

Commonwealth of Kentucky

EDUCATIONAL BULLETIN

**REPORT OF WORKSHOPS ON
MORAL AND SPIRITUAL EDUCATION**

1. Lectures of Dr. Clarence M. Linton
2. State Teacher College Summaries of Workshops



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DEPARTMENT OF EDUCATION
Wendell P. Butler
Superintendent of Public Instruction

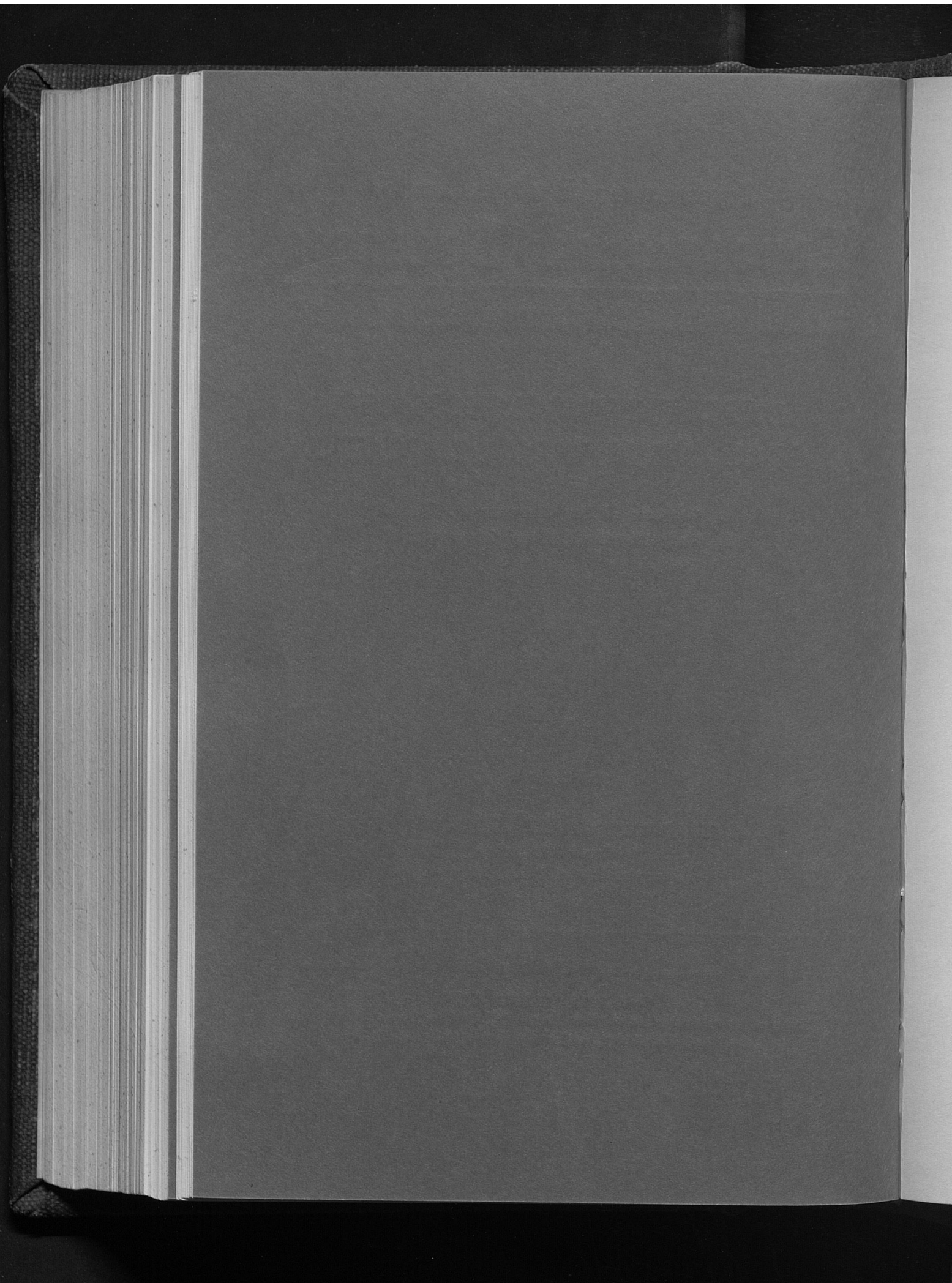
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FOREWORD

The Kentucky program for emphasis on moral and spiritual values in its public schools did not stop at the close of the initial workshops at the University of Kentucky, but now the public-supported colleges of teacher education are each carrying on individual experiments, workshops, seminars, and extension courses.

The workshops at the colleges in the summer of 1952 have indicated the many and diversified approaches which can be taken in the study of moral and spiritual values. It is not practicable for the State Department of Education to include in a single issue of its Bulletin all of the important conclusions reached by the workshops. To have had Dr. Clarence M. Linton, of the American Council on Education, as guest lecturer for the workshops was a distinct privilege and added much to the stature of the Kentucky movement.

To the many who inquire as to the progress of the Kentucky program this Bulletin will serve as a report of the increase in interest and the importance of such an undertaking. It is also an invitation that others join us in this extremely important experiment.

Wendell P. Butler
Superintendent of Public Instruction



INTRODUCTION

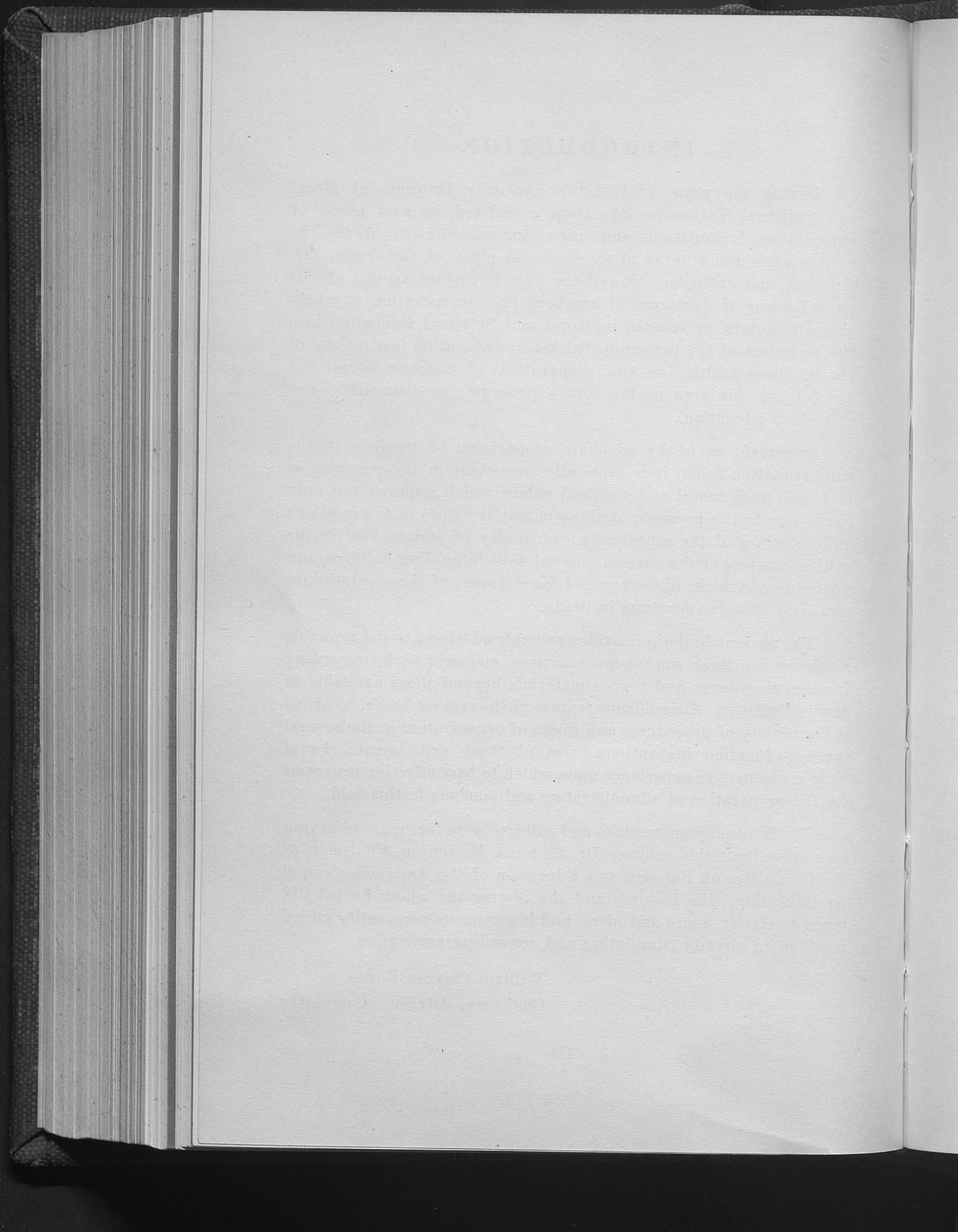
During the years 1951-52 the Kentucky Program of Moral and Spiritual Values in Education completed its first phase of exploration, formulation, and initial experimentation in the six pilot schools and entered upon its second phase of elaboration, refinement, and extension. One of the most important aspects of this second phase of development has been the incorporation of workshops, seminars, or courses in Moral and Spiritual Education into the programs of the tax-supported teacher-education institutions of the Commonwealth for the preparation of administrators and teachers in this area of the state's program for elementary and secondary education.

