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MORAL EDUCATION AS A PART OF THE STUDY OF CHILDREN'S

LITERATURE: AN INSERVICE MODEL AND CASE-STUDY

by

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APPROVAL PAGE

This dissertation has been approved by the following committee of the Faculty of the Graduate School at the University of North Carolina at Greensboro.

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The purposes of this dissertation were to explore
the possibilities of approaching moral education as one
aspect of children's literature and to design a model of
inservice education for alternative means of providing for
students' moral education in the school context. The
research method is primarily a type of phenomenological
inquiry that employs a variety of evaluative data-gathering
techniques.

The first two chapters describe the background and
complexity of children's literature, moral education,
and the relationship of the two areas. The third chapter
details a model of inservice education to respond to
teachers' needs in attempting to provide for moral
education as a deliberate part of the school's agency.
The fourth chapter is an account of a case-study seminar
based on the study's model of inservice education. The
fifth chapter discusses conclusions, implications, and
new questions resulting from the study.

Results indicate that the study's model of inservice
education is especially suited to the topic, moral
education, and is a reasonable model of inservice educa-
tion for other educators with similar values. The model's
appropriateness for other curriculum approaches remains
uncertain.

The major advantages of the study's approach to
moral education are concluded to be as follows:

1. efficiency in terms of time and money;

2. the use of readily accessible materials, i.e.,
   children's books;

3. the inherent suitability of literature for
   stimulating students' moral reasoning.

The major disadvantages found in this approach involve the
following risks:

1. abuse of the literature;

2. use of only didactic literature;

3. indoctrination of children by pressuring students
   to accept teachers' values.

A final note summarizes the researcher's reaction
to the study and its personal and professional value to
her.

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I would like to express my gratitude to Dr. David Purpel, my friend and mentor, who directed this dissertation. Dr. Purpel's gentle insistence and persistence enabled me to grow and achieve more than I thought possible for me.

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- my sister Becky and my good friend Ann for always being there and helping me to laugh;

- my husband Jeffrey and my children, Stacy, Fitz, and Ginger for their abiding love and many sacrifices over the past five years.

Finally, I would like to dedicate this dissertation to my mother and father who gave me life and a zest for living and learning.

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INTRODUCTION

A major portion of my preparation to work with

students in the area of reading and language arts was

devoted to the skills of the decoding phase of teaching

reading. As a novice elementary teacher, rarely did I

stop to ask what shall students read or why shall they

read it; my overriding concern was that they READ . . . on

grade level. My concept of children's literature was

largely one of developmental basal texts, easy-readers

for slower students, and Tom Sawyer or Little Women for

the more advanced. As stunted as this concept seems when

admitted head-on, it is my opinion that many teachers hold

similarly narrow views of children's literature. In

January of 1977, the International Reading Association

stated the following:

> Not many years ago funds for libraries were limited,
> courses of study centered around books written to a
> formula, and teachers knew little of the world of
> children's literature. What was known could hardly
> be used when book budgets rarely stretched beyond
> basic texts. It could be said that many children
> learned to read without ever having had a "real" book
> in their hands.[1]

Considering the pressure put on schools to produce "good

readers," this is really not so surprising. Of course,

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[1]Jane H. Catterson, ed., Children and Literature
(Newark: International Reading Association, 1977), p. vii.

good readers have historically been equated with good
word-callers. Then too, the western world's regard for
statistically reportable gains and numerically represented
test scores has helped to reduce the teaching of reading
to quantifiable, easily measured bits and pieces of word
analysis. Either the student knows the sound of short a
or he/she doesn't; the student's performance in reproducing
sounds and calling words is a tangible, measurable part
of reading and as such has been latched onto by educators
desperate to prove accountability. Charlotte Huck, a major
contributor to the field of children's literature, wrote
that:

> For years, teachers have used literature to teach
> something else--to motivate reading; to enrich the
> social studies; to increase children's vocabularies
> . . . . When asked to give reasons for the importance
> of literature, some 70% of the thirteen years olds
> gave only utilitarian reasons, such as it improves
> grammar or speech or "it helps you get into college"
> . . . . Is it any wonder that [they] see only a
> utilitarian value for literature? During the most
> important years of their educational lives, their
> teachers always value literature for what it does to
> improve other skills or enrich other subjects. For
> too long now, literature in the elementary school has
> been a handmaiden for reading language arts, and the
> social studies. The time has come to recognize what
> the experience of literature as literature, may do for
> the child.[2]

Only after years of experience with children and books,
I began to realize that the field of children's literature

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[2]Charlotte Huck, Children's Literature in the
Elementary School, 3rd ed. (New York: Holt, Rinehart and
Winston, 1976), p. 704.

offers more than a resource for formal reading instruction and enrichment to other content areas. Through exposure in graduate school to such giants in children's literature as Charlotte Huck and May Hill Arbuthnot, I became better acquainted with the abundance of good books for children, better able to judge literary quality in these books and to see the possibilities of literature in the elementary school curriculum. In the preface to the 1972 edition of Children and Books, Zena Sutherland wrote:

