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ETHICAL JUDGMENTS OF HIGH SCHOOL SENIORS  
..  
IN PIEDMONT NORTH CAROLINA

by

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## CHAPTER I

### INTRODUCTION

#### Significance of the Problem

The ethical standards to which people give their allegiance are relatively permanent, even though their application may vary with changes of social organization and custom.

The President's Commission on Higher Education lists as its first objective of general education: "To develop for the regulation of one's personal and civic life a code of behavior based on ethical principles consistent with democratic ideals."<sup>1</sup> The statement continued:

General education can foster and quicken respect for ideals and values. Wise men, of course, have never doubted the importance of ethical considerations, but for a generation or two these matters seem to have been out of fashion among sophisticated intellectuals. If anything is clear in these times, it is the urgent need for soundly based ideals to guide personal and social relationships in a world where insecurity is steadily weakening trust between man and man.

Interpersonal relations, business relations, labor relations, even international relations, depend, if they are to prosper, on good faith, decent intention, and mutual confidence.

Ethical principles that will induce this faith need not be based on any single sanction or be authoritarian in origin, nor need finality be claimed for them. Some persons will find the satisfactory basis for a moral code in the democratic creed itself, some in philosophy, and some in religion. Religion is held to be a major force in creating the system of human values on which democracy is predicated, and many derive from one or another of its varieties a deepened sense of human worth and a strengthened concern for others.<sup>2</sup>

Educators and parents recognize that the problem of character

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1. Higher Education for American Democracy. Vol. I, Establishing the Goals. A Report of the President's Commission on Higher Education. Washington, D. C.: The Government Printing Office, 1947, p. 50.

2. Ibid., p. 50.

education is of paramount importance today.

The task of molding young lives into useful citizenship is so great, several agencies must assume the responsibility. School behavior is important, because the habits of behavior in young people are the foundations on which adult behavior is built.

It is conceded that the values which a school program promotes are determined by ethical judgments. The educational procedures are determined by what we know of the learning process and how it is effectively stimulated and guided.

Generally, the desired behavior in a democracy calls for: (1) habits and skills of critical thinking, (2) respect for the laws and social institutions which protect the rights of the individual and the rights of others, and (3) intelligent participation in the process of arriving at important decisions which affect the group. Judgments and behavior are based upon a solid mastery of the tools of intelligence.

Proof that educators are concerned with ethical judgments of students is found in their writings. Miller compares character education with the culture of young trees;

In developing the character and personality of young persons, educators must accept certain parallels between growing young trees and "growing" young persons. Aren't there certain features of everyone's personality that must be trimmed away if he is to become a civilized man, capable of cooperating with his fellows in a peaceful productive world? Certain branches and larger limbs of character or personality become overgrown, such as ambition, jealousy, hot temper, cheating, and the like, and must be "pruned" away. . . . If "pruning" is needed, as a part of character development, who should do it? Plainly this is the task of parents, but teachers must help. . . . Early "pruning" which can be almost painless, can save boys and girls from bitter experiences

later in life.<sup>3</sup>

Johnson writes:

The guidance of children toward a high standard of character attainment is of great concern among teachers and parents today. Honesty, truthfulness, sharing with others, and fairness in work and play are still desirable traits but just how they are to be developed is a problem to be solved. It is only reasonable to think that they, like other processes of development, come from the right habits of thinking and acting established in early years of a child's life.<sup>4</sup>

Kandel states:

In the widespread assessment of American education that is now taking place, there are obvious indications that values which appear to have been neglected in the pre-war years are receiving renewed attention. Generally there appears to be a demand for more direct emphasis on discipline and character education than in the years before the war.<sup>5</sup>

In this same article, the author quotes John A. Hannah, President of Michigan State College:

There is adequate justification for asking whether in our preoccupation of teaching young Americans how to achieve we have neglected the equally important task of teaching them how to enjoy what they have won. In teaching them the mechanical skills, have we neglected to teach them the skill of living together in harmony? In imparting knowledge, have we failed to develop insight?<sup>6</sup>

That phase of character education which has to do with the formation of ethical judgments is an enormous task, a task so important that it must be shared by the home, the school, the church, and other cooperating agencies. The home has an excellent opportunity to give a child the right start in life.

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3. Carl G. Miller, "On Pruning Young Human Trees," Education, 68:192, November, 1947.

4. Mrs. Myrtle Johnson, "Guidance for Developing Character," Peabody Journal of Education, 25:100, September, 1947.

5. I. K. Kandel, "Character Education," School and Society, 66:115, August 16, 1947.

6. Ibid., p. 115.



Often the character of a child is already misshapen when he enters school, and throughout his school life he is a difficult problem in citizenship. The school generally has no intention of taking over the complete guidance of a child from the day of his birth until the day he graduates, but the school does feel a great responsibility for aiding in the development of ethical character. The confusion confronting a child is well expressed by Charters:

At birth the child enters a world which is run according to rather definite established forms. He joins a family which lives according to ideals that can be specified, and ways that are relatively unchanging. . . .

Into this game of life with its bewildering mass of rules, so complicated that no adult can master them completely, and upon whose interpretation adults do not completely agree, each child is suddenly injected. He brings with him some slight skill, his instincts, reflexes, and other inherited tendencies. . . ., but nine-tenths of the rules he must learn. . . . If his actions are left to his own decisions upon a basis of his original tendencies, the probability of his doing the "right" specific thing should be perhaps one in a hundred. . . .

Fortunately, also, this little freshman in the kindergarten of life does not have to discover for himself all the rules. As a companion he usually has a mother, father, brothers, and sisters who not only guide him, but are anxious to do so.

Today the home and the school must look searchingly at the problem of character education and the development of ethical judgments. When the future of our democratic way of life depends so much upon the wise judgments of American citizens, it becomes the obvious duty and responsibility of the home, the school, the church, and other cooperating agencies to lend themselves seriously to the task of helping to mold desirable ethical judgments

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7. W. W. Charters, The Teaching of Ideals, New York: Macmillan, 1928, pp. 26-28.

in the minds and actions of oncoming generations.

Carl G. Miller, in discussing some of the "more than money needs of schools," says:

The supporting public having given education much more financial support during the last year, we now hear from the critics that what the schools need is more than money. We should have, among other things, a new point of view on the moral structure of life and the power and enthusiasm to develop its principles in youth. All this is true.

If the moral tone of the country is low following a war, that is insufficient excuse for moral relaxation in and around the halls of learning.

Somewhere and somehow all youth must become very thoroughly acquainted with a set of principles of right and wrong and must develop a conscience to go with it.<sup>8</sup>

The development of ethical judgments is a gradual process, and it must be developed step by step. Parents, teachers, clergymen, and other social agencies must take one step at a time in directing character education, being neither too far ahead to be understood nor too far behind to have given the necessary preparation before it was needed.

In order to identify the ethical judgments of high school seniors in Leaksville High School, Leaksville, North Carolina, an analysis of ethical judgments in certain restricted areas was undertaken. If the ethical judgments could be identified, the causes of deviation from the mores and customs could be determined, then those responsible for molding these judgments would have a better chance for success.

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8. Carl G. Miller, "The More Than Money Need," Education, 68:319, January, 1948.

### Statement of the Problem

This work is an analysis of the ethical judgments of seventy-three high school seniors in Leaksville High School, Leaksville, North Carolina. In developing this study, the following sub-problems should be solved:

1. What are the characteristics of the ethical judgments?
2. What are the apparent causes of these characteristics?
3. What measures can be recommended for improvement?

### Scope of the Problem

The basis of this study was limited to members of the senior class in Leaksville High School, Leaksville, North Carolina.

Ethical judgments, as referred to in this study, are generally conceded to be knowledge of rightness or wrongness stemming from mores and customs of the local community.

### Method

In order to avoid duplication of any previous work and to locate related materials, the following reference works were consulted:

Palfred, Thomas R. and Coleman, Henry E. Guide to Bibliographies of Theses--in the United States and Canada. Second Edition. Chicago: American Library Association, 1940.

United States Library of Congress. A List of American Doctoral Dissertations Printed in 1912. Washington, D. C.: The Government Printing Office, 1913-1940.

Doctoral Dissertations Accepted by American Universities, New York: The H. W. Wilson Company, 1934-1948.

United States Office of Education. Library. Bibliographies of Research Studies in Education. Washington, D. C.: The Government Printing Office, 1929-1932.

The Bibliographic Index: A Cumulative Bibliography of Bibliographies. New York: The H. W. Wilson Company, 1938-1940.

Good, Carter V., editor. "Doctor's Theses Under Way in Education." Journal of Educational Research (January issues, 1931-1946).

Education Index: A Cumulative Author and Subject Index to a Selected List of Education Periodicals, Books, and Pamphlets. New York: The H. W. Wilson Company, 1929-1948.

In making the above survey of literature no studies were found that were closely related enough to be of any value in determining the ethical judgments of high school seniors.

A questionnaire was constructed in such a manner that responses would give information as to family background, school activities, age and type of associates, church background, leisure activities, employment, ideals, beliefs, and ethical judgments in certain restricted areas.

As a means of comparing the ethical judgments of high school seniors in Leaksville High School with groups of seniors from four other schools in widely separated areas, identical questionnaires were sent to Greensboro Senior High School, Greensboro, North Carolina, Pilot High School, Thomasville, North Carolina, Citrus High School, Inverness, Florida, and Crystal River High School, Crystal River, Florida.

## CHAPTER II

### THE CHARACTERISTICS OF THE ETHICAL JUDGMENTS

#### A Brief Survey of the Leaksville Township Community

In order to understand and evaluate these ethical judgments, it is necessary to know as much as possible about the community from which the students come.

Leaksville Township is made up of three villages, Leaksville, Spray, Draper, and the surrounding countryside. It is located on the northeast side of Rockingham County. Rockingham County is in the northwestern part of North Carolina, bounded on the north by the Virginia state line, on the east by Caswell County, on the west by Stokes County, and on the south by Guilford County. Of the three villages of Leaksville, Spray, and Draper, only Leaksville is incorporated.

A large per cent of the population is engaged in various phases of the textile industry. In 1947, the population of Leaksville Township was 21,450. Of that number, approximately 8,432 were directly employed in one of the eleven textile mills in the area. Other business outside the textile field accounted for 2,995. It was not possible to assess accurately the number engaged in farming in the immediate countryside.

According to records maintained by Fieldcrest Mills, during the past year, 8,432 textile workers were employed at an average earning of \$2,142.00, and a total annual payroll of \$18,061,344.00.

Within the Leaksville city limits most of the homes have modern conveniences. It is not uncommon in the Spray community to find neither

running water nor bathroom facilities indoors, and in many instances one deep-well pump will be serving five or six families. Draper has more conveniences than Spray but fewer than Leaksville, though within the past few years some progress has been made toward a city sewerage system.

Something of the religious and cultural life of Leaksville may be determined through its churches and allied organizations. There are over thirty congregations in the area, comprising a dozen or more denominations. The combined church membership is approximately 6,790 persons. Many thousands of dollars have been spent in the support of churches and benevolences.