Important as is the adequate preparation of teachers in the subject-matter fields, it is especially important in the program of emphasis upon moral and spiritual values which requires, not only sensitivity to the presence of these potential values in the relations and activities of the school as a community of persons and in the subject-matters of the curriculum, but skill in guiding children and young people in the discovery and development of these values into vital and effective concerns in living.

The present Bulletin provides valuable additions to the available resources for these workshops, seminars, and courses by recording further procedures and source materials beyond those available in earlier Bulletins. A significant feature of the reports herein recorded is the variety of procedures and forms of organization in the several teacher-education institutions. Out of these experiments should grow a cumulative experience upon which to base effective programs for the preparation of administrators and teachers in this field.

The Kentucky universities and colleges were fortunate in having as a consultant this summer Dr. Clarence M. Linton, Chairman of the Committee on Religion and Education of the American Council on Education. His lectures and the discussions which he led did much to clarify issues and ideas, and his gracious personality added much to an already stimulating and rewarding association.

William Clayton Bower,
Chairman, Advisory Committee



**A DIGEST OF LECTURES
BY
DR. CLARENCE M. LINTON**

(Delivered in the Kentucky Workshops on Moral and Spiritual Values in Public Education, June-July, 1952, by Dr. Clarence Linton, Professor of Education, Teachers College, Columbia University, and Director of the Exploratory Study of the Function of the Public Schools in Dealing with Religion made by the Committee on Religion and Education of the American Council on Education.)

**HOW MORAL AND SPIRITUAL VALUES CAN BE
DEVELOPED IN THE FOURTH GRADE**

Professor William Clayton Bower has given us an excellent statement of the functional role of values in education.¹ I shall base my lecture on his book, as I understand it, and attempt to illustrate how a fourth grade teacher can assist her pupils to live morally and spiritually.

1. **When are values "moral" or "spiritual"?** At the outset it may be helpful to make explicit what we mean when we use the words "values," "moral values," and "spiritual values."

Values are developed as a consequence of a conscious need or desire. The desire for a thing or an experience clothes the thing or experience desired with value. For example, when one is hungry, he desires food, and therefore food becomes a value; or perhaps we should say the experience of eating is a value. Under certain circumstances this value may assume a high priority among all the values consciously held by an individual. We may call food or eating an elemental value. Ordinarily, elemental values are not moral or spiritual, but under some circumstances they may become such.

Values become moral when the things or experiences desired require choices among ways of satisfying desires in relation to some conception of what one ought to do under the circumstances—some conception of good and bad, right and wrong—with particular regard to consequences to self and others. In varying degrees one evidences the possession of moral values by thinking before acting,

¹ William Clayton Bower, *Moral and Spiritual Values in Education*.

by deliberately choosing to act in ways he thinks good, right, or best in relation to possible alternatives and consequences. If he acts without thinking about what is involved, he acts amorally, and thereby evidences the fact that in these particular situations he does not possess moral values. If he deliberately chooses to act in ways which he knows are bad, wrong, or inferior, he acts immorally. What one ought to desire, value, and do is largely determined by the culture as understood and lived by a particular group of people. Moral values therefore always have a social reference. They are inherent in all human relationships. They constitute a continuum from the first concepts of ought to the greatest sacrifice a human being can make to be true to himself and his fellowmen.

Values become spiritual when the things, or experiences, desired require a transcending of self and human relationships in the quest for meaning, purpose, and ultimate reality. To most people the word "spiritual" has a religious reference. In theological terms "spiritual" denotes that which mediates between body and soul. In psychological terms "spiritual" denotes the intellectual and higher endowments of mind, or the total mental organization of man regarded as distinct from the atomic structure and material organization of the body—the highest level of feeling and knowing. From both points of view "spiritual" denotes man's highest capacity—that which, so far as we know, differentiates man from other animals and makes him distinctively human. We may say therefore that spiritual values include the elemental and moral values but transcend them. Spiritual values, like moral values, are a continuum from the first conceptions of meaning, purpose, and ultimate reality to the highest insights of man in relation to the cosmos. As I understand it this is the essence of a functional religion.

2. How does the child develop his own moral and spiritual values? The child is not born with a set of moral and spiritual values. He must learn them just as he learns to like certain foods, to wear certain kinds of clothes, to speak English or Chinese, and to behave in certain ways. Furthermore, the child learns what he lives. Thus we start with a premise that one must live morally and spiritually in order to learn (to develop) moral and spiritual values. Professor Bower has made it quite clear that moral and spiritual values are qualities of experience which are inherent in living and learning. The public schools therefore offer abundant opportunities for the development of these values.

I shall attempt to illustrate how an average fourth grade teacher who has had special preparation for this task can assist her pupils in developing these values in a typical school situation. I wish to emphasize one requirement, namely, that this teacher has had special preparation for this task. Let us assume that she participated in one of the workshops on moral and spiritual values last year and is now attempting to apply what she learned.

Let us imagine that we are observing what she and the children are doing through a one-way-vision screen. We can see and hear them but they do not know that we are here. We must also imagine that we observe them at intervals over a period of one school year.

In order that we may understand the teacher's aims and procedures, I shall give you a brief preview. She knows that the development of moral and spiritual values requires living and learning on five levels which she and the children identify by different words as follows:

Pupils' Words	Teacher's Words
1. Being	Reactions to situations
2. Feeling	Generalized attitudes
3. Thinking	Generalization—principle
4. Believing	Conviction
5. Deciding	Commitment

Among the various moral and spiritual values this teacher is attempting to develop is **respect for individual personality** which the Education Policies Commission² says is basic to all the moral and spiritual values which the public schools should emphasize.

3. The first level of living and learning—being or reactions to situations. The aim of the teacher at this level of living and learning is to develop a quality of human relationships in the classroom situation which is conducive to **being** respectful of individual personality. As we observe her and her pupils we can see that she has been very successful. The children are courteous, polite, and thoughtful of the feelings of the teacher and each other. They help each other. They seem to want each member of the class to succeed in whatever is undertaken. Seldom is anything said or done which

² Educational Policies Commission of the National Education Association and the American Association of School Administrators, *Moral and Spiritual Values in the Public Schools*.

indicates that any child in this classroom fails to be sensitive to the value the teacher identifies as **respect for individual personality** but which the children call **being courteous, polite, and thoughtful of the feeling of others**. This teacher knows that this is the first requirement in the development of this moral and spiratual value. She also knows that this is only the beginning of the beginning, important as it is, in developing the moral and spiritual value of respect for individual personality.

4. **The second level of living and learning—feeling or generalized attitudes.** The aim of the teacher at this level of living and learning is to develop a feeling for, or a generalized attitude toward, respect for individual personality, so that her pupils will be courteous, polite, and thoughtful of the feelings of others, not only in her classroom but also on the playground, in the corridors, on the way to and from school, in the home, on Saturdays and on Sundays. In other words she is attempting to generalize this behavior—respect for individual personality—so her pupils will live and learn that way in as wide a range of situations as possible. This second level does not follow the first level automatically and inevitably; it must be lived and learned. The children cannot live and learn at this level without having first lived and learned at the first level. Indeed, the first level must first be made habitual in order to make the children free to live and learn at the second level. Let us observe how the teacher and her pupils begin this second level of living and learning. A situation has arisen in the corridors indicating that what was learned in the classroom did not carry over. Some of her pupils, not all, were observed to be rowdy and rude to their own classmates and to other children when returning from the playground. Our teacher knows how to obtain participation of her pupils in the study of their problems and in developing a sense of responsibility for self-discipline. Her pupils know that they can trust her to be courteous, polite, and thoughtful of their feelings. The teacher has developed the foundations on which she can now count on frank and serious consideration of the problem. After careful consideration of all pertinent aspects of the problem it becomes clear to most of her pupils that they are each personally responsible. The quality and content of this experience provides the foundation for later experiences, each of which tends to increase understanding of being courteous, polite, and thoughtful of the feelings of others and to develop a generalized attitude toward

such behavior. This experience is both intellectual and emotional. As contrasted with higher levels of living and learning, it is dominantly emotional, or a feeling toward this kind of behavior—this quality of experience. The teacher knows, however, that only a beginning of developing the moral and spiritual value of respect for individual personality has been made. She also knows that these first two levels of living and learning are indispensable to the higher levels.