> Realization that children's literature both reflects the values of our society and instills those values in children has made increasing numbers of adults aware that children's literature is a part of the mainstream of all literature and that, like adult literature, it is worthy of our respect both for what it is and for what it does.[3]

Yet, written that same year in The Encyclopedia of Education, was the following statement in regard to the status of children's literature in the schools:

> Some schools still reflect the attitude that literature is a luxury, if not an undesirable frill. In such schools little, if any, in-school time is devoted either to reading for pleasure or to the formal study of literature. Reading is treated as a time-filling activity between regular assignments or as a special reward.[4]

My growing concern for the overall quality of the elementary child's educational experiences provided by the schools

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[3]May Hill Arbuthnot and Zena Sutherland, Children and Books, 4th ed. (Glenview, Ill.: Scott, Foresman and Co., 1972).

[4]Lee C. Deighton, ed., The Encyclopedia of Education, vol. VI (New York: Macmillan and Co. and Free Press, 1972), p. 11.

spurred me to pursue my graduate studies in the area of
curriculum and teaching in an effort to find better ways
for schools and teachers to contribute to a "fuller" educa-
tion of young people.

My courses in curriculum study further stimulated
my interest in the quality of education afforded by the
schools. The area of values and moral development theory
covered in my study was especially meaningful to me. The
complexity of the moral education problem seemed to make it
all the more important: it seemed to me that now more than
ever--in the face of diverse values and moral systems--
children need to develop a moral awareness that can sustain
and guide them in a pluralistic, ever-changing society.
A course in moral education revealed a variety of alternative
approaches available to educators who would choose to
pursue a cogent course of action in moral education. The
pros and cons of the various approaches to moral education
were dealt with at length in this course, but what emerged
significant to me were that 1) the teacher's commitment
and awareness are critical factors in the process of moral
education, 2) there are ways of dealing with moral education
that avoid indoctrination and allow for individual differences,
and 3) moral education goes on in schools with or without
intention.[5]

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[5]David Purpel and Kevin Ryan, Moral Education: It
Comes with the Territory (Berkeley: McCutchan Publishing
Corporation, 1976).

Ultimately, the natural link between the teaching of literature "as literature" and the stimulation of moral development became obvious to me. The content of literature is the essence of life and living and inevitably deals with moral values. When teachers delve into the areas of critical and creative comprehension (i.e., evaluating, interpreting, empathizing) of stories, the area of moral content is inevitably tapped. In providing thought-provoking experiences in literature, the teacher opens a direct line for moral education without abusing or misusing the literature.

This dissertation is an effort to help teachers become more aware and more capable of dealing with the dynamics of children's literature and its inherent potentials as a facilitator of moral education among elementary school children. The key purpose of this study is to design a model of inservice education to enlighten teachers about moral education and children's literature.

Overview

Chapter One includes a brief historical overview of the history of children's literature with a particular focus on literature's traditional use as a character-building tool in the education of children. This chapter also explores relevant research in children's literature and the role of children's literature as a part of the elementary school curriculum.

Chapter Two examines the instructional concerns of attempting moral education in the study of children's literature in the school. The complexity of these concerns is emphasized, particularly from the teacher's perspective.

Chapter Three is the key chapter. Herein a model of teacher inservice education is detailed and the elements defined. The evaluation aspect of this model is an important part of this chapter.

Chapter Four describes a case-study seminar based on the model of inservice education proposed in Chapter Three. Each of the seminar sessions is discussed by examining the session's objectives, proceedings, and evaluation. In a separate section, a larger evaluation of the seminar is discussed and the pre-post assessment data analyzed.

Chapter Five concludes the study by exploring the implications of the dissertation's proposed model of inservice education for insight into modification and further use with educators of young children.

Questions related to the Case-Study

1. Which experiences in the seminar seemed most/least beneficial to participants?

2. What changes would participants make in the seminar?

3. Would participants recommend the seminar for other educators?

4. How helpful was the seminar in providing insight into (a) moral education, (b) importance of class-room environment to learning, (c) classroom techniques and activities that deal simultaneously with moral education and with understanding the literature at the elementary school level, and (f) understanding of the moral implications of literature?

Questions related to the fundamentals of the study

1. Can teachers become more aware of the potentials of moral education in the study of literature?

2. Can teachers feel more responsible for the moral education of their students?

3. Can teachers become more competent and secure in their ability to provide (a) a classroom environment conducive to critical thinking and moral education, (b) activities that stimulate children's thinking about the moral implications of children's literature, (c) facilitation of small/large group discussions, (d) questions that stimulate students' thinking, particularly about the moral implications of literature?

4. Is moral education as a part of the study of children's literature a reasonable supplementary approach to moral education?

5. Is this study's model of inservice education for teachers a reasonable approach to inservice education?

CHAPTER I

A BRIEF HISTORICAL OVERVIEW OF CHILDREN'S LITERATURE

An essential first phase of this dissertation is a brief tracing of the history of children's literature focusing on (1) the moral tradition of the literature, (2) the role of literature in the elementary school curriculum, and (3) the relevant research in the field of children's literature. Each of these perspectives is discussed in this chapter.

