education, Guidance and Counseling, Teacher of Exceptional Children and Administration and Supervision.

Master of Arts in Adult and Continuing Education graduate program is designed to develop the capacity of individuals to plan, organize, and carry through a variety of educational and service programs to meet the broad spectrum of adult needs in today's society. The program is flexible insofar as each course of study is designed with the student. Students who desire standard certification should apply for the Master of Arts in Education with a Specialization in Adult and Continuing Education.

Information from the Graduate Catalog 1983-1984.

Master of Arts in Adult and Higher Education program is designed to develop the capacity of individuals to plan, organize, and carry through a variety of education and service programs to meet adult learners' needs in postsecondary and adult continuing education institutions. The program is flexible insofar as student may plan their programs for preparation in teaching, administration, student personnel, developmental studies, or counseling.

Prefix of course were changed from (EDAC) Adult and Continuing Education to (EDAH) Adult and Higher Education the course titles now reflect more of the higher education.

Information from the Graduate Catalog 1987-1988.

The university conducts an extensive regional-campus education program. Graduate instruction is offered with the Appalachian Graduate Consortium at Pikeville College, at regional centers in Ashland, Jackson, Maysville, Prestonsburg, Whitesburg, and at selected satellite locations. All courses carry resident credit, with the quality of instruction and expected student performance equal to that of on-campus study.

Kentucky Telecommunications Consortium; the university offers several graduate courses through the Kentucky Educational Television network. The KET telecourses are made possible by the Kentucky Council on Higher Education.

International Study, Morehead State University provides study abroad programs for graduate students in Britain and Europe. As a member of the Cooperative Center for Study in Britain consortium, the university is able to send faculty and students to Britain for educational offerings in a variety of subject areas. Programs include the December/January interim and summer sessions. MSU is a participant in the Kentucky Institute of European Studies, a consortium allowing university faculty and students to travel to study centers in Paris, France; Bregenz, Austria; Florence, Italy; and Madrid, Spain. Course are offered during the summer and focus on languages, humanities, and social sciences.

Information from the Graduate Catalog 1990-1991.

School of Education was renamed College of Education and Behavioral Sciences with Departments: Elementary, Reading and Special Education; Leadership and Secondary Education; Health, Physical Education and Recreation; Psychology; Sociology, Social Work and Corrections. During this time period the degree were divided by departments.

In LSE the Degrees were:

Master of Arts in Education (Guidance Counseling, Secondary Education); Master of Arts in Adult and Higher Education; Specialist in Education; Joint Doctoral Education.

Non-Degree Programs:

Fifth-Year Secondary Teacher; Rank I Program (Secondary Education, Guidance and Counseling, Instructional Leadership).

Information from the Graduate Catalog 1996-1998.

With a coeducational enrollment of approximately 8,500 and a full-time teaching faculty of 350, Morehead State University offers 24 graduate degree programs of study. It draws students from throughout the United States and several foreign countries to participate in its diverse academic and extracurricular life.

Morehead State University is a participant in the Kentucky Institute for International Studies added Salzburg, Austria and Morelia, Mexico to its list consortium.

CHAPTER FIVE

TWENTY-FIRST CENTURY.

High school literacy is key to a high school student's overall prospects for success. Out of a student's ability to read comes the capacity to graduate and the opportunity to gain access to the workplace and/or post-secondary education. The tie between graduation rates and literacy rates is evident when we look at the reading skills of those students who fail to finish high school. The National Assessment of Adult Literacy reports that 19% of students that dropout are only able to perform at basic or below-basic levels when presented with prose literacy tasks like reading editorials, news stories, and instructional materials. The implications of illiteracy extend outside of the classroom as the student moves into the workforce. Research shows that a student's inability to read at a functional level while in school has drastic implications for his or her life in the future (National High School Center, n.d.).

During an interview with Dr. Dániel Connell, Assistant Vice President Adult Education & College Access, he shared some historical events that have taken place at Morehead State University to improve Adult Education in Eastern Kentucky:

- Appalachian Adult Basic Education Demonstration Center – 1967
- Rowan County Adult Learning Center – 1967
- MA in Adult & Continuing Education – 1969-70
- Department of Adult & Continuing Education – 1969-70

- KET GED – 1984
- Morgan County Adult Education & Career Center – 1987
- Adult Education Academy – 2002
- Powell County Adult Education – 2010

Dr. Connell shared information about events in 2009 such as, Morgan County Adult Education & Career Center (AECC) partnered with Eastern Kentucky Correctional Complex (EKCC) to submit a proposal to the Barbara Bush Foundation. Morehead State University focusing on the center at West Liberty as the Adult Education Center. Connell also shared how these events could impact the communities, by increased:

- pipeline to the undergraduate and graduate students,
- greater affordability for students by reducing need for developmental education,
- more research and service grants & contracts,
- enhanced institutional reputation and visibility,
- increased literate and educated population and role model for future generations.