5. **The third level of living and learning—thinking or generalization and principle.** The aim of the teacher at this level of living and learning is to assist her pupils in thinking about what it means to be courteous, polite, and thoughtful of others in broader terms than they have done heretofore. At this level the questions why? when? where? require answers. The teacher knows how to enlist the resources of her pupils in broadening the experience of all. The pupils themselves raise questions, present situations, and suggest how they think they should be met. On the foundation of their living and learning at the first and second levels these fourth grade pupils desire (value) opportunities to think about their own real problems, provided the quality of such experience is satisfying. Stretching one's mind can be as much fun as a game. Furthermore, the stretching of the mind is quite as much living and learning as is developing physical skills or managing a school bank. This teacher knows how to make it fun and at the same time very serious. As a consequence, in the quest for answers to the question, "Why should we be courteous, polite and thoughtful of others?", the following are offered by the pupils: "Mother says I should be." "You teach us to be that way." "That's the way nice people are." "It makes one feel better if you are." "That's the way we want other people to treat us." Here, the pupils are attempting to generalize their experience and state a principle. Unconsciously they are also reaching for sanctions. They soon agree that "We should be courteous, polite, and thoughtful of other peoples feelings because we want them to treat us that way" is a better answer (generalization-principle) than the others because it seems to include all the others. At this point one child remembers something learned in Sunday School and with the help of her classmates the Golden Rule is stated. Some want to substitute

this for their own generalization.³ A consideration of which is better involves reasons. One pupil suggests that the Golden Rule is best because it is from the Bible and the Bible is the Word of God. Others like their own generalization better. One pupil says, "My father and mother do not believe in the Bible. They say 'The Bible is what some people used to think'." This teacher knows that her pupils are now reaching for the next step in living and learning. She knows the dangers in this situation, but she is also aware of her responsibility to assist her pupils in living and learning morally and spiritually on higher levels.

6. The fourth level of living and learning—believing or conviction. The aim of the teacher at this level of living and learning is to assist her pupils in thinking about what it means to accept a general rule (their own or the Golden Rule), what it means to "believe," or in her words to achieve a "conviction" about being courteous, polite, and thoughtful of the feelings of others. She is careful to assist her pupils in reaching for broader contexts of the meaning of beliefs, but always in terms of their own experiences and understandings and in relation to their own generalization in comparison with the Golden Rule. Gradually the pupils want to accept the Golden Rule as a substitute for their own formulation, not only because it is from the Bible but also because they think it includes more and means more than their generalization. In the course of this experience the meaning of "belief" has been enlarged to include the quest for an answer to the question "Why should we really believe that we should be courteous, polite, and thoughtful of the way others feel?" This leads to another generalization to the effect that, "If we really believe in what we say we will want to act that way." But this teacher knows that the pupils must live and learn on still one higher level before she can feel that she has met her responsibility in assisting them in living morally and spiritually.

7. The fifth level of living and learning—deciding or commitment. The aim of the teacher at this level of living and learning is

³ Note the danger here of accepting an authoritative answer as a substitute for thinking through and accepting such an answer only after it has been made the pupils' own. This natural human tendency is called "closure" by the psychologists. It means a desire to realize a goal or to resolve tension by acceptance of an answer. Education requires that this natural tendency be resisted until the meaning of the situation is more fully understood.

to develop in each pupil, insofar as it is appropriate at the fourth grade stage of maturity, a sense of personal obligation to achieve convictions and commitments (beliefs and decisions). Of course, such convictions and commitments will be immature and necessarily subject to revision. This fact suggests that there is a still higher level of living and learning, namely, transvaluation of values, or the reorganization of the individual's hierarchy of values, both moral and spiritual. This is true, but we shall assume that this type of experience requires explicit consideration at a later stage of maturity. This is not to assume, however, that fourth grade children cannot and do not transvalue values. This teacher knows that the public school cannot dictate convictions and commitments but she believes it to be a part of her duty to confront her pupils with situations, within their experience, which are conducive to achieving what the children call beliefs and decisions. This requires consideration of why different persons have different beliefs about many things. What difference it makes whether one has really decided for himself what he wants to be and do may be made a very vital experience even at the fourth grade level, provided its consideration is in terms of the pupils' experiences and understandings. There are abundant opportunities in the day-to-day living of the children. This teacher knows how to draw out and use the experience of her pupils not only within the classroom but in the home, in Sunday School, and **the community**. This requires that all genuine concerns of the children must be faced in the same frank, cooperative spirit of inquiry and practice observed at the lower levels of living and learning. Questions about family life, community events, religion, or whatever is of concern to the children and intrinsic to the ongoing experience of the group will be dealt with in this same spirit.

8. In this brief description I have attempted to indicate what is involved in the development of moral and spiritual values. It should be emphasized that these five levels of living and learning are not distinct; on the contrary they are interdependent. I have separated them to make them explicit. Furthermore, I wish to stress the point that these qualities of experience should be a program of emphasis which is intrinsic to all that the teacher and pupils do rather than a separate course or even a series of discussion periods on moral and spiritual values. This requires sensitivity to the facts and implications of opportunities presented in the ongoing experience. I have introduced religion at one point only. It might well

enter at many points, but only if it is intrinsic. In my next lecture I shall focus attention, explicitly on religion in order to indicate how I think the skillful teacher in the public school should deal with religion, when it is intrinsic to school experience. I shall do this because it is my conviction that we cannot develop moral and spiritual values as effectively as we should until we learn how to deal with the genuine concerns of children and youth, among which are the facts and implications of religion.

9. I have chosen the fourth grade for two reasons: first, I know from observation that what I have described is being done; and, second, parents and teachers tend to underestimate the capacities of children for living and learning on the higher levels. I shall not attempt to describe what can be done with younger children, but I hope that what I have said about fourth grade pupils may be suggestive of aims and methods. In my next lecture I shall indicate possibilities at the tenth grade.

HOW MORAL AND SPIRITUAL VALUES CAN BE DEVELOPED IN THE TENTH GRADE

(This lecture was a further application of the aims and methods presented in the previous lecture, therefore, only a synopsis is printed.)

I shall attempt to indicate how a teacher of world history and her tenth grade students live and learn moral and spiritual values, particularly with respect to the facts and implications of religion intrinsic to the subject of study.

This illustration has been chosen because it makes explicit the problem of dealing with religion in the public school in a way which will contribute to the development of the moral and spiritual value of respect for individual personality. The subject matter under study is the Reformation or Protestant Revolt and the Roman Catholic Counter Reformation.

The teacher in this instance is a devout Roman Catholic and a well-informed scholar in her field. Her class comprises students representative of the three major faith groups, those of no religious faith, and even one whose parents are avowed atheists. The latter thinks that he, too, is an atheist. The community is dominately Protestant.

This teacher aims to guide her students in the study of history, not religion. Religion is dealt with only because it is intrinsic to the problem under study. This teacher is exceptional only in the preparation she has had for this experience. She aims to develop moral and spiritual values in whatever she and the students do. The facts and implications of history and of religion intrinsic thereto are conceived as means for living morally and spiritually, particularly with regard to respect for individual personality. The same five levels of living and learning are involved that were described in the previous lecture but we shall not make them explicit in this instance, since we are concerned principally with methods.

I shall confine my description to just one aspect of the quality of experience in this classroom, namely, ways in which the teacher and students attempt to make the Reformation and its consequences come to life in their living and learning.