Another important factor in the moral life of the township is the Young Men's Christian Association. The organization is supported, for the most part, by local industry, and operates five well-equipped plants in an effort to provide wholesome recreation. The services of this organization are closely correlated with the work of the churches, and embraces a program which includes religious, educational, social, and physical features. Connected with the Y.M.C.A. is the Girl's Club which provides for women a program of physical training, cooking, sewing, dramatics, and other activities as the needs arise.

Local civic organizations are active in the support of community projects for civic betterment.

The Leaksville Township School System is the only such system in operation in North Carolina. In other parts of North Carolina the schools are usually a combination of county and city administrative units. Some counties show strict cleavage between purely city administrative units and county administrative units. Nowhere else in the state does such a Town-

ship School System as Leaksville's exist.

Under the general school law of North Carolina, a county school system comprises a number of individual districts, directed by a committee of three to five members, but under the control of the county board of education. These districts usually include only one school. While school districts are usually designated by township and district number, township lines have no significance except by special order of the county board of education.

In 1919, Leaksville Township comprised eight independent school districts.<sup>1</sup> In the early twenties the consolidation movement gained momentum in North Carolina. One of the legal requirements for consolidation was that several districts should have the same local school tax rate. On April 4, 1921, consolidation of all but parts of two small townships was ordered by the Rockingham County Board of Education.<sup>2</sup> On May 10, 1921, these townships voted a uniform local tax rate, thus ratifying and completing the consolidation. This consolidation was designated Leaksville Township School District. This school district has the same legal status as the other local school tax districts of the county and state.<sup>3</sup>

In the Leaksville Township School System there are two consolidated high schools, one in Draper and the other in Leaksville. Of the two schools,

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1. Rockingham County Board of Education, Minutes, July 5, 1919.

2. Ibid., Minutes, April 4, 1921.

3. Ibid., Minutes, May 10, 1921.

Leaksville is the larger and provides a more desirable testing situation for this study.

The questionnaire, a copy of which appears in the appendix, was constructed in order to obtain significant data. The information required was what the individual believed not what he knew to be the accepted attitude. Therefore, statements were made under main headings which the individual was asked to rank from the most significant to the least significant according to his own personal belief. It is considered necessary to repeat the statements for ethical consideration under each major grouping, and to give the percentages of choice of each of the three groups being used for comparison. The three groups are: Leaksville boys and girls compared with the boys and girls of Greensboro Senior High, Pilot High School, and two Florida schools, Crystal River and Inverness High School, and the mature group of women who were also tested.

#### Significant Factors Revealed By This Study

During a period of rapid economic and social change, which appears invariably to follow a national or international period of confusion, caused by economic depression or major war, many doubts arise about existing ethical or moral values. As doubts arise there is a corresponding questioning about the practices in high schools and renewed interest is awakened in character education. This seems to be true of Leaksville High School.

In many instances this questionnaire appears to have revealed significant data. It is considered necessary to repeat the statements for ethical consideration under each major grouping, and to give the percentages of ranking of each of the three groups being used for comparison. Statements



were ranked from most significant to least significant.

#### RESPONSIBILITY.

- I. To apologize when you have been rude or discourteous.
- II. To preserve order in the absence of the teacher.
- III. To be depended on for ordinary chores and errands.
- IV. To report the number of a car you see speeding.
- V. To be concerned with the general welfare of other people.

#### Leaksville Girls

46%	ranked statement	#V	as first.
41%	"	"	#I as first.
37%	"	"	#III as third.
58.9%	"	"	#II as fourth.
87.1%	"	"	#IV as fifth.

#### Leaksville Boys

47%	ranked statement	#I	as first.
41%	"	"	#V " first.
50%	"	"	#III " second.
58.8%	"	"	#II " fourth.
67.6%	"	"	#IV " fifth.

#### All Groups

43.2%	ranked statement	#V	as first.
33.2%	"	"	#I " first.
33.2%	"	"	#I " second.
31.7%	"	"	#III " second.
52.9%	"	"	#II " fourth.
75%	"	"	#IV " fifth.

The John Dewey philosophy of socialization of the pupil seems to be apparent here in the result of ranking patterns in each of these three groups. When concern for the welfare of other people becomes so prevalent as to become the first concern of two hundred and sixty-eight people, it would seem that those school experiences in democratic living, development of individual and group responsibility, and some of the ideals of sportsmanship are beginning to pay the expected dividends in consciousness of social responsibility.

As a group the Leaksville boys rated personal responsibility for

rudeness and discourtesy as a first in significance. The fact that the majority of these boys are engaged as part-time workers meeting the public in sales positions appears to show a knowledge that one has individual responsibility to others in matters of social niceties. Fewer girls than boys are employed in public work that requires close association with the buying public. All groups recognized the importance of this individual attribute, but the trend toward thinking of the welfare of other people seems to have been stronger. The fact that the ranking made by each of three test groups show concern for both individual and group responsibility seems significant in that social consciousness is strongly fostered in every way by Leaksville High School, and the pattern is strengthened by the fact that other schools are apparently doing a similar job of indoctrination.

Social consciousness in the Leaksville High School is fostered by a number of student planned and executed social affairs during the school year. Some of these are: school election of all student body officers in approved democratic procedures, voluntary membership on the school newspaper and annual staff, promotion of Social Standards Day in which each and every student participates by voicing his choice of a subject profession, and speaker in which he is interested, and finally through the cooperation of Field Crest Mills the opportunity for every student to hear the North Carolina Junior Symphony Orchestra. Interspersed are the various charity drives for which boxes are placed in the hall and no pressure is put upon students to contribute. Leaksville High School has always contributed substantially to charity drives. Each Christmas, Leaksville High School Seniors have voluntarily undertaken the obligation of providing Christmas dinner and

gifts to five needy families. This has been a tradition for some five years.

#### LAW ABIDING

- I. To evade school regulations
- II. To bribe anyone or accept bribes.
- III. To play hookey.
- IV. To match money or shoot "crap."
- V. To run a red traffic signal.

#### Leaksville Girls

28%	ranked statement #I	as first.
33%	" " #II	" second.
26.6%	" " #IV	" first and third.
35.8%	" " #III	" fifth.
35.8%	" " #V	" fifth.

#### Leaksville Boys

55.8%	ranked statement #II	as first.
47%	" " #IV	" second.
35%	" " #I	" fourth.
44.1%	" " #III	" fifth.
32.3%	" " #V	" fifth.

#### All Groups

42.9%	ranked statement #II	as first.
24.6%	" " #IV	" second.
26.8%	" " #I	" fourth.
40.6%	" " #III	" fifth.
23.1%	" " #V	" fifth.

Our culture does not expect the same pattern of behavior of girls as it does of boys, and their background of training is quite different. Girls, in conforming to a more rigid set of customs and conventions, seems to bear out the fact that a "double standard" of ethical conduct and expectancy exists. In their conformity to the thing that is expected of them, the girls ranked evasion of school regulations and bribing or accepting bribes as being of most importance. In this area, few girls or women are prominent in places where bribery would become an issue in the truest sense. Evasion of school regulations appears to fit into the accepted behavior pattern of girls

because they are much concerned as to what response such undesirable actions would bring from their social groups. This particular group of girls seems to lean strongly away from most public action that would bring any suggestion that they were non-conformists, and thereby so different from their friend groups within the school orbit. The profession of church membership by the majority of the Leaksville girls and their attendant response to "shooting crap" or matching money seems to have some significance. In this particular area there is little or no activity in the school or churches, in an effort to raise funds, that include playing bridge for stakes, playing bingo, or other games of chance.

The Leaksville boys from the Freshman class upward have caused some little concern to the school faculty and administration in the matter of matching money and shooting crap on the school property. While their choice falls into a consistent pattern with an over all group, their second choice shows that their ethical concept is not consistent with their conduct. With the evasion of school regulations as to their fourth choice there seems to be a close relationship with the money matching and shooting crap while on the school property. In the boys group it would appear that any sort of violation of school regulations is regarded as a game, and as a means of demonstrating rugged individuality with some degree of aggressiveness.

There appears a universality in the pattern of fifth choices. There might be some significance in this if one looks closely at the whole choice pattern. Running a red traffic signal could readily endanger the lives and property of oneself and others, and yet this seems the least significant to all groups tested. All other choices involved personal gain or loss to a

greater or lesser degree.

PROPERTY RIGHTS

- I. To break windows of school buildings.
- II. To leave paper scraps on floor and in desks.
- III. To mutilate library magazines or books.
- IV. To carve your name on your desk.
- V. To read other people's mail.

Leaksville Girls

43.5%	ranked statement	#I	as first.
43.5%	"	#V	" first.
41%	"	#IV	" third.
43.5%	"	#III	" fourth.
76.9%	"	#II	" fifth.

Leaksville Boys

64.7%	ranked statement	#V	as first.
41.1%	"	#I	" second.
32.3%	"	#IV	" third and fourth.
38.2%	"	#III	" fourth.
82.3%	"	#II	" fifth.

All Groups

59.3%	ranked statement	#V	as first.
41%	"	#I	" second.
39.2%	"	#IV	" third.
41%	"	#III	" fourth.
76.6%	"	#II	" fifth.

The Leaksville girls, through their first and second choices, appear to follow a rather consistent pattern of social consciousness with regard to group responsibility as well as personal responsibility for the non-violation of property rights. In both instances the opinion of others seems to enter the picture and to influence the girl's choice.

The Leaksville boys and the All Groups responses fall into a similar pattern. In the first and second patterns, the Leaksville boys bear out the known fact that the local high school building has not suffered greatly from the usual forms of vandalism. This may be attributed to the fact that an all

out effort is constantly being made by all members of the Leaksville faculty to engender respect for public property.

In the last four years the efforts of this faculty have carried over into the community to a noticeable degree. The school has inaugurated a yearly Hallowe'en carnival which has almost completely wiped out the usual destructive and annoying pranks carried on at this time in the community. It is designed to employ all talents and skills for the entire evening. The instigation of holiday and Saturday night football dances has tended to make the Leaksville school a community center and a power in influencing the behavior of its students. The responsibility of the Student Council at all school functions as to dress, behavior and certain regulations is fully realized and administered.

The second choice of both the Leaksville boys and All groups shows what would appear to be the universal acceptance of non-violation of personal privacy. Where girls usually regard opening other people's mail as sharing something of general interest and of a purely social nature, all other groups seem to feel strongly that individual property rights should not be violated.

#### LOYALTY

- I. To make hurtful remarks about one's friends.
- II. To do what one's own group does even though the group is wrong.
- III. To cheat in a contest in order to help your class win.
- IV. To support the star basketball player in cheating so that he may play.
- V. To fail your friends in time of trouble.

#### Leaksville Girls

46%	ranked	statement	#V	as first.
38.4%	"	"	#I	" second.
28.2%	"	"	#III	" third.
35.8%	"	"	#IV	" fourth.
25.6%	"	"	#II	" fifth.