Kentucky Adult Education (KYAE). The Kentucky Adult Education Act, or Senate Bill 1, passed by the 2000 General Assembly created a partnership between the Council on Postsecondary Education and Kentucky Adult Education and set the stage

for dramatic improvements in the educational status of adult Kentuckians who lack a high school diploma, function at low levels of literacy or want to learn English.

The mission of Kentucky Adult Education (KYAE) is to raise the educational levels of more than one million Kentucky adults with low literacy skills and to assist the nearly 786,000 adults who do not have a high school credential to earn a GED. KYAE's goal is to help these adults gain the academic skills and credential they need to function productively in the workplace, support themselves and their families and make positive contributions to society and the economy. A local adult education program in every county provides academic instruction in reading, writing, math, science and social studies to help adults improve their literacy skills, earn a GED, prepare for college and employment and learn English as a second language.

The state's current adult education outreach efforts are focused on an access and success campaign known as KnowHow2GOKy (Kentucky Council on Postsecondary Education, 2010).

Adult education enrollments continue to break records; 88 counties meet or exceed goals. (FRANKFORT, Ky.)--A record number of 124,801 Kentuckians enrolled in adult education programs in fiscal year 2005. Adult education programs in 88 counties met or exceeded their enrollment and performance goals in fiscal 2005. These counties will share nearly \$1 million in incentive funds.

Kentucky's significant investment in adult education continues to pay off, said Cheryl King, vice-president for Kentucky Adult Education, Council on Postsecondary Education. We must continue to make opportunities available

to all Kentuckians to improve their quality of life through continuing their education (Patrick, 2005, p. 1).

The 124,801 total adult education enrollments surpassed the goal by 8% and represent Kentuckians who enroll in adult education to learn to read, write and compute; earn a GED; prepare for employment; and improve their English or learn as a family.

The number of Kentuckians, noted Patrick, completing the GED increased from 9,740 to 9,757. In 2003, Kentucky ranked 24th in the U.S. in the percentage of non-high school completers earning a GED. National rankings from the GED Testing Service for 2004 are not yet available.

During an interview with Mrs. Shelly Hensley, Assistant Director of Morehead State University Testing Center she said that the “Testing Center administers the GED test approximately two times per month. At the present time the administration of the GED is scheduled for one full day session and one two-day session per month” (Hensley, 2011).

Table 2 below shows GED Test Scores from Morehead State University for 5 years from 2006-2011.

Table 2

Morehead State Univ: All Sites GED Testing, 5/1/06 - 5/31/11

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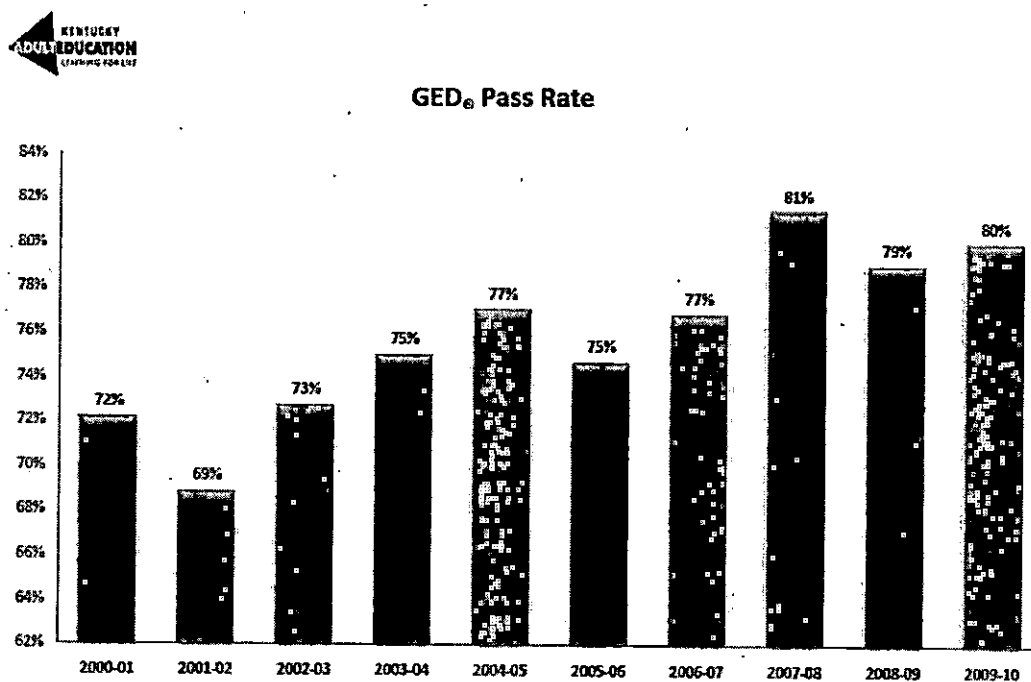
Morehead State University: All Sites							
Morehead State University: Overall							
	First-Time Tests	Re-Tests	English	Spanish	French	Canadian English	Total
Language Arts, Writing	501	1	625	2	0	0	627
Social Studies	562	7	629	1	0	0	630
Science	643	1	622	1	0	0	623
Language Arts, Reading	603	1	625	1	0	0	627
Mathematics	663	1	676	3	0	0	679
EST			0	0	0	0	0
All Sub-Tests	2812	1	3248	8	0	0	3256
Total Students	217	1					218