A brief description of the human relationships of this classroom seems necessary, otherwise what we observe in our imagination will not be understood. Through previous living and learning together the teacher and her pupils here developed mutual respect and trust and a desire for personal integrity in facing squarely whatever is of genuine concern to any member of the group. The teacher, and each pupil value above all else being true to oneself. Hence both teacher and students are free to state their own convictions and commitments. But what is equally important, they encourage each member of the group to develop a sense of personal obligation to achieve convictions and commitments. Thus, there is a challenge to each individual to be, to feel, to think, to believe, and to decide.

Furthermore, it must be emphasized that this is a public school, in which the religious liberty of the would-be atheist student should be as real as that of the Jewish, Roman Catholic, and Protestant students. This teacher understands the limitations of the public school in dealing with religion. Her aims with respect to the religious subject matter intrinsic to the study of the Reformation are: (1) religious literacy; (2) an intelligent understanding of the role of religion in human affairs; and (3) a sense of personal obligation to achieve convictions and commitments about the purpose and meaning of human life. In other words, she attempts to assist her students in knowing the facts, in understanding their meaning to different religious groups, and in developing their own sense of

personal obligation to achieve convictions and commitments about these facts and implications. Her aims are educational aims. This kind of experience is required if fundamental education is to take place; that is, if she and her students are to live and learn the moral and spiritual value of respect for individual personality.

A study of the Reformation even by tenth grade students requires some understanding of the conditions and forces which brought it about, the issues involved, and the consequences as they have worked out thus far in world history. These are all viewed from different perspectives and with different interpretations by Jews, Roman Catholics, and Protestants. This teacher and her pupils, within their limitations of knowledge and time, attempt to make their study fundamental rather than superficial. They are concerned with understanding how the different religious groups and historians view the Reformation and why they differ in the facts which they think are most significant as well as in the interpretation of their meaning.

First, John, a Presbyterian, accepts responsibility for presenting as true an interpretation as possible of the Protestant view. With the assistance of the teacher, his own minister, and reading he does a pretty good job. The teacher and his classmates, in discussing his presentation, help him and each other to understand more fully the Protestant view and its implications. Second, Mary, a Roman Catholic, accepts responsibility for presenting as true an interpretation as possible of the Roman Catholic view. She, too, has had the assistance of the teacher, her priest, and reading. As a result she is able to do a fairly good job which throws the Protestant and Roman Catholic views into sharp contrast at crucial points. The subsequent discussion is focused on understanding the Protestant and Roman Catholic views, wherein they differ, and why these differences exist. Third, Benjamin, a Jew, accepts responsibility for presenting the Jewish view. With the assistance of books, the teacher, and his Rabbi he presents a view of the Reformation and its consequences which is consistent with both the Protestant and Roman Catholic view at many points but in marked contrast at other points. Fourth, the would-be atheist student volunteers to present the view of atheists and is encouraged to do so but when the time comes for his presentation he asks to be excused because he has not been able to obtain the assistance he feels he needs to do a satisfactory job. He is excused with an invitation to participate

freely in the discussion, and the spirit of the discussions of the class is such that he feels no embarrassment.

This teacher knows how to guide her students in facing any situation with personal integrity. Each student has lived and learned more fully his religious convictions and commitments and each has broadened his own experience by some understanding of the views of other faiths on the facts and implications of the Reformation. The historical meaning of the Reformation has in some measure been re-lived by the teacher and students. The moral and spiritual value of respect for individual personality has acquired a new significance by being put to the test of concrete experience in an area where differences were made to contribute to enrichment and a fuller understanding.

My purpose in introducing religious subject matter into these lectures can be made explicit in the following summary of what I have attempted to do in illustrating how the public schools can and should develop moral and spiritual values.

1. Religion is central in human life. No one can escape religion. Everyone must come to terms with religion in some fashion. Even those who believe that religion is irrelevant, or inconsequential, or detrimental base their belief on presuppositions which are inherently religious quite as truly as those who avow religious convictions and commitments. The quest for the meaning and purpose of human life in relation to some conception of ultimate reality is a universal human experience. Religion is therefore intrinsic to the culture and the curriculum of the public school.

2. The problem is to find a way to take appropriate cognizance of religion in the culture and in the convictions of the American people in the program of the school while at the same time safeguarding the religious liberty of every individual.

3. This can be done only by recognition and acceptance of the limitations of the public school with respect to religion. The function of the public school is distinct from, but complementary to, that of the home and the church in dealing with religion. The public school is precluded by law from indoctrination in religion in the sense of inculcation of any particular sectarian belief. And from the legal point of view of religious liberty any religious belief, even a belief in God, is inevitably sectarian.

4. But a fundamental general education requires that the culture, human life, and personality be viewed whole. It is therefore necessary that the public school deal with religion in some manner, otherwise, general education is truncated, distorted, and impoverished. It is the function of the public school to contribute to religious liberty, intelligent understanding of the role of religion in human affairs, and a sense of personal obligation to achieve personal convictions and commitments about the meaning and purpose of human life.

5. The teaching of a common core of religious belief in the public school is not a satisfactory solution because it violates the religious liberty of those who do not wish to have their children indoctrinated.

6. The attempt to develop moral and spiritual values apart from consideration of the relation of religion thereto will be largely ineffectual because such practice is inherently superficial at the very points where moral and spiritual values become meaningful, namely, sanctions, convictions, and commitments. This is not to say that a religious faith is necessary for the achievement of moral and spiritual values. Rather the challenge of religion as one of the sources of values must be faced.

7. The public school can and should guide children and youth in the factual study of religious subject matter when and where it is intrinsic to the curriculum. This is wholly consistent with what is expected in other areas of the curriculum and necessary for a fundamental general education. This the public school can do without committing itself or any teacher or student to a particular religious belief.

8. Teachers must have special preparation for guiding students in the factual study of religion as a means of effective development of moral and spiritual values. This, as I understand it, is basic to the aims and methods of the Kentucky program of emphasis on moral and spiritual values.

**A SUMMARY REPORT OF THE WORKSHOP ON
MORAL AND SPIRITUAL VALUES IN EDUCATION
UNIVERSITY OF KENTUCKY**

LEXINGTON, KENTUCKY

JUNE 16-30, 1952

DR. ELLIS F. HARTFORD, DIRECTOR

The 1952 workshop for teachers interested in the development of moral and spiritual values in education represented the fourth effort of this nature at the University of Kentucky. In 1949 and 1950 the University, assisted by General Education Board grants, provided summer workshops for groups of teachers from the six pilot schools, under the direction of Dr. William Clayton Bower. The two-year period of initial experimentation and exploration culminated in a request that the public teacher-education institutions provide summer workshops open to all teachers who were interested in developing moral and spiritual values through education. Reports of the previous workshops have appeared each year in mimeographed form; summaries have appeared in the **Educational Bulletin** of the State Department of Education (January 1950, October 1950, and February 1952).

The 1952 workshop for teachers represented further effort of the University of Kentucky to provide education for moral and spiritual values in its regular curricula offerings for teachers. Other provisions of this nature for teachers had been provided in the philosophy of education and seminar courses during the regular academic year.

The 1952 workshop resembled the 1951 version in essential respects. Two important factors are largely responsible for the success either has had: (1) The deep interest and concern about the problem on the part of the participating teachers, and (2) the capable leadership rendered by the workshop staff. Each factor deserves further comment. In the first place, the course listed for the workshop is **not required** in any of the curricula set forth in teacher education programs. Thus, the participants are those educators who have enough interest in this problem of education to choose an elective or to take an additional course. In addition, all who have observed the workshop groups have noted the invaluable assistance rendered by various staff members. It is obvious that

these experiences on the part of various critic teachers of the University Schools and other members of the faculty of the University result in further acceptance of responsibility for including moral and spiritual values in teacher education programs at the University.

The 1952 workshop attempted to utilize the evaluative findings of previous groups in constructive fashion. For example, the use of consultants was arranged to cover a longer period, the five working groups were organized at an earlier date in the calendar, and an effort to integrate the various theoretical presentations was provided through discussions after each series of lectures. In particular, an effort was made to use the experiences of teachers who had participated in previous workshops through conferences with the entire workshop or one or more committees. Also, available to the workshop were the results from a brief questionnaire to the seventy teachers who had attended one or more of the three previous workshops at the University of Kentucky. The 27% response brought a number of practical ideas and evaluative comments which proved useful to the 1952 workshop.