Leaksville Boys

70.5%	ranked statement	#V	as first.
38.2%	"	#I	" second.
35.2%	"	#III	" third.
29.4%	"	#IV	" third.
41.1%	"	#II	" fifth.

All Groups

56.3%	ranked statement	#V	as first.
36.9%	"	#I	" second.
29.1%	"	#III	" fourth.
32.1%	"	#IV	" fifth.
29.4%	"	#II	" fifth.

The consistency of pattern in the first, second, and third choices might indicate the holding power of an attitude fostered by the clanishness of families, the closeness of friendship groups, and the fellowship grouping felt in churches. The fact that loyalty of an unswerving nature is demanded by home, school, and church seems to have accomplished a fair degree of indoctrination. In the matter of loyalty to another person, the socially accepted rightness or wrongness does not appear to be a significant factor in the pattern of conduct. This particular high school has many small cliques or friendship groups within the total framework. It appears, from the choices of both boys and girls, that these adolescents are loyal to these small groups because loyalty is demanded for group acceptance of an individual; it constitutes a part of the unwritten code which is not violated with impunity. Certain standards and activities are definitely fixed and rigidly required.

STEALING

- I. To scheme to avoid payment of fines on over-due library books.
- II. To take "souvenirs" from a restaurant or hotel room.
- III. To steal from your mother or father.
- IV. To keep a purse found on the street.
- V. To steal from your own piggy bank.

Leaksville Girls

74.3%	ranked statement	#III	as first.
35.8%	"	#IV	" second.
33%	"	#II	" third.
41%	"	#I	" fourth.
74.3%	"	#V	" fifth.

Leaksville Boys

47.1%	ranked statement	#III	as first.
44.1%	"	#V	" first.
38.2%	"	#IV	" second.
41.1%	"	#II	" third.
44.1%	"	#I	" fifth.

All Groups

73.1%	ranked statement	#II	as first.
31.3%	"	#IV	" second.
30.6%	"	#II	" second.
41.4%	"	#I	" third.
67.8%	"	#V	" fifth.

All three groups agree that it is worse to steal from one's parents than from anyone else. It seems particularly significant that only the Leaksville boys chose "to steal from your own piggy bank" as being important enough to rate a parallel first choice. This might indicate a strong sense of personal integrity from the self angle--and to quote Shakespeare, "This above all--to thine own self be true. It follows then as the night the day, thou canst not then be false to any man." This single group consciousness of a thing so basic to all honesty, and the ability to see the fine shading in degrees of honesty, would indicate more than average ability to do critical thinking with regard to ethical problems. All other groups made a strong first choice in realms involving the most obvious forms of personal integrity.

The choice of the more obvious forms of personal integrity seem to be indicated in other groups choices. Again the tendency appears to take the form of selecting those things in direct proportion to their social



acceptability in the various areas where the tests were conducted. All three groups made the keeping of a purse found on the street a strong second choice as least desirable. Social acceptance of this ethical action, at least if the person were known to have permanently kept the purse, would almost universally find disfavor. Violation of personal integrity is apparently regarded highly by all groups tested.

In the third choice pattern it could possibly mean that the taking of souvenirs from restarants and hotel rooms was regarded as not too undesirable, but rather as legitimate loot or removing something that had been partially paid for in the check submitted to the individual at the time of purchase. Among high school students this takes the form of a game in seeing how much loot one can get away with without being detected. In the Leaksville school this never seemed to be an apparent issue.

#### LYING

- I. To invent stories about yourself so as to make a good impression.
- II. To fail to call your teacher's attention to the fact that you have received a higher grade than you deserved.
- III. To lie about one's age in order to get a job.
- IV. To hand in as your own a notebook of a friend who took the same course the year before.
- V. To lie in order to get something you want.

#### Leaksville Girls

61.5%	ranked statement	#V	as first.
41.7%	"	#IV	" second.
30.7%	"	#II	" fourth and fifth.
35.8%	"	#III	" fifth.
23.1%	"	#I	" first, second, third, and fifth.

#### Leaksville Boys

55.8%	ranked statement	#V	as first.
26.5%	"	#I	" second.
47.1%	"	#IV	" third.
41.2%	"	#II	" fourth.
38.2%	"	#III	" fifth.

All Groups

62.7%	ranked statement	#V	as first.
30.2%	"	#I	" second.
32.5%	"	#IV	" third.
31.7%	"	#II	" fourth.
36.8%	"	#III	" fifth.

There is complete agreement in each of the three groups that lying in order to get something you want is by far the least desirable of all these ethical judgments included under the "lying" group of choices.

The Leaksville girls feel more strongly than all others the what appears to be a fear of social disapproval for handing in the notebook of a friend for one's own credit. This choice keeps the pattern set by this group of girls as choosing those things that carry social approval rather than those that ordinarily would warrant disapproval.

Leaksville boys and All groups chose the invention of stories about oneself to make a good impression as decidedly undesirable. As a group, from personal observation, this choice appears to be entirely consistent with their established behavior pattern.

The basic honesty of the Leaksville boys as well as students in the All group classification seems to be indicated in their third choice of handing in as one's own the work of a friend. Again, from observation, the pattern of choice of the Leaksville boys is consistent with their conduct. There might be strong significance in the fact that all groups recognize the socially acceptable thing to do under these circumstances, and all possess a sense of personal integrity,

## SOMETHING FOR NOTHING ATTITUDE

- I. To start a discussion in order to avoid a test.
- II. To take advantage of one's family position in order to get away

- with something.
- III. To have the attitude that just being in the room entitles one to a grade without work.
- IV. To be a four-flusher.
- V. To be an apple-polisher.

Leaksville Girls

43.6%	ranked statement	#II	as first.
39.9%	"	"	#IV " fourth.
33%	"	"	#III " fourth.
48.7%	"	"	#V " fifth.
41%	"	"	#I " fifth.

Leaksville Boys

41.2%	ranked statement	#II	as first.
35.3%	"	"	#IV " first.
38.2%	"	"	#III " fourth.
41.2%	"	"	#I " fifth.
26.5%	"	"	#V " fifth.

All Groups

48.5%	ranked statement	#II	as first.
27.2%	"	"	#IV " fourth.
26.8%	"	"	#III " fourth.
39.9%	"	"	#I " fifth.
32.1%	"	"	#V " fifth.

The very personal nature of taking advantage of one's family position in order to get away with infractions, and the fact that it was the unanimous first choice of each of the three groups, might indicate that our schools have done a creditable job of encouraging students to stand on their own ability and responsibility regardless of whether they appeared to advantage or not. This idea of "take me as I am" seems prevalent in most young peoples groups today. Those who take advantage of family position are the exception rather than the rule, and in few localities are they given majority social approval by peer groups. In most instances the peer group seems to feel that using one's family is an admission of inadequacy on the part of the individual.

There is a consistency in the ethical pattern relative to one's

personal integrity where four-flushing is the issue involved. Again, the universal thought seems to indicate a lack of social approval of the individual who has to resort to four-flushing as a subterfuge to gain his point. The abhorrence of any stigma of personal inadequacy in dealing with problems appears to be prevalent.

The consistent pattern of fourth and fifth choices would seem to indicate that the majority of these students believe in the old American idea that every man should give an honest days work for the salary he receives, and that one's physical presence is not important enough to warrant reward without the attendant effort. The general picture presented in all choices seems to indicate a general disapproval of anything that appears to lack the challenge to one's individual integrity. This choice pattern would appear to be consistent with many other choice patterns in other groups dealing with ethical judgments.

#### PARTICIPANT SPORTSMANSHIP

- I. To argue with the referee over a decision.
- II. To try to confuse or rattle a player of the visiting team.
- III. To deliberately foul a player.
- IV. To play to the grandstand rather than playing the game.
- V. To start a fight, on the field of play, when decisions go against one.

#### Leaksville Girls

64.1%	ranked statement	#V	as first.
33%	"	#I	" second.
38.5%	"	#III	" third.
28.2%	"	#II	" fourth.
51.3%	"	#IV	" fifth.

#### Leaksville Boys

58.8%	ranked statement	#V	as first.
32.4%	"	#III	" third.
29.4%	"	#IV	" third.
26.5%	"	#I	" fourth and fifth.
41.2%	"	#II	" fifth.

All Groups

54.9%	ranked statement	#V	as first.
26.5%	"	"	#III " second.
31.3%	"	"	#II " fourth.
26.5%	"	"	#I " fourth.
40.3%	"	"	#IV " fifth.

The Leaksville girls seem to be more conscious of social disapproval in making a public spectacle of oneself as shown in their first and second choices. This tendency to avoid public display has been a very consistent pattern with this group of girls. In their third choice the element of disapproval seems a strong factor of consideration.

The first and second choice pattern of the Leaksville boys and the All groups shows something of the tendency toward the accepted standards of good sportsmanship that come more consistently with playing the game than from the spectator view of rightness or wrongness.

All three of these test groups show a firm basic knowledge of what is expected from the participant sports group, and from observation, Leaksville's choices are consistent with their usual behavior.

SPECTATOR SPORTSMANSHIP

- I. To boo and argue over decisions.
- II. To throw bottles and debris on the field.
- III. To break up the play due to spectator disturbance.
- IV. To crowd around the edge of the playing court.
- V. To seek revenge by starting a fight, after the game, with the visiting players.

Leaksville Girls

64.1%	ranked statement	#V	as first.
35.9%	"	"	#I " second.
46.2%	"	"	#II " third.
35.9%	"	"	#III " fourth.
69.2%	"	"	#IV " fifth.

Leaksville Boys

70.6%	ranked statement	#V	as first.
32.4%	"	"	#II " second.

Leaksville Boys (Continued)

35.3%	ranked statement	#I	as third.
35.3%	" "	#III	" fourth.
70.6%	" "	#IV	" fifth.

All Groups

66.8%	ranked statement	#V	as first.
31.3%	" "	#II	" third.
30.6%	" "	#III	" third.
25.7%	" "	#I	" fourth.
65.7%	" "	#IV	" fifth.

In the first choice of each group there appears to be a unanimous opinion on any sort of unfavorable public display of poor sportsmanship. The element of social disapproval in the pattern of second and third choices of each of these three groups seems to indicate a basic knowledge of what is expected of the individual as well as a group in an onlooking situation. In some instances this knowledge is not consistent with spectator behavior observed in Leaksville and at University of North Carolina football and basketball games. One must not presuppose that knowledge is always consistent with behavior.

GOOD

- I. Responsibility.
- II. Conformity to law.
- III. Sportsmanship.
- IV. Loyalty.

Leaksville Girls

38.5%	ranked statement	#IV	as first.
41%	" "	#IV	" second.
30.7%	" "	#I	" third.
30.7%	" "	#II	" third.
48.7%	" "	#III	" fourth.

Leaksville Boys

32.3%	ranked statement	#IV	as first.
35.2%	" "	#I	" second.
29.4%	" "	#II	" second.
47.7%	" "	#III	" fourth.