Mrs. Hensley explained that the overall chart above gives total data from the Morehead campus and off campus MSU sites. Before 2006 the GED tests were given at each off campus site and the Rowan County Detention Center, but now prospective students are required to come to the Morehead campus to take the GED. Likewise, the prisoners are now escorted from the detention center to the Morehead campus for their GED testing.

The overall chart also shows that the total first-time tests is 547 students all taking one or more of the different areas show in the chart. The first-time sub-tests total 2,812 tests in the different areas were given. The re-take test show 207 students with one or more areas being repeated was 444 sub-tests. During the years 2006-2011 a total of 3,256 tests were administered on the Morehead campus to 754 prospective students.

Table 3

State of Kentucky GED pass rate 2000 – 2010. Kentucky Adult Education.



Council President Tom Layzell recognized this achievement as a significant step toward Kentucky's goal of raising levels of educational attainment to the national average by 2020.

The public agenda for postsecondary and adult education calls for increased efforts to prepare Kentuckians for postsecondary education.

We will continue to work with our partners in adult education to ensure that adult learners can smoothly transition to postsecondary education, he said (Patrick, 2005, p. 1).

The groundwork for this success was the Kentucky Adult Education Act of 2000 that created a partnership between Kentucky Adult Education and the Council on Postsecondary Education and reformed Kentucky's system of adult education. The partnership strengthened in July 2003 when Kentucky Adult Education moved from the Cabinet for Workforce Development to the Council on Postsecondary Education.

Kentucky's postsecondary education system encompasses eight public institutions and the Kentucky Community and Technical College System, numerous independent institutions and Kentucky Adult Education. The system represents 231,612 students, 538,866 Kentucky alumni, and 294,896 GED recipients. When Kentuckians earn postsecondary degrees, their skills improve and their wages go up; they are more likely to lead healthy lives and be engaged in their communities; and they build better futures for themselves and their families (Patrick, 2005).

According to (U.S. Department of Education Office of Vocational and Adult Education, 2006) Adult education programs meet a critical need in our nation to improve the literacy skills of adults and enhance their ability to be more productive members of society and the workforce. The Adult Education and Family Literacy Act (AEFLA), enacted as Title II of the Workforce Investment Act (WIA) of 1998, is the principal source of federal support for adult basic skills programs. The purpose of the program, as defined in AEFLA, is to:

- Assist adults to become literate and obtain the knowledge and skills necessary for employment and self-sufficiency;

- Assist adults who are parents to obtain the educational skills necessary to become full partners in the educational development of their children; and
- Assist adults in the completion of a secondary school education.

The purpose of the state-administered grant program is to provide educational opportunities for adults sixteen and older, not currently enrolled in school, who lack a high school diploma, the basic skills, or the ability to function effectively in the workplace or in their daily lives. These state grants are allocated by formula based upon the number of adults sixteen and over who are not enrolled or required to be enrolled in secondary school and who do not have a secondary school credential. These data are drawn from the U.S. Census on Population and Housing as required by WIA, Title II.