For the second year, the workshop sponsored a public conference on "Moral and Spiritual Values in Education" and presented a distinguished leader in American education to a large audience composed of administrators, teachers, PTA representatives, and leaders of other community agencies. Dean Donald P. Cottrell, of Ohio State University's College of Education, brought a stimulating and thoughtful address. The general session was followed by a luncheon and in the afternoon there was time for discussion groups and a final summary session. The discussion groups considered the responsibility of community agencies for moral and spiritual values. Attendance at this second public conference and the interest shown by the discussion groups indicate that this feature has a place in the University's summer program. The 1952 workshop group undertook responsibilities and tasks connected with the Conference and discharged them in enthusiastic and capable fashion.

Arrangements for the workshop reflected the proved experience of earlier workshops. General policy was developed in staff meetings prior to the opening; new problems which arose were usually handled in general "housekeeping" sessions. The schedule provided for general meetings for orientation, for lectures and discussions on the theoretical aspects of the program, and for sharing the findings of

the various committees. As in previous workshops, participants elected to work as a member of one of five committees as follows: Sociological Analysis, Curriculum Analysis, Guidance and Counselling, Physical Education-Recreation-Sports, and Symbolic Expression. The workshop was scheduled for two hours daily but the different working groups contributed generous amounts of "overtime" work. The calendar shows the general schedule which was followed during the four weeks:

CALENDAR

Mon.	Tues.	Wed.	Thurs.	Fri.
16) JUNE University Registration	17) University Registration	18) Opening 1st Bower lecture General discussion	19) 2nd Bower lecture Discuss in groups	20) 3rd Bower lecture Discuss in groups
23) Explain 5 Groups Organize	24) 1st Linton* lecture General discussion	25) 2nd Linton* lecture General discussion	26) Discuss Linton lectures Group work	27) Plan for Conference Group work
30) 2nd Annual Summer Conference** 10:00 AM—Cottrell 12:15—Luncheon 2:00 PM—Discussion groups 3:30—Summary Session	1) JULY Post- Conference Discussion Group work	2) Group work	3) Group work Prelim. Report by groups	4) HOLIDAY
7) Group work	8) Group work	9) Group work	10) Group work	11) Final Sharing Session

* open to all Education classes—T.E.B. Auditorium

** open to public—Memorial Hall

The Committee on **Sociological Analysis** devoted its attention to study of home-school relationships and their implications for the development of moral and spiritual values. The central role of the home and the school in the life of the child indicates their dual responsibility in establishing a satisfactory climate for guidance of experiences in relation to values.

The group which worked on **Curriculum Analysis** approach chose a liberal interpretation of the term, realizing that no area could be considered mutually exclusive.

Guidance and Counseling attracted the largest working group. The approach taken included study of the definitions, needs and areas, and goals of guidance and counselling, a consideration of the qualifications of teachers for this service to children, a survey of helpful techniques and methods, and suggestions concerning evaluation.

The group concerned with **Sports-Physical Education-Recreation** chose to develop ways and means of developing "Moral and Spiritual Values" through the intramural program.

The intramural program of the school was seen as one that possessed tremendous possibilities for the development of moral and spiritual values. Many such values come naturally from the program because of its very nature.

The committee on **Symbolic Expression** agreed with the philosophy developed by previous workshops and went a step further by proposing that all the agencies in a given community cooperate as a unit to provide the learning experiences through which desirable values are developed.

It was agreed that members of the community may realize that some youth have little respect for the other person's property, as evidenced by serious cases of vandalism. The Sunday School, the PTA, the School, and other organizations may cooperate in an effort to bring about a desirable sense of values which relate to such a problem. As another illustration, various community organizations may unite in providing a properly chaperoned meeting place for youth as a substitute for questionable taverns and the like.

**A SUMMARY OF THE REPORT OF THE WORKSHOP ON
MORAL AND SPIRITUAL VALUES IN EDUCATION
UNIVERSITY OF LOUISVILLE**

LOUISVILLE, KENTUCKY

JUNE 16-30, 1952

DR. PAUL BOWMAN, DIRECTOR

In the early days of planning for this workshop it was proposed that one of the greatest needs in helping children develop their values was the lack of understanding and cooperation between many parents and many teachers. At that time it was decided to commit this workshop to the task of bringing together representative parents and teachers to explore their mutual problem of developing personal values. Both parents and teachers were represented in a group that met several times during the school year to lay plans for the workshop, and considerable pre-planning was done by the staff before the opening date.

On June 16, 1952, the workshop opened in the Manual High School Building in Louisville with an enrollment of 62—38 of whom were teachers, 14 parents and 10 both parents and teachers. The first assembly attempted to define the problems to which it would address itself during the two weeks, and a list was made of the topics to be discussed. Sub-groups were formed around grade levels with the hope of bringing together parents and teachers who were concerned with children of the same age, and each of these groups set its own independent goals. There were six such groups of about ten members each—two groups of grades one to three, two of grades four to six, one junior-high, and one senior-high. The first afternoon concluded with a social hour of games and singing.

By the end of the first week some tension had arisen in some of the groups; it seemed to result from frustration in not being able to achieve what the person felt he had come to the workshop for. Largely, this seemed to be due to the fact that teachers naturally wanted help on classroom problems, and parents just as naturally wanted help on home problems. From this need there developed a group of some twenty parents and teachers that met for an hour before the regular meetings to discuss their different points of view; their report is included here, but is probably scant evidence of their achievements in group understanding.

Each sub-group selected a Recorder, a representative to the Steering Committee, a Librarian, and a member of the Editorial Committee. The Steering Committee met with the staff daily from 4:00 PM to 4:30 PM through Tuesday of the second week; by this time its work was done and this hour was used by other committees. An additional Social Committee planned the "pot-luck lunch" for the last day of the workshop, and the Assembly Committee planned the final group program for that day.

A report of this workshop was written in its entirety by workshop members, and edited by their Editorial Committee. It was written with the conscious intent of making it a record of practical experiences in the field of value teaching that were judged to be especially helpful, and of the plans and suggestions that developed in the thinking of the various groups.

The thanks of the workshop and the University go to the Louisville Public Schools for the use of the Manual High Building, to Dr. Clarence M. Linton of Columbia University for his visit, to the "Parents-On-Our-Block" group for their fine contribution, to Mansir Tydings and his office for their help, and above all to the staff who through their concentrated efforts made the experience a valuable one.

In relation to our original goal our progress has been meager, but our experience has shown the importance of continued effort to lessen the gulf between these two important figures in the child's life—his teacher and his parent.

The following article as it appeared in the December 1952 issue of *The Kentucky Parent-Teacher Bulletin* was written by one of the parents who attended the workshop.

MORAL AND SPIRITUAL VALUES IN EDUCATION

**Mrs. Karl Bader, State Character and
Spiritual Education Chairman**

The U. of L. Workshop on Moral and Spiritual Values in Education, which I attended last summer, meant much to me as a parent. This was the first workshop where parents and teachers had come together, and we were writing our own literature that others might

use it later. This was to be a workshop and not a lecture course. We had as resource people on the panel Dr. Bowman and his capable staff.

To begin we tried to outline the things we as a group hoped to get from the workshop. All agreed that they hoped to get something to take back to home, school, and PTA that would help them in promoting moral and spiritual values. In order to simplify this, the following temporary outline was made:

1. What are values? Why should parents and teachers discover them, and how do they develop?
2. Of what importance are these values? Is there need for them?
3. How can we help in their development?
4. Analysis of our value system.
5. Gain familiarity about some literature.
6. Find ways for home and school to work together.
7. What can we in PTA do to help?
8. How can we use other community agencies such as church, YMCA, etc.?
9. What values are we stressing now?

After breaking the main session down into smaller groups interested in certain age levels, we began to work to find some of the answers. We were not able to find a small package containing all the answers neatly labeled, "When and How to Use." We were, however, as individuals, made more aware of the potential values in every situation arising in the home and the school.

One of the highlights to me was Dr. Linton's address. He brought to our attention that while we were asking "Should religion be brought into the school?" it was already there. It is inherent in the child. It is a part that perhaps has been overlooked due to the fact that we have stressed too much the material side. Religion is in the school because the child has brought it in and we must deal with it.

He gave a concrete example of a fourth grade teacher who had probably been to a workshop and was prepared to lead her children in developing values for themselves. The teacher's basic value that term was respect for personality, which in the children's language, meant courtesy, politeness, and consideration for others.

This wise teacher led her pupils through five steps in a learning process and the way she dealt with situations as they arose was presented. How religion and the Golden Rule came into the classroom discussions naturally, through the pupils, showed clearly what a teacher who was prepared could do in helping children to grow in this realm of moral and spiritual values.