All Groups

49.2%	ranked statement	#IV	as first.
32.8%	"	#I	" second.
31.7%	"	#II	" third.
49.6%	"	#III	" fourth.

In each group it seems significant that loyalty is the first and second choice pattern. Starting with the loyalty of self to others, the natural progression pattern would seem to be that responsibility falls next in significant choice, and these two would just as naturally be followed by conformity to law and sportsmanship. In this particular choice pattern the indication would seem that there is unanimous opinion as to the particular rating of significance of these four choices. In the position of sportsmanship in the choice pattern one might see some indication of acceptance of one's individual responsibility as well as obligation to a group.

Table I, page 29, shows graphically the actual number of Seniors in each test group, how their choices fell in patterns from marking the statements given in such a manner that shows definitely just how their ethical judgments ranged. Choices were marked from the most significant to the individual to the least by ranking statements from first to fifth.

## BAD

- I. Something for nothing attitude.
- II. Lying.
- III. Aggressiveness.
- IV. Stealing.

Leaksville Girls

48.7%	ranked statement	#IV	as first.
51.2%	"	#II	" second.
56.4%	"	#III	" third.
66.6%	"	#I	" fourth.

Leaksville Boys

61.7%	ranked statement	#IV	as first.
58.8%	"	#II	" second.
50%	"	#III	" third.
50%	"	#I	" fourth.

All Groups

58.9%	ranked statement	#IV	as first.
58.5%	"	#II	" second.
49.2%	"	#I	" fourth.
46.6%	"	#III	" fourth.

The response of the Leaksville boys to the statement "to steal from your own piggy bank" is highly significant. Of all the groups tested they alone chose this statement as their first choice. This result would seem to indicate the development, on the part of this group, of a fine sense of discrimination between personal and social integrity. This adherence to a code set up by the individual's decision to save, either as a customary routine or as a goal of a certain amount, would seem to indicate a strength of purpose not withstanding the infringement of social approval or disapproval.

This singleness of purpose would seem to stem from the economic necessity of earning their own spending money and to a certain extent, obtaining a certain amount of their wearing apparel as most of their parents are mill workers and not of the executive class.

Leaksville boys rate "to be a four-flusher" as first under the main group "something for Nothing Attitude." In the group listing bad standards they seem to contradict this rating by listing the "Something for Nothing Attitude" as fourth or having the least significance in this group. The contention as to this discrepancy is that the American cultural pattern has distorted this ethical code due to our manner of currying favor with those in an economic or government position from whom the average man feels that he



has the right to demand certain returns for his vote or his business.

As to the lesser degree of desirability, "Lying" falls into a second rank in each group pattern. The extreme social disapproval of lying seems more apparent in the individual percentages of groups reported previously on page 20. The position of lying as a choice would seem to indicate a universal disapproval of it in its more obvious forms. But we must not lose sight of the fact that economic necessity in many instances concedes a form of lying which under other circumstances warrants severe disapproval.

By placing "Aggressiveness" in the place of the lesser of the four degrees of badness, the picture is complete in its showing of approval of the American ideal of being "a go-getter." The attitude of aggressiveness seems to be of paramount importance in school in the matter of working for higher grades, holding more student offices, being advantageously in the public eye in every way possible, to be seen and heard, to demonstrate superiority at any cost.

TABLE I  
RESPONSIBILITY

Statement	Leaksville Girls 39					Leaksville Boys 34					Girls 100					Boys 78				
	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5
To apologize when you have been rude or discourteous.	16	15	6	1	1	16	4	7	4	3	37	35	21	5	2	18	30	21	6	3
To preserve order in the absence of the teacher.	1	5	9	23	1	0	1	5	20	8	2	12	26	49	11	2	4	19	37	16
To be depended on for ordinary chores and errands.	4	11	16	6	2	3	17	10	4	0	19	28	31	20	2	13	30	21	12	2
To report the number of a car you see speeding.	0	1	1	3	34	1	1	6	3	23	2	3	6	13	76	4	1	5	15	53
To be concerned with the general welfare of other people	18	7	7	6	1	14	11	6	3	0	40	22	17	12	9	41	13	12	8	4

LAW ABIDING

To evade school regulations	11	10	8	9	1	2	6	8	12	6	16	22	25	28	9	8	17	18	20	15
To bribe anyone or accept bribes.	10	13	5	6	3	19	6	6	2	1	42	23	24	7	4	37	18	14	4	5
To play hockey.	2	8	11	4	14	4	0	5	10	15	6	13	15	21	45	3	6	10	29	30
To match money or shoot "crap."	10	3	10	9	7	5	16	8	4	1	17	20	19	20	24	11	22	16	17	12
To run red traffic signals.	6	5	4	10	14	4	6	7	6	11	19	22	17	24	18	19	15	20	8	16

PROPERTY RIGHTS

To break windows of school building.	17	10	10	2	0	7	14	9	3	1	27	44	13	12	4	17	37	12	8	4
To leave paper scraps on floor and in desks.	1	1	1	6	30	1	1	0	4	28	6	1	5	9	79	2	3	6	8	59
To mutilate library magazines and books.	3	7	8	17	4	2	6	11	13	2	5	17	30	44	4	6	14	17	35	6
To carve your name on your desk	1	11	16	9	2	1	8	11	11	3	6	26	42	26	0	2	18	35	18	5
To read other people's mail.	17	10	4	5	3	22	5	3	4	0	56	12	10	9	13	51	6	8	9	4

LOYALTY

To make hurtful remarks about one's friends.	2	15	9	3	10	5	13	5	6	5	18	37	14	13	18	7	28	18	11	14
To do what one's own group does even though the group is wrong.	6	8	9	6	10	2	3	5	9	14	8	18	28	19	27	11	12	14	18	23
To cheat in a contest in order to help your class win.	10	5	11	9	4	2	6	12	9	5	13	19	21	32	15	8	17	22	23	8
To support the star basketball player in cheating so that he may play.	3	4	6	14	12	1	8	10	8	7	5	11	26	25	33	8	9	15	18	28

TABLE I  
RESPONSIBILITY

Leaksville Boys 34					Girls 100					Boys 78					Women 17					Boys & Girls 251					All Groups 268				
1	2	3	4	5	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5
16	4	7	4	3	37	35	21	5	2	18	30	21	6	3	2	5	8	1	1	87	84	55	16	9	89	89	63	17	10
0	1	5	20	8	2	12	26	49	11	2	4	19	37	16	0	1	2	13	1	5	22	59	129	36	5	23	61	14	37
3	17	10	4	0	19	28	31	20	2	13	30	21	12	2	1	9	5	2	0	39	86	78	42	6	40	95	83	44	6
1	1	6	3	23	2	3	6	13	76	4	1	5	15	53	0	0	1	1	15	7	6	18	34	186	7	6	19	35	201
14	11	6	3	0	40	22	17	12	9	14	13	12	8	4	14	2	1	0	0	113	53	42	29	14	127	55	43	29	14

## LAW ABIDING

2	6	8	12	6	16	22	25	28	9	8	17	18	20	15	4	3	5	3	2	37	55	59	69	31	41	58	64	72	33
19	6	6	2	1	42	23	24	7	4	37	18	14	4	5	7	3	1	3	3	108	60	50	20	13	115	63	51	23	16
4	0	5	10	15	6	13	15	21	45	3	6	10	29	30	0	1	6	5	5	15	27	41	64	104	15	28	47	69	109
5	16	8	4	1	17	20	19	20	24	11	22	16	17	12	2	5	2	3	5	43	61	53	50	44	45	66	55	53	49
4	6	7	6	11	19	22	17	24	18	19	15	20	8	16	4	5	3	2	3	48	48	48	48	59	52	53	51	50	62

## PROPERTY RIGHTS

7	14	9	3	1	27	44	13	12	4	17	37	12	8	4	1	5	6	3	2	68	105	44	25	9	69	110	50	28	11
1	1	0	4	28	6	1	5	9	79	2	3	6	8	59	2	1	0	4	10	10	6	12	29	196	12	7	12	31	206
2	6	11	13	2	5	17	30	44	4	6	14	17	35	6	0	7	9	1	0	16	44	66	109	16	16	51	75	110	16
1	8	11	11	3	6	26	42	26	0	2	18	35	18	5	1	4	1	8	3	10	63	104	64	10	11	67	105	72	13
22	5	3	4	0	56	12	10	9	13	51	6	8	9	4	13	0	1	1	2	146	33	25	27	20	159	33	26	28	22

## LOYALTY

5	13	5	6	5	18	37	14	13	18	7	28	18	11	14	2	6	4	2	3	32	93	46	33	47	34	99	50	35	50
2	3	5	9	14	8	18	28	19	27	11	12	14	18	23	2	6	4	0	5	27	41	57	52	74	29	47	61	52	79
2	6	12	9	5	13	19	21	32	15	8	17	22	23	8	3	0	7	5	2	33	47	66	73	32	36	47	73	78	34
1	8	10	8	7	5	11	26	25	33	8	9	15	18	28	1	1	1	8	6	17	32	57	65	80	18	33	58	73	86

TABLE I (Continued)

Statement	LOYALTY (Continued)																			
	Leaksville Girls 39					Leaksville Boys 34					Girls 100					Boys 78				
	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5
To fail your friends in time of trouble.	18	7	4	7	3	24	4	1	2	3	56	15	11	11	7	44	12	9	8	5
STEALING																				
To scheme to avoid payment of fines on over-due library books.	0	8	14	16	1	0	6	11	15	2	3	20	47	23	7	1	13	34	27	3
To take "souvenirs" from a restaurant or hotel room.	4	11	13	8	3	1	8	14	6	5	5	29	26	32	8	2	31	20	14	11
To steal from your mother or father.	29	5	2	1	2	16	5	0	2	11	75	17	1	3	4	66	5	2	3	2
To keep a purse found on the street.	2	14	8	11	4	2	13	7	10	2	13	32	20	30	5	4	25	18	24	7
To steal from your own piggy bank.	4	1	2	3	29	15	2	2	1	14	4	4	6	10	76	5	4	4	10	55
LYING																				
To invent stories about yourself to make a good impression.	9	9	9	3	9	8	9	5	5	7	7	36	18	16	23	17	22	16	17	6
To fail to call your teacher's attention to the fact that you have received a higher grade than you deserve.	2	5	8	12	12	1	2	7	14	10	1	13	32	32	22	0	10	11	24	33
To lie about one's age in order to get a job.	1	5	8	11	14	1	6	6	8	13	10	10	14	28	38	2	14	14	20	28
To hand in as your own a notebook of a friend who took the same course the year before.	3	16	12	6	2	5	5	16	6	2	17	26	28	16	13	9	21	27	14	7
To lie in order to get something you want.	24	4	2	7	2	19	12	0	1	2	65	15	8	8	4	50	11	10	3	4
SOMETHING FOR NOTHING ATTITUDE																				
To start a discussion or argument in order to avoid a test.	5	8	6	4	16	2	2	8	8	14	11	16	23	15	35	7	8	15	14	34
To take advantage of one's family position to get away with infractions.	17	10	9	2	1	14	9	7	3	1	51	15	16	13	5	41	10	8	11	8
To have the attitude that just being in a room entitles one to a grade without work.	4	12	8	13	2	3	4	6	13	8	10	31	27	18	14	10	18	21	22	7