The federal allocation for AEFLA grants to states for Program Year (PY) 2003–2004 (or Fiscal Year 2003) was \$561,042,109. Nationally, this amount represented approximately 25 % of the total amount expended at the state and local levels to support adult education and literacy in PY 2003–2004. States distribute 82.5 % of the federal funds competitively, using 12 quality criteria identified in the law, to local adult education providers. The provider network includes a variety of local agencies – local educational agencies, community colleges, community-based organizations, and volunteer literacy organizations. Many adult education programs also work with welfare agencies at the state and local level to provide instruction to adults needing basic skills who are receiving Temporary Assistance for Needy

Families (TANF) benefits. In addition, adult education supports adults in job training programs through partnerships with One Stop Career Centers and other job training programs in the community.

Courses of instruction offered by local providers include:

- Adult Basic Education (ABE), instruction in basic skills designed for adults functioning at the lower literacy levels to just below the secondary level;
- Adult Secondary Education (ASE), instruction for adults whose literacy skills are at approximately the high school level and who are seeking to pass the General Educational Development (GED) tests or obtain an adult high school credential; and
- English Literacy (EL), instruction for adults who lack proficiency in English and who seek to improve their literacy and competence in English.

In PY 2003–2004, the program enrolled 2,677,119 learners, of which just under 40 % (39.7) were enrolled in Adult Basic Education, 16.5 % were enrolled in Adult Secondary Education, and 43.8 % were enrolled in English Literacy programs, as shown in Table 4, below.

Table 4**Enrollment by Program Area Period Year 2003 - 2004.**

Program Area	Enrollment	Percent of Total Enrollment
Adult Basic Education	1,061,814	39.7%
Adult Secondary Education	442,726	16.5%
English Literacy	1,172,579	43.8%
Total	2,677,119	

(U.S. Department of Education Office of Vocational and Adult Education, 2006)

Table 4 shows the percent of learners in the three program areas.

Table 5 shows the program areas by the learners by age.

Table 5**Enrollment by Program Area by Age, Program Year 2003 - 2004.**

Program Area	16-18		19-24		25-44		45-59		60 & Older		Total	
Adult Basic Education	176,422	17%	314,908	30%	417,261	39%	120,897	11%	32,326	3%	1,061,814	100%
Adult Secondary Education	158,252	36%	132,110	30%	119,873	27%	26,311	6%	6,180	1%	442,726	100%
English Literacy	37,917	3%	230,522	20%	663,511	57%	181,356	15%	59,273	5%	1,172,579	100%
Total	372,591	14%	677,540	25%	1,200,645	45%	328,564	12%	97,779	4%	2,677,119	100%

(U.S. Department of Education Office of Vocational and Adult Education, 2006)

As shown in Table 5, in PY 2003-2004, most participants (70 %) were between the ages of 19 and 44, but the age distribution varied across instructional area. For example, participants in Adult Secondary Education tended to be younger: 66 % were between the ages of 16 and 24. Participants in English Literacy, on the other hand, tended to be older: 57 % were between the ages 25 and 44, and an additional 20 % were 45 years of age or older (U.S. Department of Education Office of Vocational and Adult Education, 2006).

CONCLUSION

Early history indicates that Adult education is an everyday learning experience that encompasses every aspect of adults gathered together for the purpose of learning, whether it was in sittings such as Sunday school classes, training workshops, continuing education classes, or workshops pertaining to Appalachia arts and crafts, etc. For this project we started our research with the early Sixteenth Century following events that helped shape adult education to the challenging program we see today in the Twenty-First Century.

Historical documentation has shown that from the first records of the public school system being established in Rowan County through the foundation of the first Morehead Normal School. Education has been in the forefront of events responsible in the establishment of what is now known as Morehead State University. Although, it has been a slow and at times very difficult metamorphosis today Morehead State has been recognized for the seventh consecutive year as one of the top public universities in the South in the 2011 edition of "America's Best Colleges" by U.S. News & World Report. MSU is accredited by the Southern Association of Colleges & Schools (SACS) (Morehead State University Home Web Page, 2010).

Doing research for this project has been very challenging and has taken a lot of time and a tremendous amount of work, but we have found it to be fascinating. As we have gone back in history and seen how the different aspects of education came into being and especially the literacy programs that was such an essential part of education. When comparing what was considered Adult Education in the early

history to the Adult Education Programs that are a part of Morehead State University today.

Houle (1992) summed it up nicely by saying:

Those who think about adult education as lifelong learning are, by nature, planners of the future, not surveyors of the past. Adult education tends to be concerned with needs and aspirations; with imperfections or inadequacies in people, institutions, and communities; and with how life can be made better by lifelong learning (p. 35).

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