Space will not permit much more discussion of the workshop, but here are a few things the groups agreed on.

Values are important.

Everyone has a set of values.

Our values determine our behavior.

We differ mostly in those values we put first.

The child wants to take on the values of parents.

Therefore, we as parents and teachers need to be sensitized to moral and spiritual values.

We as parents can contribute by way of example.

Verbalization unconnected with experiences are useless.

Give children a chance to practice judgments whether they are good or bad.

Provide good books and learning experiences.

As a PTA we can best promote moral and spiritual values through study groups. We must plant seeds rather than creeds in the school. It is the function of the school to teach for information and understanding. It is the function of the church to teach beliefs.

I believe more workshops of this kind should be used and more parents urged to attend. In this way a better understanding of what the school is trying to do in this field may be built up.

Since it is agreed that moral and spiritual values are an outgrowth of physical and spiritual environment, and that the home and the school are an important part of this environment, it is essential that we work together.

**A SUMMARY OF AN EXTENSION COURSE FOR
HARLAN COUNTY TEACHERS**

**BY
EASTERN KENTUCKY STATE COLLEGE**

DR. J. DORLAND COATES, DIRECTOR

INTRODUCTION

A group of teachers in Harlan County met for the purpose of organizing a group to study ways in which greater emphasis could be placed on moral and spiritual relationships within their schools and communities.

Eastern Kentucky State College was called upon to develop an **extension course** and to provide an instructor. Dr. J. D. Coates has since organized the class, which meets weekly at Harlan. The college allows three hours of credit for satisfactory completion of the course.

At the outset some time was devoted to surveying the possible approaches to this problem. It was believed that by adding to the already overburdened school program additional activities the problem itself would be defeated in the beginning. Rather than add to the program it was thought that a study of the existing activities in schools should provide the necessary opportunities. The problem then became one of focusing attention by the groups on the potential values in the everyday school programs. With this before the group a number of assumptions were developed to provide framework to act as guides.

The group divided itself into three smaller groups for the purpose of focusing their attention to the major problems. The group felt, because of the time element, it was wise to explore in detail a few problems rather than give cursory attention to many problems. The three areas were athletics, the curriculum, and social relationships.

General Findings

Moral and spiritual education is a necessary phase of every school program. There must be included in every part of the school program those essentials which help growing persons to acquire an understanding of their relation to nature and society, to ascertain the moral and spiritual nature of these relationships and moral obligation which they contain.

The qualities of morality and spirituality must be potentially present in any and every experience of the growing child. Methods must be employed in teaching which will give the child an opportunity to discover and accept the moral and spiritual values and pattern his behavior in the light of these values.

The first essential of the analysis of the school community is the development of a consciousness of the school as a community by the administrators, the teachers, and the pupils. Too often there has been too much emphasis on subject matter, and not enough emphasis upon socialization involving group procedures and group relations which are necessary for integrating experiences which foster physical and mental maturity along with wholesome personality.

Although the school is a part of the community in which it is situated, the things the community does enters into the life of the school. There are many hidden forces in the community and school community which greatly influence the morals of the school. Therefore it is necessary for an analysis of the community and school community by all concerned. Once this observation is made the pupil experiences may become an orderly process in the development of values.

The Study Groups

(1) The group in **Social Analysis** chose to treat the analysis of school and community in a series of relationships which it was believed are of vital importance in the development of intra-school and community relationships.

The report in its final form will include a number of case studies which are typical in all communities. The treatment of this subject has been along the line of case studies from which were drawn final conclusions.

(2) The objective of the **Curriculum Group** is to analyze the curriculum with a view of adjustment to meet the needs of individuals.

An effort was made to analyze all books used in all grades, keeping in mind the moral and spiritual values that can be derived from each; thereby, reaching some specific conclusions rather than dealing in generalities.

(3) A list was made of major problems in **Athletics** that needed attention. This list contained twenty-one major problems. Each

problem was approached separately and many possible solutions were enumerated. These problems were approached from the elementary and secondary level. Recommendations were based on concrete situations that arose in local schools.

**SUMMARY OF THE SEMINAR ON
MORAL AND SPIRITUAL VALUES IN EDUCATION
MOREHEAD STATE COLLEGE**

MOREHEAD, KENTUCKY

June 2 to July 25, 1952

DR. MARJORIE J. PALMQUIST, DIRECTOR

Morehead State College offered a two-hour seminar, Education 480, Moral and Spiritual Values in Education, for senior and graduate students as a part of the regular summer semester curriculum. "Moral and Spiritual Values in Education," by William Clayton Bower, was used as a basic reference for the seminar. In addition, seminar members made good use of an abundance of reference material which had been newly collected for their use. The seminar references were placed in the library reading room in a special collection for ready use by seminar members.

A number of films secured from the Kentucky Health Service film library and the University of Kentucky Extension Service film library provided further reference and supplementary material for the seminar.

In addition, seminar members were privileged to attend the Moral and Spiritual Values conference at the University of Kentucky on June 30, 1952, by invitation of Dr. Ellis F. Hartford, Director of the Moral and Spiritual Values seminar at the University of Kentucky.

The seminary members felt that one of the chief sources of inspiration during their work together was the visit paid them by Dr. Clarence M. Linton and Mr. J. Mansir Tydings. Interested groups from other departments of the college were invited to share the fine contributions of Dr. Linton and Mr. Tydings in afternoon and evening panel sessions.

Mrs. Virginia Rice, a member of the faculty of the Morehead State College Training School, who had attended a workshop on

moral and spiritual values at the University of Kentucky in 1950 and who had just completed her Master's thesis at the University of Kentucky, contributed a very stimulating and worth-while session to the seminar. Her Master's thesis was concerned with the contributions which home economics education can make to the teaching of moral and spiritual values. Her report on the activities of her high school home economics classes in moral and spiritual values was thought to particularly pertinent by seminar members.

In addition to the individual seminar reports of class members, the group also collaborated on the construction of a questionnaire which endeavored to discover teacher evaluations of moral and spiritual value situations occurring in the classroom. Seven-hundred of these questionnaires were distributed to teachers in the school systems in which the seminar members regularly teach. Summary reports on these questionnaires are available at the college. All of the seminar members have reported a high degree of interest and an enthusiastic response from most of the teachers they have contacted through the questionnaires. Following is the questionnaire as developed by the group:

QUESTIONNAIRE

Your Name _____
Address _____
County _____
School _____
Grade or subject you teach? (or position) _____

We would appreciate having your frank opinions about the following questions. In the blank after each one, place the number of the word that most nearly fits your rating of it.

Write **1** if you **never** do, or approve.

Write **2** if you **seldom** do, or approve.

Write **3** if you **sometimes** do, or approve.

Write **4** if you **often** do, or approve.

Write **5** if you **always** do, or approve.

If you care to, please explain **why** you rated each question as you did.

Example: Question 1. Should pupils from families having low incomes be given free lunches at school? **3** (meaning sometimes)

Why?: "Sometimes the poor family has a change of income. When I learn that they have enough money, I cut off the free lunches."

2. Do you believe children are rude because they lack training in good manners? _____ Why?
3. Can teachers agree on moral and spiritual values even though they have different religions? _____ Why?
4. Do you find most personal difficulties are the result of upset and confused emotions? _____ Example?
5. Do you think teaching should be guidance in living? _____ Why?
6. Can children solve their own problems if the teacher leaves them alone? _____ Why?
7. Do you believe that taking small things from schoolmates leads to stealing? _____ Why?
8. Should teachers administer corporal punishment? _____ Why?
9. Should teachers lower the grades of pupils who are caught cheating? _____ What action do you take?
10. Should teachers use sarcasm in the schoolroom? _____ Why?
11. Do school situations offer opportunities to teach moral and spiritual values? _____ Why?
12. Should the teacher show an emotional state, other than pleasure in the school room? _____ If so, which ones are desirable?
13. Should teachers accept positions in communities where their religious affiliations are not accepted? _____ Why?
15. If profanity is permitted in the home, should it be punished at school? _____ Why?
16. Should children be made conscious of dirty appearance at school? _____ Why?
17. Should pupils be permitted to disapprove others whose clothing is insufficient, inappropriate, or misfitting? _____ Why?
18. Should all children be compelled to participate in physical exercises? _____ Why?
19. Should the teacher who smokes attempt to forbid his pupils to smoke? _____ Why?
20. Do you find that your pupils copy what you do? _____ Why?
21. Should teachers tag children because of their home environment (pupils from the wrong side of the tracks)? _____ Why?
22. Should a teacher leave the schoolroom while the pupils are taking an examination? _____ Why?