TABLE I (Continued)

LOYALTY (Continued)																																							
Leaksville Boys 39					Leaksville Boys 34					Girls 100					Boys 78					Women 17					Boys & Girls 251					All Groups 268									
1	2	3	4	5	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5					
4	7	3	2	4	4	1	2	3	3	56	15	11	11	7	4	4	12	9	8	5	9	4	1	2	1	1	2	3	8	1	2	3	4	5	15	42	26	30	19
STEALING																																							
4	16	1	0	6	11	15	2	3	20	47	23	7	1	13	34	27	3	2	1	5	7	2	4	47	106	81	13	6	48	11	88	15	8	33					
8	8	3	1	8	14	6	5	5	29	26	32	8	2	31	20	14	11	0	3	4	4	6	12	79	73	60	27	12	82	77	64	33	2	1					
2	1	2	16	5	0	2	11	75	17	1	3	4	66	5	2	3	2	10	3	3	0	1	186	32	5	9	19	196	35	8	9	20	8	9					
8	11	4	2	13	7	10	2	13	32	20	30	5	4	25	18	24	7	1	10	1	5	0	21	84	53	75	18	22	94	54	80	18	2	3					
2	3	29	15	2	2	1	14	4	4	6	10	76	5	4	4	10	55	4	1	3	1	8	28	11	14	24	174	32	12	17	25	182	2	3					
LYING																																							
3	9	8	9	5	5	7	7	36	18	16	23	17	22	16	17	6	2	5	3	4	3	41	76	48	41	45	43	81	51	45	48	4	3						
12	12	1	2	7	14	10	1	13	32	32	22	0	10	11	24	33	1	1	4	3	8	4	30	58	82	77	5	31	62	85	85	1	2						
11	14	1	6	6	8	13	10	10	14	28	38	2	14	14	20	28	0	0	6	5	6	14	35	42	67	93	14	35	48	72	99	1	2						
6	2	5	5	16	6	2	17	26	28	16	13	9	21	27	14	7	4	6	4	3	0	34	68	83	42	24	38	74	87	45	24	6	2						
7	2	19	12	0	1	2	65	15	8	8	4	50	11	10	3	4	10	5	0	2	0	158	42	20	19	12	168	47	20	21	12	7	2						
SOMETHING FOR NOTHING ATTITUDE																																							
4	16	2	2	8	8	14	11	16	23	15	35	7	8	15	14	34	1	2	2	4	8	25	34	52	41	99	26	36	54	45	107	4	3						
2	1	14	9	7	3	1	51	15	16	13	5	41	10	8	11	8	7	2	6	2	0	123	44	40	29	15	130	46	46	31	15	2	1						
13	2	3	4	6	13	8	10	31	27	18	14	10	18	21	22	7	2	5	1	6	3	27	65	62	66	31	29	70	63	72	34	3	4						

TABLE I (Continued)

SOMETHING FOR NOTHING ATTITUDE (Continued)																				
Statement	Leaksville Girls 39					Leaksville Boys 34					Girls 100					Boys 78				
	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5
To be a four-flusher.	8	5	11	14	1	12	11	5	4	2	14	18	21	34	13	12	23	20	17	6
To be an apple polisher.	5	4	5	6	19	3	8	8	6	9	14	20	13	20	33	8	19	14	14	23
PARTICIPANT SPORTSMANSHIP																				
To argue with the referee over a decision	3	13	7	9	7	0	8	8	9	9	9	23	27	27	14	7	18	17	22	14
To try to confuse or rattle a player of the visiting team.	4	9	10	11	5	2	3	4	11	14	5	16	27	32	20	6	5	18	24	25
To deliberately foul a player.	6	6	15	8	4	3	9	11	5	6	18	32	26	18	6	21	20	12	12	13
To play to the grand stand rather than playing the game.	1	3	7	8	20	9	5	10	6	4	7	9	13	17	54	9	12	21	15	21
To start a fight, on the field of play, when decisions go against one.	25	8	0	3	3	20	9	1	3	1	61	20	7	6	6	35	23	10	5	5
SPECTATOR SPORTSMANSHIP																				
To boo and argue over decisions.	8	14	7	6	4	2	7	12	5	8	4	26	30	28	12	6	12	16	24	20
To throw bottles and debris on the field.	1	7	18	10	3	6	11	7	9	1	13	31	34	20	2	14	28	19	14	3
To break up the play due to spectator disturbance.	4	7	11	14	3	2	9	10	12	1	6	29	26	31	8	5	27	29	12	5
To crowd around the edge of the playing court.	1	2	1	8	27	0	1	4	5	24	4	3	4	16	73	3	2	7	23	43
To seek revenge by starting a fight, after the game, with the visiting players.	25	9	2	1	2	24	6	1	3	0	73	11	6	5	5	50	11	5	5	7
GOOD																				
Responsibility	11	9	12	7		8	12	11	3		17	35	28	20		22	24	16	15	
Law Abiding	11	7	12	9		9	10	8	7		19	27	35	19		17	18	22	20	
Sportsmanship	2	7	11	19		6	4	8	16		4	12	27	57		3	12	28	34	
Loyalty	15	16	4	4		11	8	7	8		60	26	10	4		36	23	10	8	
BAD																				
Something for Nothing Attitude	0	0	13	26		2	4	11	17		3	4	39	54		2	2	42	32	
Lying	17	20	2	0		6	20	3	5		26	67	6	1		27	44	7	0	
Aggressiveness	3	1	22	13		5	2	17	10		2	5	48	45		6	1	28	43	
Stealing	19	18	2	0		21	8	3	2		69	24	7	0		43	31	1	3	

TABLE I (Continued)

## SOMETHING FOR NOTHING ATTITUDE (Continued)

	Leaksville Boys 34	Girls 100	Boys 78	Women 17	Boys & Girls 251	All Groups 268
5	1 2 3 4 5	1 2 3 4 5	1 2 3 4 5	1 2 3 4 5	1 2 3 4 5	1 2 3 4 5
1	12 11 5 4 2	14 18 21 34 13	12 23 20 17 6	4 1 4 4 4	46 57 57 69 22	50 58 61 73 26
9	3 8 8 6 9	14 20 13 20 33	8 19 14 14 23	3 7 4 1 2	30 51 40 46 84	33 58 44 47 86

## PARTICIPANT SPORTSMANSHIP

7	0 8 8 9 9	9 23 27 27 14	7 18 17 22 14	0 5 4 4 4	19 62 59 67 44	19 67 63 71 48
5	2 3 4 11 14	5 16 27 32 20	6 5 18 24 25	1 3 4 6 3	17 33 59 78 64	18 36 63 84 67
4	3 9 11 5 6	18 32 26 18 6	21 20 12 12 13	8 4 1 4 0	48 67 64 43 29	56 71 65 47 29
20	9 5 10 6 4	7 9 13 17 54	9 12 21 15 21	2 0 4 2 9	26 29 51 46 99	28 29 55 48 108
3	20 9 1 3 1	61 20 7 6 6	35 23 10 5 5	6 5 4 1 1	14 60 18 17 15	147 65 22 18 16

## SPECTATOR SPORTSMANSHIP

4	2 7 12 5 8	4 26 30 28 12	6 12 16 24 20	4 1 2 6 4	20 59 65 63 44	24 60 67 69 48
3	6 11 7 9 1	13 31 34 20 2	14 28 19 14 3	3 1 6 5 2	34 77 78 53 9	37 78 84 58 11
3	2 9 10 12 1	6 29 26 31 8	5 27 29 12 5	1 9 6 1 0	17 72 76 69 17	18 81 82 70 17
27	0 1 4 5 24	4 3 4 16 73	3 2 7 23 43	2 0 2 4 9	8 8 16 52 167	10 8 18 56 176
2	24 6 1 3 0	73 11 6 5 5	50 11 5 5 7	7 6 1 1 2	172 37 14 14 14	179 43 15 15 16

## GOOD

	8 12 11 3	17 35 28 20	22 24 16 15	3 8 4 2	58 80 67 45	61 88 71 47
	9 10 8 7	19 27 35 19	17 18 22 20	3 1 8 5	56 62 77 55	59 63 85 60
	6 4 8 16	4 12 27 57	3 12 28 34	1 6 3 7	15 35 74 128	16 41 77 133
	11 8 7 8	60 26 10 4	36 23 10 8	10 2 2 3	122 73 31 24	132 75 33 27

## BAD

	2 4 11 17	3 4 39 54	2 2 42 32	4 0 10 3	7 10 105 129	11 10 115 132
	6 20 3 5	26 67 6 1	27 44 7 0	7 6 4 0	76 151 18 6	83 157 22 6
	5 2 17 10	2 5 48 45	6 1 28 43	0 1 2 14	16 9 115 111	16 10 117 125
	21 8 3 2	69 24 7 0	43 31 1 3	6 10 1 0	152 81 13 5	158 91 14 5

## CHAPTER III

### CAUSES OF THESE CHARACTERISTICS

#### Introduction

In defining and delimiting this topic it must be said that in this analysis of ethical judgments no assumption is made that the rightness or wrongness expressed in these high school students' judgments guarantees conduct consistent with the ethical judgments. Conduct is not "moral" or "immoral" until it is based on ethical judgments--until that time it is unmoral. In this study the term "immoral" will be taken to mean--contrary to conscience or the law of right as conceived by any given community or group, wicked, vicious, and unprincipled. "Unmoral" will be defined as--having no sense of right or wrong, not trained, having no knowledge, not involving a question of morality as distinguished from immoral.

Any progress in the ethical behavior of a person can be achieved only with the concurrent development of good ethical concepts.

Hartshorne and May,<sup>1</sup> working with elementary school and junior high school children, found correlation of around  $r=.25$  between ethical knowledge and actual conduct, which means that one can predict with only a small degree of accuracy what a child's conduct will be from his ethical knowledge. Indeed, Spaulding<sup>2</sup> found that the abler students, who naturally surpassed the

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1. Hugh Hartshorne and M. A. May, Studies in the Nature of Character, 3:69, New York: The Macmillan Company, 1930.

2. F. T. Spaulding, High School and Life, New York: McGraw-Hill, 1938, p. 109-114.



average in factual knowledge, differed little from the average in readiness to assume responsibility in connection with group problems.

From these facts it does not, however, necessarily follow that intelligence is related to ethical conduct in a merely casual manner. Mental superiority does equip those who possess it with the ability to react more effectively to subtle differences in concepts and to foresee more clearly the consequences of their acts. When accompanied by all of the other activities which usually attend it, mental superiority normally provides a better-than-average chance for the development of higher levels of ethical concepts and behavior, but at the same time, because of its very power for good or evil, it makes a higher ethical control necessary.