23. Should teachers show affection to children whose parents neglect them? _____ Why?
24. Should the child who is neglected at home have more than average attention at school? _____ Why?
25. Do the non-participating children present a greater problem than the aggressive children? _____ Why?
26. Should groups be forced to accept careless, untidy children into their ranks? _____ Why?
27. Do you find that bullying is a characteristic of the child of above average intelligence? _____ Why?
28. Should teachers ignore pupils who insist on being the center of attention? _____ Why?
29. Should teachers have training in moral and spiritual values? _____ Why?
30. Would you criticize a pupil before other pupils? _____ Why?
31. Should you try to get children to admit their mistakes? _____ Why?
32. If a parent continues to come to see you every time her child dislikes something would you be inclined to ignore this child? _____ Why?
33. If you see Johnny take an intoxicating drink (out of school) would you talk to him about it? _____ Why?
34. If you think a pupil is doing too much talking, or trying to influence you, would you let him know about it? _____ Why?
35. Should girls be permitted to wear blue-jeans to school? _____ Why?
36. Would you pass a student just so that he could be on a school team? _____ Why?
37. Would you punish an entire class for the misconduct of a few? _____ Why?
38. Would you do something about noticeable love affairs in school? _____ Why?
39. Would you deduct from a student's grade because he is continuously tardy? _____ Why?
40. If you had good evidence that a student was lying to you, would you tell him that you think he is lying? _____ Why?
41. Would you treat a student differently if you knew he was undernourished? _____ Why?

42. Would you consider expelling a student for continued disobedience of orders? _____ Why?
43. Would you put off your ball team a student that you caught smoking? _____ Why?
44. Do you, before giving a test, arrange the students so that they cannot see each other's test paper? _____ Why?
45. Would you force a timid student to take part in class plays or games? _____ Why?
46. If you caught a student stealing would you tell the rest of the class about it? _____ Why?
47. Would you visit a home where the parents do not welcome visits from teachers? _____ Why?
48. Would you require a child to pledge allegiance to the flag if he were told by his parents not to do so? _____ Why?
49. Do you think it your duty to punish for misbehaviors which occur on the way to or from school? _____ Why?
50. Do you think having children make up imaginative stories for language lessons may lead to lying? _____ Why?
51. If you had to punish a child for disobeying rules of the school, such as smoking on playground, would you inform the parent of the child's disobedience? _____ Why?
52. If you knew there was a child in the room who had a habit of taking things which didn't belong to him, would you disclose the fact to other members of the class, or keep quiet and let them find it out themselves, maybe at the cost of something being taken from them? _____ Why?

Are **you** interested in doing some exploring in moral and spiritual values for yourself? _____ Yes No _____ If so, you are cordially invited to come to Morehead next summer. We hope to offer the kind of class that would suit the most people.

If you checked **yes**:

Please check the type of course that would best suit you.
 Summer term, 1953.

1. A Seminar—two hours of college credit _____
 - a. Meeting 4 hrs. per week for 8 weeks _____
 - b. Meeting 8 hrs. per week for 8 weeks _____

2. A workshop for two hours credit _____
 - a. Meeting daily for 2 weeks _____
 - b. Meeting mornings for 4 weeks (or afternoons) _____
 - c. Meeting 4 hrs. per week for 8 weeks _____
3. A workshop for one hour credit _____
 - a. Meeting daily for one week _____
 - b. Meeting 4 hours daily for two weeks _____
4. A Saturday morning class meeting for an entire semester _____
5. A Friday evening class meeting for an entire semester _____

Please check your college ranking :

Freshman _____

Sophomore _____

Junior _____

Senior _____

Graduate _____

Post Graduate _____

The consensus of seminar members toward the work of the summer was that their own conceptions of moral and spiritual values had been greatly stimulated and strengthened through their participation in the seminar. They all felt that their enthusiasm for the promulgation of moral and spiritual values in education had been transmitted in a considerable degree to many of their colleagues by means of the dissemination of their seminar questionnaire and through the discussion groups on moral and spiritual values which several seminal members conducted at their fall teachers' meetings as a result of their summer's work.

**A SUMMARY REPORT OF
THE WORKSHOP ON MORAL AND SPIRITUAL VALUES
MURRAY STATE TEACHERS COLLEGE**

MURRAY, KENTUCKY

June 30 to July 18, 1952

MRS. VIRGINIA TREVITT, DIRECTOR

Introduction

The first workshop on moral and spiritual values at Murray State Teachers College opened June 20, 1952. The class enrollment was forty, representing 34 schools from seven counties and four states.

The course was a concentrated one scheduled for 3 hours a day for three weeks. It offered three units of graduate credit.

The opportunity of having Dr. Clarence Linton and Mr. Mansir Tydings for the opening sessions was greatly appreciated.

Organization of the Workshop

The first two days of the Murray Workshop were spent in general session. Dr. Ralph Woods, President of the college, presided and spoke of the need of moral and spiritual values for teachers. Mr. Mansir Tydings gave an account of the Kentucky plan for training teachers and educational leaders in sound values.

Dr. Clarence Linton, Director of the Committee on Religion and Education for the American Council on Education, was the guest lecturer. His two opening addresses were exceedingly stimulating and challenging.

The third day of the workshop the general session lecture was delivered by the Director, Mrs. Virginia Trevitt of Claremont, California. Her purpose was to establish aims and objectives for the Murray Workshop and to stimulate thinking. A digest of her text is as follows:

"The new highways of education must be built by specification according to absolute standards. These standards have hitherto been accepted in academic ways: so many recommended grades for college entrance, a given number of credits for graduation, a rigid outline of majors and minors all defying deviation. This new world

we are building for in an ideological age will demand absolute moral standards as well as absolute academic standards and the former will take precedence. It is no longer enough to 'raise standards to which the wise and honest can repair.' We are here to learn how we can live those standards in our daily intercourse with colleagues and students to the end that moral and spiritual values will be CAUGHT as well as taught.

"WE CAN ACHIEVE THIS BY DESIGN. As educators we can ourselves begin each day by listening to the Great Teacher. We can plan a time to help our students to do the same. We can openly discuss our problems and listen to the still, small voice within us for the answers.

"WE CAN ACHIEVE VALUES BY SENSITIVITY. Rare is the teacher who is so human and understanding that the student feels an atmosphere of permissiveness in his classroom. Such a teacher has come off his pedestal in an effort to learn, live and grow with the student, recognizing the potent value of the inspired use of feelings, fears and desires. Such a teacher is out-going enough to be able to be more concerned about the child than about himself, having long since given up a 'private life' attitude toward his students and fellow faculty members. This teacher has an increased sensitivity to people because he has learned the valuable use of his affections in building new highways of the spirit.

"WE CAN ACHIEVE VALUES BY OPPORTUNITY. Each difficult situation, each problem, becomes an 'open sesame' to the construction of better human relationships built on absolute standards of conduct. A lie told by a child becomes a opportunity to admit our own mistakes and care for the child in a new way. It opens up avenues to forgiveness and confidence. It can create a bond as a solution is reached on the basis of absolute honesty. It affords an opportunity to learn together that only absolutely 'through-streets' lead to a world that works.

"Special occasions give rise to the achieving of moral and spiritual values in school. School programs on special days highlight age-old truths and dramatize the fact that 'men will be governed by God or they will be ruled by tyrants'."

Following this lecture the class was divided in several problem-finding groups. The third hour the groups re-convened in general session and pooled their findings. A synthesis of these findings revealed five major groupings:

- I. HOW CAN EXPERIENCES IN MORAL AND SPIRITUAL VALUES BE RELATED TO PROBLEMS OF DISCIPLINE.
- II. WHAT KINDS OF PROGRAMS OF MORAL AND SPIRITUAL VALUES CAN BE BUILT WHICH WILL CREATE THE ATMOSPHERE IN WHICH VALUES WILL DEVELOP.
- III. WHAT KIND OF SPORTS, RECREATION AND PLAY PROGRAMS WILL HELP CHILDREN DEVELOP MORAL AND SPIRITUAL VALUES.
- IV. HOW CAN WE BECOME THE KIND OF TEACHERS FROM WHOM CHILDREN WILL ACCEPT MORAL AND SPIRITUAL VALUES.
- V. HOW CAN EXPERIENCES IN MORAL AND SPIRITUAL VALUES BE PROVIDED FOR CHILDREN IN THE ELEMENTARY GRADES.