Volitional controls are of undoubted importance in ethical conduct, but there is much controversy concerning the degree to which they are native and the degree to which they are acquired. Most of the European "characterologists," especially the Germans, believe that the will is at the center of ethical conduct. Ryan,<sup>3</sup> in a carefully controlled study, concluded that persistence is enhanced by hereditary factors and is probably related to organic drives.

The possible influence of sex upon ethical conduct has been rather extensively studied. Our culture does not expect the same patterns of behavior of girls as it does of boys and their training is different. A casual examination of crime statistics will show decidedly more boys than girls arraigned before the courts. Also, there is a greater incidence of

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3. D. G. Ryan, "An Experimental Attempt to Analyze Persistent Behavior; Measuring Traits Presumed to Involve Persistence," Journal of General Psychology, 19: 333-53, 1938.

discipline cases in school in which boys are involved. This may be due to many factors, such as greater aggressiveness among boys, and to inferior basic ethical adjustment. Current studies seem to indicate that girls are more influenced by what they think society expects of them than boys; and boys are more uniformly aggressive than girls.

Closely interacting with certain native factors in achieving the development of ethical judgments is nurture, which makes an important contribution from the moment of birth onward, and is evidenced by the fact that it influences moral knowledge, emotional adjustments, habits, and attitudes. When the small child makes an undesirable response, he is faced with several reactions from his parents--disapproving gestures, facial expressions, and words such as, "no, no," and the like. By repeated experience of this kind the child is gradually conditioned against undesirable behavior. When the child is in a similar situation and makes a desirable response, his actions are rewarded by appropriate gestures and approving words. As he grows older he experiences what is right and wrong, honest and dishonest, cooperation and non-cooperation, fairness and unfairness. He learns by the process of trial and error what society's standards are in a given situation; more important, he gradually begins to generalize, and bit by bit he develops his own ethical concepts by this same process. As time goes on his attempts to moralize increase, and his ethical judgments become somewhat independent of external influence, until within him they assume the form of ideals and principles.

From earliest childhood various environmental factors play a stimulating part in influencing each individual. At the very young ages, the

parental influences are the strongest, but by high school age a host of other environmental factors are crowding in upon him.

Objective studies point out as most important: the family, the school, the church, the recreational group, the community groups, the pressures of economic demands, and the varying social demands.

Recently much attention has been focused on the effects of parental rejection on child conduct. All studies on this problem are in agreement that there are well defined effects on the character structure resulting from rejection. Symonds,<sup>4</sup> for example, stresses the likelihood of rejected children becoming over-aggressive, hostile, resorting to truancy, lying, stealing, and forms of sexual deviation; Bender<sup>5</sup> finds cases among rejected children showing compulsive dependency, clinging, and ingratiating behavior.

Very closely related to the influence of the home is that of associates and play groups. Healy and Bronner<sup>6</sup> and Burt<sup>7</sup> place stress on the importance of the influence of intimate companions upon the character and conduct of the child. Hartshorne and May,<sup>8</sup> working with a controlled group of school children, found a correlation of  $r = .23$  between children's standing on tests of

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4. P. M. Symonds, The Psychology of Parent-Child Relationships, New York: Appleton-Century, 1931, p. 119.

5. Laurette Bender, "Anatomopathological Data on Personality Function," American Journal of Psychiatry, 92: 325-51, 1935.

6. William Healy and Augusta F. Bronner, Delinquents and Criminals, New York: The Macmillan Company, 1926, p. 109.

7. Cyril Burt, The Young Delinquent, New York: Appleton, 1925, p. 303.

8. Hugh Hartshorne and M. A. May, Studies in the Nature of Character, New York: Macmillan, 3:217, 1930.

deception and the standing of their best friends not in the same classroom, but the correlation rose to  $\sqrt{.66}$  when the children and their best friends were in the same classroom.

Within the influence of the group there is the sub-influence of group standards. In a study of boy's gangs, Thrasher<sup>9</sup> gives much evidence to show that the standard of the group greatly influences the ethical judgments and behavior of all of its members, especially the newcomers. Jones<sup>10</sup> found that both the changes and the permanence of the changes in the moral behavior of children in the junior high school classes are greatly influenced by the standards of the group.

Since early days in civilized man's history, the problem of morality and ethics has been intimately associated with religion, and any discussion of moral or ethical concepts must take cognizance of this relationship. Maller<sup>11</sup> found that the honesty of a group of Jewish children was appreciably increased by attendance at religious schools. In most studies of this nature there was some difficulty in interpreting results because of the problem of making allowances for such possible selective factors as the environmental backgrounds and the nature of such children sent to religious schools.

In considering the influence of the school, Hartshorne and May<sup>12</sup> did

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9. F. M. Thrasher, The Gang, Second, revised edition, Chicago: The University of Chicago Press, 1936, p. 209.

10. Vernon Jones, Character and Citizenship Training in the Public School, Chicago: The University of Chicago Press, 1936, p. 301.

11. J. B. Maller, "Character Growth and Jewish Education," Religious Education, 25:627-30, 1930.

12. Op. cit., Hartshorne and May, p. 206.

not find any evidence of general improvement in moral behavior as children pass through the middle grades. When improvement takes place in school it seems to be contingent not upon length of attendance or geographical location but upon pupil-teacher relations, class morale, and special emphasis in the school upon character and citizenship training. Laycock<sup>13</sup> concluded that the most successful schools in the field of ethical and moral concepts were those which emphasized the needs of the child as an individual, and provided guidance and opportunity for development of social skills and attitudes, and which emphasized partnership with the home. Jones<sup>14</sup> investigated the special value of training in moral conduct in the school. He found that measurable improvement appeared only in those groups where emphasis was placed on both the actual experiencing in a series of concrete situations and on the discussion of the meanings and significance of the particular activity engaged in.

Attendance at motion pictures have a decided influence on moral concepts and conduct of children and youths. Dale<sup>15</sup> analyzed the types of motion pictures that children see and found an emphasis on deaths, crime, and over-drawn love scenes. Thurstone<sup>16</sup> and others have tabulated definite evidence that specific pictures have a marked effect on children's attitudes toward gambling, lying, and stealing, at least for brief periods of time.

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13. S. R. Laycock, "The School's Part in Preventing Juvenile Delinquency," School, 34:547-52, 1946.

14. Op. cit., Vernon Jones, p. 271.

15. Edgar Dale, Children's Attendance on Motion Pictures, New York: Macmillan, 1935, p. 36.

16. L. L. Thurstone, "Influences of Motion Pictures on Children's Attitudes," Journal of Social Psychology, 2:291-305, 1931.

It thus appears that movies are potentially a strong influence for either lowering or improving the ethical concepts of youth.

The variety of reading material including books, magazines, and newspapers is another kind of recreational activity believed to have some influence of ethical judgments. Healy and Bronner<sup>17</sup> reported that cheap novels and magazines have a deleterious effect on the moral development of children. The clinical use of carefully selected books in attempting to alter the antisocial attitudes of delinquent children was reported by Panken<sup>18</sup> as showing a remarkable series of results.

Supervised club activities have some influence on the ethical judgments of children. Most evidence on ethical judgments leads one to believe that membership in a supervised club or activity would lead to significant improvement in ethical conduct just insofar as the club activities provide opportunities for members to practice desirable responses which have a tendency to carry over in everyday life. The variety of clubs and the amount of actual participation, together with the amount of individual responsibility assumed is also an important factor in determining the actual benefit to the student.

Zachry in her book Emotion and Conduct in Adolescence has made significant comments in reference to influences upon development of ethical standards:

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17. Op. cit., Healy and Bronner, p. 208.

18. Jacob Panken, "Psychotherapeutic Value of Books in the Treatment of Juvenile Delinquency," American Journal of Psychotherapy, 1:71-86, 1947.

What is likely to add further to the young person's confusion is the observation, which he is now unlikely to escape, of inconsistencies between codes that adults profess and those that govern their conduct in some circumstances.<sup>19</sup>

. . . Yet most ethical codes now prevailing in American communities (however inconsistent with them practices may be) are different from one another only as varying elaborations upon a basic theme.<sup>20</sup>

The young person who is to grow up to a useful life in America is faced with the task of working out a basis of self-respect and consideration for others. He must come increasingly to judge situations accurately, to appreciate the needs of those around him, and to assert himself in action after proper judgment and appreciation.

The high school student finds that his feelings of personal adequacy and his sense of responsibility to others is inextricably linked, for all their interactions affect both him and them. Group feeling more than any other factor prompts due consideration for the welfare of others. The manner and degree that the student puts himself in another's place in his imagination depends to some extent upon the affectional relationships of parents, teachers, and group associates. This may affect those attitudes closely connected with personal and group responsibility as well as the finer shadings of social consciousness.

Zachry states:

The doctrine of "inalienable rights" of the individual, as formulated by the writers of the Declaration of Independence, echoes some of

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19. Caroline B. Zachry, Emotion and Conduct in Adolescence, New York: D. Appleton-Century, 1940, p. 144.

20. Ibid., p. 144.

the principles of Christianity. In theory, at least, the democratic form of government derives its sanction from the Golden Rule.<sup>21</sup>

The Golden Rule is instilled in the younger generations in various guises, such as the codes evolved by the Boy Scouts, Girl Scouts, HiY, Student Councils, and other youth fellowship groups. Almost without exception these codes encourage members to assert themselves as worthy members of the community. Religious doctrines now generally advocate the principles of personal and group consideration for the welfare of others rather than metaphysical systems of thought.

The limitations upon the practical operations of democratic and religious doctrines are many and obvious in our pattern of American culture. In spite of verbal adherence to some of these codes, there are still many persons excluded from some of the expressed basic rights and privileges. Observation of these inconsistencies has a tendency to create cynicism in the adolescent reception of all codes.

The everyday economic pressure which forces people to compete aggressively, with little or no consideration for others in the pursuit of their ends, is felt by most adolescents. They see honesty modified under the competitive pressure of success. Many play fair, not out of consideration for others, but because they know that honesty has social approval. Arising from such circumstances, a popular standard of personal worth has evolved especially peculiar to America. Property is held to be the highest goal of effort, it is a commonly recognized symbol of worth or good. Margaret Mead,

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21. Ibid., p. 147.



the anthropologist, in her book And Keep Your Powder Dry, has expressed these very obvious mores of the American cultural pattern as, success is good, failure a cardinal sin.

It is the dominance of these mores over the individual that makes the problem of ethical judgments so difficult to understand. To the adolescent, these mores arise he knows neither how nor where, they saturate his receptive mind from earliest childhood, give him his basic faiths, ideas, and discrimination, and marshal him into certain prescribed ways of thinking. From those mores come his rules of ethics, standards, and codes of action based upon those judgments.

In considering family influence on ethical judgments, Zachry writes:

In his responses to their affections and to their expectations his feelings as to his worth have fluctuated, his standards of good and bad have been modified, and he has expressed accordingly some of his impulses, redirected many, and developed others. Throughout infancy and early childhood he has relied upon parental authority as his arbiter, his primary source of moral support.

In the succeeding years of maturing the moral imperatives associated with the parents wishes meet their first sustained challenge in the eyes of the young person. Standards of the group of contemporaries of his own sex often differ from those of adults. The code of the contemporary group has little regard for adult wishes.<sup>22</sup>

During later adolescence the young person increases in his competence to stand alone, and he tends to question adult standards and conduct. There seems to be a marked tendency of the youth to comply with codes of his own group, probably due to similarity of interests, capacities, appearances, and need of group approval. This experience is a rudimentary form of making rules of conduct, and in experiencing their effect upon others.

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22. Op. Cit., Zachry, p. 152.

In the school situation, many adolescents are more conscious of their lack of fundamental skills than are their teachers. The progressive educators who advocate passing a student from grade to grade, regardless of his mastery of fundamentals, have encouraged the "something for nothing attitude" on the part of many adolescents. In this form of social progression there is little damage to the pride of the youth, but his physical growth becomes a source of his retaliation in that he develops an aggressive attitude to compensate for his lack of scholastic ability.

The economic pressure in the lower and middle economic groups has caused ethical compromising on the part of parents and older siblings in respect to ideal standards of values such as: respect for property rights, truthfulness, honesty, and consideration of others. Rigorous conditions of living and competing seem to set up what might be termed real standards which evolve from the necessity of earning a living. In the higher economic brackets, the individual is protected from many circumstances where conflicts of conscience are produced. When either the protected or unprotected adolescent meets the actuality of competition he is more than confused in ethical standards.

Often the young individual tends to conceal his feeling of economic insecurity by an attitude of over-aggressiveness. He shows off before teachers by exaggerated deference to what he takes to be their standards. On the other hand, the reverse may be observed in some students, who through an unconscious sense of injury at the hands of the world, may find expression in the destruction of property, breaking windows, tearing down school signs, carving on desks, mutilating library books, and magazines, and other forms

of vandalism. They may take pride in evading school regulations, while to all appearances they are blithely uncooperative.

The anxiety regarding choices of right and wrong encountered among many new pitfalls sometimes causes the adolescent to be equally concerned with other people's behavior. When others fail to meet his requirements he may, through disillusionment, develop an attitude of "what's the use?" This, in turn, can tend toward misinterpretations of facts and an attitude of carelessness in his discrimination between truth and falsehood--more especially probable if his self-esteem is concerned.

Children get the trait of lying from some of the following sources: (a) partly from the example set by parents and others with whom they have close contact; (b) partly because they were rewarded as children for small dishonesties resorted to in an effort to please parents; (c) partly because thoughtless parents and teachers forced unnecessary temptations upon them and actually penalized them for being truthful; (d) partly because any training against dishonesty they happened to receive was not supplemented by deliberately planned, positive, active honesty. Many times an adolescent is actually encouraged to lie by fear of punishment. Every bit of training and every penalty should be examined dispassionately in its relation to its usefulness to the recipient. Angry punishment by rigid, well-meaning persons who glorify virtue--in the abstract--is one of the most fruitful sources of deceit. Terror may force an adolescent to lie, or make him hate truthfulness that has become associated with his fear.

In using the term "aggressiveness" in this study, its meaning will not be limited merely to a self-assertive attitude, but will also include speci-

fically, angry, destructive, and hateful inclinations.

Aggression has been conceptualized as a response to frustration. It is instigated by outside events: events which prevent the attainment of some needed gratification, which restricts or interferes with free activity, or which may constitute a painful injury either to the body or to the self-esteem.

Many adolescents have developed under conditions which made them daily witnesses to parental deviation from the narrow paths of morality. To save money on movie fare, a mother will brazenly lie about the child's age; failure to call the groceryman's attention to an undercharge on goods bought; discussion in family circles of ways to avoid payment of income tax. These dubious practices are commonplace in America.

The more obvious forms of observing personal and public property rights appears to stem from a lack of home training. Few parents seem to realize the psychological necessity for a child to gratify his instinct for personal possessions. From early childhood he needs to feel that his things are his very own, and that such ownership entails the corresponding responsibility of taking care of them. If he learns to avoid damage to his own things, whether he or someone else bears the blame for this damage, he will appreciate his responsibility toward the property of others. In this task, the home is the potent factor--its lessons are unsystematic but certain, and it seems to influence vitally every day-to-day interest--mental, physical, emotional, spiritual, and moral.

In the realm of sports, both participant and spectator, the American culture has degenerated. A history of sports shows that amusements are a

pitfall in which good mores may be completely lost and evil ones produced. It would seem that all sports require conventional control and good judgment to guide them. Almost any type of amusement presents a necessity for moral education and the exercise of moral will power. For many adolescents, competition in sports accentuates anxieties regarding possible physical inadequacy or defect. This anxiety may manifest itself in many forms of undesirable behavior in either a participant or spectator capacity. In schools emphasizing non-competitive sports, the urge to exploit the outstanding pupil is minimized and the gain in satisfaction to the individual is increased. Sports provide an excellent opportunity for instilling in adolescent minds a consciousness of the spirit and essence of a well-balanced I-ism, You-ism, and We-ism. The importance of this opportunity cannot be overestimated.

The position of the school is critical in character education. The day is gone when it is taken for granted that the faculty and administration should be autocratic. It is now generally accepted that the processes of education should be as democratic as possible. The development of self-expression in pupils, being done in conjunction with the equally or more important idea of sharing with others, multiplies values in every possible way. The school recognizes its responsibility for certain phases of character education, and in most schools the curriculum and all extra-curricular activities are directed toward indoctrinating students in the multiplicity of socially acceptable practices and at the same time allow for individual development of initiative and responsibility for later life. The degree to which each student participates in the activities of his school determines,

many times, his reaction to conditions and people, and to his opinion of his own worth in the eyes of others.

Apparent Causes of Ethical Judgments of Leaksville Seniors

The program of the Leaksville High School has been divided into two distinct parts since its beginning: (1) the curricular activities, and (2) the co-curricular activities. In connection with the latter program, a number of clubs and other organizations have existed for many years. Among these activities are the Glee Club, the Band, the Dramatics Club, the Music Club, the Newspaper, the Annual, and another ten or twelve others. There has also been a Student Council and a chapter of the National Honor Society for several years. These clubs have met at regular intervals during the year.

Guidance in the Leaksville High School has never played a major role. From time to time there is evidence of a Guidance Committee having existed, but the activities of this committee were limited. There never has been a specially trained guidance person employed by the school. In the 1949-50 term the Distributive Education teacher did such guidance work as was specifically related to vocations. Permanent records are not sufficient to furnish information in carrying on a good program in the fields of guidance and counseling. There is no record of any type of placement or follow-up programs having been carried on until the 1947-48 term.

One would suppose from the rapid growth that has been evidenced by the high school population that the situation has improved to a point where the need of most of the students is being taken care of by the local school

system. Upon closer observation, statistics will prove that only one out of twelve students of average mental ability or below will continue to the senior year of high school. Such a trend would seem to indicate that those students who are less prepared to meet the demands of society in our complex life are the ones who do not benefit from the secondary school program.

Another selective factor in Leaksville High School attendance is the financial ability of the parents. Leaksville presents a picture of financial extremes, the mill executives and owners of small private businesses on the one hand, and the textile workers on the other.

Many of the children of the mill hands start working an afternoon or night shift before they have completed high school. The salary plus the difficulty of going to school and working often is the deciding factor in school attendance. This is particularly true when the individual is not a good student academically. The sense of independence developed through earning a salary becomes an aggressive type which in turn makes a problem student. The inevitable outcome of this is either a dropping out or the development of a "Something for Nothing Attitude" toward school and school work. Responsibility toward school work and the many school requirements is as separate as the two poles from the responsibility shown and demanded by the job. This very obvious weakness in carry-over is a very important fact that most educators find difficult to correct.

To some extent, the ethical judgments of high school seniors are contingent upon finding satisfactory status and dependable friendship relations. Security in poor relationships is a major preoccupation of all high school seniors. In Leaksville, the wall of extremes becomes quite evident.

Independent business and mill executive against mill worker. This division is not only obvious but strictly maintained. The dividing line in the residential areas of the Tri-City locale is just as apparent as the dividing line between the social fraternization and school associations. Reference to page 9 will clarify the residential dividing line.

There is a marked deviation between the Leaksville boys and girls in the ranking of the first statement in the "Law Abiding" group, see Table I, page 29. The development of early economic independence would seem to have some influence in the significance of this response. The boys seem to be transferring their sense of responsibility for maturing behavior to the situation that is gaining them financial remuneration. An attitude of relaxation begins to appear in reference to school and its purposes. If the individual is a member of an athletic team he seems to develop the behavior pattern of continuing to attend school purely for the purpose of participating in the sports. This situation was particularly true of the group of boys who were taking the vocational training in the Leaksville High School. "To evade school regulations" became a fine art, not in a malicious sense, but as a lark in that the dividends for school work and participation could not compare with the dividends paid for working.

"To lie about one's age in order to get a job" is ranked number 5 in every group tested. This would again seem to indicate the power of the economic situation. Lying about one's age in order to get a job appears to be accepted as an economic necessity.

The tested individuals ranked the statement "To steal from your mother or father" highest by an overwhelming majority as against the state-



ment "To steal from your own piggy bank." Many of the Leaksville group informed the questionnaire administrator that they had never had a piggy bank, and that in any event, those that had owned one felt that they had the privilege of changing their minds about the use of such money, therefore; they could not possibly steal from themselves. The Leaksville boys are exceptional in this particular instance. Approximately 75 per cent of the senior boys worked while going to school; about 20 per cent of this group were Distributive Education students. Because this group realized that saving was the only answer to obtaining what they wanted they seem to have developed a high sense of personal integrity. Early marriages in this particular locale are numerous. This would seem to be another important factor in this exceptional ranking of a statement dealing with personal integrity and a solution to economic security.

The very obvious dividing line between two economic extremes seems indicative in the response of the Leaksville group as in all other groups to the statement "To take advantage of one's family position to get away with infractions." This is no doubt found reprehensible because this is the one thing that the mill worker group cannot adequately use, on the other hand, the mechanics of "apple-polishing" and "four-flushing" are accepted as legitimate weapons to counter-balance social and financial inequality.

The fact that school behavior is important cannot be overlooked, for the habits and attitudes in high school students are the foundations of adult behavior. There is an old Spanish proverb: "Habits are at first cob-webs, then cables."

It is very essential that the school know something of each student's

background. Such information is obtained by the Leaksville faculty by divers methods, and the recorded data becomes a part of the individual cumulative record. Some of the data takes the following course:

1. Has he had a chance to learn what the school takes for granted--manners, ways of playing and working with others, obeying rules, concepts like "playing fair," being responsible, what constitutes stealing and dishonesty, and what is socially acceptable language.
2. What expectations and particular pressures has he had to meet thus far, especially in his family and social group. To what special pressure has membership in his socio-economic and religious group subjected him.
3. What values has he taken on--what does he consider "success" and on what does he base his concept of "right and wrong."
4. What kind of self does he value? What does he expect of others?
5. What concepts has he acquired about every day realities--what family is and what community is, and his relation to each group.
6. What ways of expressing his feelings has he developed? How does he feel about things that happen to him?
7. Has he learned to relate himself to others? What does he demand in his relation to others in his peer group?