A decision was made to open each subsequent day's workshop with a worship service. Various students volunteered to lead singing, play the piano and share valuable devotional thoughts and readings. Each day's opening session took the following pattern.

- I. Community singing concluding with a hymn.
- II. A shared idea (reading, poem, prose) moral and spiritual content value.
- III. A time of quiet (10 minutes) in which participants wrote down their thoughts concerning the immediate, personal application of moral and spiritual values in their tasks as educators.
- IV. Verbal corporate sharing of these thoughts and ideas.

The second half hour of the opening period was used for lecture and discussion. Subjects relating to means, methods and personal experiences of making moral and spiritual values dynamic for youth were discussed. Emphasis was consistently made on the eagerness of youth to create a sound society and the opportunity of educators to live out the answers to the problems confronting the world.

The second hour was used daily to meet in the problem-solving groups with consultants. Each group prepared a written and an oral report which was finally shared with the entire workshop as an evaluation and summary of its conclusions.

The final hour session each day was a time of reporting back to the general session. The current progress each group was making was summarized. It was a time of question and answer in which the consultants, students and director participated. The final week of the workshop the oral presentations of the findings of each group were offered. One group used the panel report method. Four groups made interesting use of role-playing techniques. Each of the four groups presented a skit in two acts in which the first scene dramatized the wrong way to deal with an educational problem. The second scene used the same characters to act out the way to deal with a problem situation to make it yield moral and spiritual values for both student and teacher.

A typical situation was presented by the group studying the changes teachers need to make to be the kind of people from whom students will accept moral and spiritual values. The situation depicted a child who had stolen money from another, bought candy and lied when accused. The first scene showed the child being accused by a self-righteous teacher, embarrassed before his peers and expelled. The second scene portrayed the inspired approach. The boy was asked privately and sympathetically what he knew about the candy and missing money. The teacher admitted having not always found it easy to be honest herself. The peer group was not involved in a public accusation of the boy—therefore, he saved face but ultimately made right the wrong by returning the candy to the school store and restoring the money to the loser. It indicated skillful handling, sympathetic attitudes and an experience rich in moral and spiritual gains for all concerned. Moreover, it

reached the wellsprings of motives and will through honest sharing on the part of the teacher as well as the student.

Conclusions

The final evaluation session of the Murray State Teachers' College Workshop on Moral and Spiritual Values was open to the public. Superintendents of the schools represented by the workshop personnel were especially invited.

Dr. Ralph Woods, Mr. Mansir Tydings, and Mrs. Virginia Trevitt spoke appreciatively of the gains they felt had been made during the workshop and challenged the educators present to make creative use of these gains.

A program was presented in dramatic form giving education's answer, through the use of moral and spiritual values, to the problems that divide men and nations. It was a resumé of a typical workshop session.

A subjective analysis of the gains of the course was also given to the Director in written form by each student. A few of the excerpts will suffice to point out the value of such an experience:

"In most courses I have taken, I have felt that the benefits derived were from lectures of the instructor and the amount of required reading I was able and willing to do. In this one these two have had their place and part but the new feature "listening" may have made a greater difference than anything."

"This course has inspired and challenged me . . . I've been impressed with the Quiet Time, the idea of Change, and the idea of examining myself first if one of my students misbehaves."

"This has been an awakening to the world's need for more moral and spiritual values."

**A SUMMARY OF THE REPORT OF THE WORKSHOP ON
MORAL AND SPIRITUAL VALUES IN EDUCATION
WESTERN KENTUCKY STATE COLLEGE**

BOWLING GREEN, KENTUCKY

June 16 to July 11, 1952

MRS. MARY F. BURT, DIRECTOR

I. Introduction

In order to meet the needs of youth it is now necessary to emphasize the moral and spiritual as well as the mental, physical, vocational, and cultural values. Moral and spiritual emphasis in everyday living and learning is now a responsibility for each public school in Kentucky.

Good teachers have known for a long time that it is just as important to teach a child to be honest and kind and unselfish as it is for him to know that Columbus discovered America in 1492.

Principals have organized their schools with moral and spiritual values as well as intellectual achievements in mind.

This is the second summer that Western State College has offered a workshop in Moral and Spiritual Values in Education. Both years we have emphasized the fact that we are not working alone in such a large undertaking. We recognize the home, the church, and the school have parts to play.

II. The Workshop

The workshop at Western State College opened on June 16, 1952, and closed July 11th. The groups met two hours daily—Monday through Friday—and the course carried two hours credit. After the class had been divided into five groups, three days each week were used to produce the material which appears in the **Report on the Workshop in the Discovery and Development of Moral and Spiritual Values in Education**. The remaining two days were used as report periods so that everyone might know exactly the procedures and accomplishments of each group.

Dr. Clarence M. Linton, Professor of Education, Columbia University, Director of Committee on Religion and Education for American Council on Education, spoke one day in chapel to the entire student body. Guests were privileged to hear him when he spoke to the workshop participants. Dr. Linton greatly enriched our program.

The workshop is grateful to Miss Lourine Cave, Psychology Department, who assisted the Counseling Group very capably.

Miss Margery Settle, Supervisor of Daviess County, was a visitor during our report periods and made many contributions to the group.

The material produced by these students is merely suggestive procedure, but it is hoped that it will be helpful to many teachers.

The participants feel that they gained much from each other in coming together and discussing problems of a moral and spiritual nature. They feel that they will be more aware of the classroom situations that afford opportunities for teaching moral and spiritual values. They believe that in working at the level of values they are working at the highest level of education.

They know that the teaching of moral and spiritual values is not a separate course treated as an abstraction, but as an integral part of the different subjects taught.

This group feels this course is a very valuable and helpful one to anyone in the teaching profession. There is a widespread belief among these students that this course should be included in the requirements for the teacher-training program.

III. Group Reports

The class was divided into the same five groups which were used in the first workshop at the University of Kentucky in 1949. They are as follows: Curriculum Analysis; Social Analysis; Counseling; Sports and Recreation; and Symbols, Ceremonials and Celebrations.

Curriculum Analysis

The report given by the Curriculum group was the result of cooperative efforts of the members. Each member took a particular

phase of the curriculum. They realized that this is a huge field, and they selected their materials carefully and grouped the work so that it will be easy for the reader.

Social Analysis

It was felt by the committee that one interested in children's problems might well begin looking for values through social analysis.

This committee agreed with Dr. William C. Bower when he stated that "Character is the result of the interaction of many social factors." They took as their task the discovery of social factors lending to the child-problem that are presented in their case studies. They looked particularly for the negative values that were held that may have been responsible for certain weaknesses which they found in the children under study.

Counseling*

All persons have values which develop as an aftermath of experience.

Values are major determinants of behavior, and group pressure may be the means of influencing the formation or acceptance of values.

A person has within himself the potential ability to meet his own problems, and the counselor will help the person view his problems in a new light and to make adjustments to life situations.

The main change agent is the attitude of the counselor. His attitude must be one of deep understanding and warmth toward the counselee.

Sports and Recreation

Physical education is not a fad or fancy, but is fundamental to all education or educational activities and deserves a fair share of time in school. Well-planned physical activities are a real help to the teacher in adjusting disciplinary problems.

The responsibility of arranging a good physical education program rests with the school administration.

* Kentucky Educational Bulletin Vol. XVIII, No. 8, October 1950, P. 802-3.

Play must be organized, taught, and supervised. The teacher should be the instructor and supervisor.

Aims and purposes of physical education should be to develop organic vigor, provide neuro-muscular training, promote bodily and mental poise, and correct postural defects, as well as right attitudes toward the care of the body.

Symbols

Symbols gather together parts that make a meaningful whole. The word "honesty" is a whole that is made up of many parts. Symbolic expression is a fundamental and indispensable step in the discovery and development of moral and spiritual values. Symbols give depth to meaning and values. They are invaluable to the teacher in her attempt to make values meaningful to the pupil.

Children learn to respect authority, to abide by rules, and to have respect for property. They learn through everyday experience to appreciate beauty. Experiences teach children to be self-reliant.

If symbols are to mean what they should, they must be a part of the experiences of the child. The child must be able to feel values. The teacher must be keenly aware of the situation and recognize the values in the everyday experiences in her classroom. The teacher and the pupil working together must create, or provide suitable expressions for values, whether these values be moral or spiritual or a combination of both.