From results of choices in ethical judgments made by the Seniors of Leaksville High School, it would seem that the school had met many of the demands placed upon it for character education. These Seniors found themselves in situations where it was virtually impossible to express themselves as they had learned to do; they were confronted by discrepancies in values, conduct, and purposes, but were helped to explore these discrepancies; they were helped to understand what was happening to them and others--why certain behavior was rewarded while other behavior was punished; here they did not fine themselves and their backgrounds criticized or

ignored; they were not limited in opportunities to affiliate with others and to belong, and finally no opportunity was neglected in making each and every one feel wanted, needed, and adequate.

Human nature varies markedly from one type of culture to the next, and one is impressed with its malleability. In every community young people are reared by parents who have certain definite expectancies and who consciously or unconsciously exert pressure on their children. In this, Leaksville is no exception. For the most part the students come from mill families or from families of small business owners. These families share the common desire to give their children more and better opportunities than they enjoyed in their youth. As a consequence there are constant pressures on the students. The faculty attempts to meet this constant problem by seeing that the student meets problems within their range of emotional, physical, and social readiness--not just at the extreme point of their endurance.

The method of teaching ethical standards by precept has been constantly employed. Teachers have recognized and accepted feeling--have set social limits and given reason for these limits, and have offered socially acceptable means of releasing these tensions through various extra-curricular activities in which everyone participates.

In the long run, feelings become attitudes that are well organized, and attitudes become an index for predicting behavior because they are the emotional base for ways in which the individual regards objects, conditions, and other persons. They also determine what one does and how one feels about what he does.

In the work done by the Leaksville faculty on character education, the indication seems to point to a shared belief and action that is directed toward making attitudes consistent with patterns of school behavior; that knowledge and beliefs must be functionally related to what each student feels and how he acts.

Each year for the past four years, the administration and faculty have worked toward a school organization that will foster the continuity of individual development. Curricular and extra-curricular activities are directed toward solving some of the pressing problems for students in a textile community.

Leaksville High School has really accepted the responsibility for long-range development, and for helping all pupils integrate the feeling, doing, thinking aspects of living.

## CHAPTER IV

### SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

Ethical standards to which people give their allegiance are relatively permanent, even though their application may vary with changes of social organization and custom.

Educators and parents have long been concerned with the development of a personal and civic life code of behavior based on ethical principles consistent with democratic ideals. Both groups concede that the values which a school program promotes are determined by ethical judgments.

That phase of character education which has to do with the formation of ethical judgments is of such importance that it is shared by the home, school, church, and other cooperating agencies. The shared responsibility takes cognizance of the fact that all character education is the result of three factors, nature, nurture, and the environmental influence.

The development of ethical judgments is a gradual process and it must be developed **step by step**. All cooperating agencies must take that one step at a time in their efforts, being neither too far ahead to be understood nor too far behind to have given the necessary preparation when it was needed.

There must be a clear definition of the role of the school in relation to efforts of these other institutions so that it may supplement rather than supplant their function in the process of character education. In order for the school to function effectively, no other group must feel that the school has assumed an unwarranted extension of education's function.

In recent years there has been considerable emphasis on the importance of the early years of childhood for setting the patterns of later social and ethical attitudes. It is apparent, from simple observation, that attitudes and behavior patterns do not become completely crystallized in childhood. Man progresses by biologically determined developmental stages, from childhood to old age. Certain periods in this growth process present favorable opportunities for their modification. Adolescence, the period of biological maturing, is one of the periods when social and ethical influences may direct or redirect attitudes and behavior.

The period of adolescence is commonly one of emotional instability and conflict. Often teachers and parents are so disturbed by the unfavorable attitudes of adolescents that they fail to see the favorable aspects of this age. Typically, adolescents are idealistic, but too often their interest and enthusiasm are allowed to deaden, their idealism to be supplanted by a cynical, "what's the use" attitude.

While human beings are plastic and modifiable, particularly at certain stages in their development, it is not wise to ignore the resistance to change in individuals and in societies. This resistance is not easy to overcome. Knowledge and insight are not interchangeable terms. Adolescents must first become aware of their feelings and attitudes and realize that these are limited by their own personal experience. Then, hopefully they will be more receptive to new ideas and ethical experiences which will broaden their horizon. Education, alone, does not offer a panacea!

High schools are in a key position to influence the earlier patterns and to establish more favorable ones because they reach the majority of the

adolescents. There are several methods by which their objectives may be achieved. Teachers may influence ways of thinking and acting in their informal contacts with adolescents and their parents by providing a good emotional atmosphere in which socially undesirable attitudes and prejudices will be at a minimum, and by formal educational programs whose content is directed toward the modification of ethical values.

It would seem that those educational programs that have training for good citizenship as their goal will tend to be successful to the degree that they provide an atmosphere in which the adolescent may develop emotionally, ethically, and physically, with as few blocks to progress and as few distortions as possible.

#### Conclusions

The significance of this questionnaire seems to point to the fact that the pattern of responses from both rural and urban environments, irrespective of geographic location, showed no marked differences. Economic pressure seems to be the predominant influence on shadings in ethical judgments. Table I, page 29, will bear out these facts. Along with this the constant efforts of high school pupils are contingent upon finding satisfactory social status and dependable friendship relations, and their behavior is not always consistent with ethical knowledge.

From the results of this questionnaire, the cultural pattern of the cross-sections tested appear to be almost completely dominated by the economic factor.

### Recommendations

In order for the school to supplement the efforts of the home, church, and other cooperating agencies there must be a clear definition of the role that the school is to play in the process of character education. For this to be achieved, the following suggestions are made:

1. Encourage teacher visitation with a view toward acquainting parents with the school's interest in their child and in them as members of the community.
2. Re-educate the home through the child by offering desirable school experiences which can be carried back to the home for its improvement.
3. Offer extra-curricular activities to pupils which may be shared by their parents.
4. Improve the Parent-Teacher Association and its attendance, as a means to better home relationships, by offering interesting programs, completely new officers each year, frequent recreational activities not connected with the business meetings, and contact the parents of each pupil in school to solicit members.
5. Impress on each faculty member his or her individual responsibility to students in the matter of character education.
6. Offer adult education courses whose content is concerned with emphasizing the ethically desirable attributes and minimizing the undesirable.



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## APPENDIX

PERSONAL DATA SHEET

Sex \_\_\_\_\_, Age \_\_\_\_\_, Grade \_\_\_\_\_, School \_\_\_\_\_

\_\_\_\_\_, Location \_\_\_\_\_

Mother living \_\_\_\_\_, Father living \_\_\_\_\_, Number of brothers \_\_\_\_\_,

Number of sisters \_\_\_\_\_.

Your church affiliations \_\_\_\_\_

Do you attend church regularly? \_\_\_\_\_

Check your membership in the following:

Boy Scouts \_\_\_\_\_, Girl Scouts \_\_\_\_\_, HiY \_\_\_\_\_, Y.M.C.A. \_\_\_\_\_,

Key Club \_\_\_\_\_, Y.W.C.A. \_\_\_\_\_, 4H Club \_\_\_\_\_, Write in any others.

\_\_\_\_\_  
\_\_\_\_\_

List school clubs and athletic activities in which you take part.

Are your friends older \_\_\_\_\_, or younger \_\_\_\_\_?

Do you work for all of your spending money \_\_\_\_\_, part \_\_\_\_\_, or  
none \_\_\_\_\_.

List the things you admire most in your friends.

NUMBER THE STATEMENTS IN THE ORDER OF THEIR SIGNIFICANCE WITHIN THE GROUP IN WHICH THEY OCCUR. (MOST SERIOUS NUMBERED 1 - TO LEAST SERIOUS NUMBERED 5.)

RESPONSIBILITY

- ( ) To apologize when you have been rude or discourteous.
- ( ) To preserve order in the absence of the teacher.
- ( ) To be depended on for ordinary chores and errands.
- ( ) To report the number of a car you see speeding.
- ( ) To be concerned with the general welfare of other people.

LAW ABIDING

- ( ) To evade school regulations.
- ( ) To bribe anyone or accept bribes.
- ( ) To play hookey.
- ( ) To match money or shoot "crap."
- ( ) To run red traffic signals.

PROPERTY RIGHTS

- ( ) To break windows of school building.
- ( ) To leave paper scraps on floor and in desks.
- ( ) To mutilate library magazines or books.
- ( ) To carve your name on your desk.
- ( ) To read other people's mail.

LOYALTY

- ( ) To make hurtful remarks about one's friends.
- ( ) To do what one's own group does even though the group is wrong.
- ( ) To cheat in a contest in order to help your class win.
- ( ) To support the star basketball player in cheating so that he may play.
- ( ) To fail your friends in time of trouble.

STEALING

- ( ) To scheme to avoid payment of fines on over-due library books.
- ( ) To take "souvenirs" from a restaurant or hotel room.
- ( ) To steal from your mother or father.
- ( ) To keep a purse found on the street.
- ( ) To steal from your own piggy bank.

LYING

- ( ) To invent stories about yourself so as to make a good impression.
- ( ) To fail to call your teacher's attention to the fact that you have received a higher grade than you deserve.
- ( ) To lie about one's age in order to get a job.
- ( ) To hand in as your own a notebook of a friend who took the same course the year before.
- ( ) To lie in order to get something you want.

SOMETHING FOR NOTHING ATTITUDE

- ( ) To start a discussion or argument in order to evade a test.
- ( ) To take advantage of one's family position to get away with infractions.
- ( ) To have the attitude that just being in a room entitles one to a grade without work.
- ( ) To be a four-flusher.
- ( ) To be an apple polisher.

PARTICIPANT SPORTSMANSHIP

- ( ) To argue with the referee over a decision.
- ( ) To try to confuse or rattle a player of the visiting team.
- ( ) To deliberately foul a player.
- ( ) To play to the grand stand rather than playing the game.
- ( ) To start a fight, on the field of play, when decisions go against one.

SPECTATOR SPORTSMANSHIP

- ( ) To boo and argue over decisions.
- ( ) To throw bottles and debris on the field.
- ( ) To break up the play due to spectator disturbance.
- ( ) To crowd around the edge of the playing court.
- ( ) To seek revenge by starting a fight, after the game, with the visiting players.

LIST THIS GROUP IN THE ORDER OF THEIR EVILNESS: THE WORST NUMBERED 1, AND SO ON THROUGH 4.

LIST THIS GROUP IN THE ORDER OF THEIR GOODNESS: THE BEST NUMBERED 1, AND SO ON THROUGH 4.

Bad

Good

- ( ) Something for nothing attitude.
- ( ) Lying
- ( ) Aggressiveness.
- ( ) Stealing.

- ( ) Responsibility
- ( ) Law abiding
- ( ) Sportsmanship
- ( ) Loyalty