The moral tradition of children's literature

The moral tradition of children's literature refers in this paper to literature's character or value training potential as it has been interpreted throughout the centuries. Children's literature, that body of material printed exclusively for children ranging from preschool to early adolescence, historically reflects the attitudes of the adult society toward its children. Thus, it is not surprising that the earliest books written for children were generally filled with religious instruction as is found in John Cotton's Milk for Babes (1646) overrun with Puritan theology, or The New England Primer (1646) that began:

> In Adam's fall
> We sinned all.
>
> Thy life to mend
> God's Book attend.

Such is typical of the grave contents of the earliest

literature for children who were treated and understood by

adults only in adult terms and with adult standards of

behavior.[1]

> Harking back to the Puritans and the obstinate vitality
> of their mental and spiritual approach to the upbringing
> of children, it is seen to be fundamental to their
> viewpoint that the only concession permissible of any
> important difference between children and adults
> implies not a smaller susceptibility to the temptations
> of the flesh, but a feebler capacity to withstand
> them . . .
>   The significant fact is that until the 1850's and
> even later a carefree attitude unencumbered by moral
> or instructional preoccupation was strikingly excep-
> tional in writing for children.[2]

In 1744 John Newbery, an English publisher, printed

A Little Pretty Pocketbook, "Intended for the Instruction

and Amusement of Children." Still written with a moraliz-

ing tone, nevertheless this little book was a milestone in

children's literature because it was also intended to

"entertain" children. Its overwhelming success led Newbery

to publish other books aimed at delighting children as well

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[1]May Hill Arbuthnot and Zena Sutherland, Children
and Books, 4th ed. (Glenview, Ill.: Scott, Foresman and
Co., 1972).

[2]Percy Muir, English Children's Books, 1600-1900
(London: 1954), pp. 226-27, cited by May Hill Arbuthnot,
Children and Books, p. 86.

as instructing them. Today Newbery is considered to be the
"first person to believe in children as discriminating
patrons of books" (Arbuthnot, p. 38).

Didacticism earmarked most of children's literature
of the eighteenth century. Less laden with awesome reli-
gious instruction than that of the Puritan era, these books
were still burdened with precept and improvement themes.
Authors such as Thomas Day and Maria Edgeworth wrote
pedantic books focusing in outward appearances on a child's
natural interests. In spite of the influence of Rousseau's
Emile, there was little or no room for pure pleasure or for
play in the child's world, particularly in the literature
written for children. Children were still to be seen and
not heard. The eighteenth-century adult believed that as
the twig was bent, so grew the tree. Children were dressed
and treated as miniature adults whose uncivilized nature must
be firmly subdued and whose savage character properly
molded. Books for children were written chiefly to
achieve this end. This century's logograph,"Age of Enlighten-
ment," hardly applied to this period's insight into children
and their literature (Arbuthnot).

The nineteenth century ushered in a positive change
in literature for children. Much moralizing still prevailed,
but this century reflected a definite turn in the direction
of children's books. The concept of childhood was radi-
cally changing from earlier notions, and the literature bore

this out. The changing attitude of adults toward children
was mirrored in much of the writing of this time. This
period produced such classics as Rudyard Kipling's Jungle
Book (1894), Hans Christian Andersen's translation of Fairy
Tales (1846), and the compilation of English folk tales by
Joseph Jacobs (1854-1916) (Arbuthnot).

More humor appeared in children's books during this
time. Clement Moore's long story poem, "The Night Before
Christmas," was published in 1822 and delighted children
then as it continues to do today. Alice's Adventures in
Wonderland (1865) by Lewis Carroll combined fantasy and
nonsense in a unique, matter-of-fact fashion without a
hint of an improvement theme (Arbuthnot).

Modern fantasy sprang from various sources. In
addition to Carroll's works, there also appeared during this
time such classics as John Ruskin's King of the Golden
River (1841), Beatrix Potter's The Tale of Peter Rabbit
(1901), Kenneth Grahame's The Wind in the Willows (1908), and
Carlo Lorenzini's Pinocchio (1892) (Arbuthnot).

The nineteenth century also gave rise to realistic
stories for children which revealed a new awareness of
children and their needs. Louisa May Alcott's Little
Women (1868) and Samuel Clemens' The Adventures of Tom
Sawyer (1876) are representative of the new realism in
children's literature of this period. Children's literature
was fast becoming a respectable, recognizable body of
printed matter (Arbuthnot).

The early part of the twentieth century brought even
more insights into psychology, child development and educa-
tion. The child, no longer viewed as a little adult, became
an important, unique individual in society with needs
indigenous to him and his stages of growth and development.
The writing and publishing of children's books mushroomed
into big business. The number of children's books published
in 1900 was 527; by 1910 that number had almost doubled.
Today, the big business of producing children's books yields
over 2,000 new books annually to add to the existing volume
of well over 40,000 books for children on the market.[3] In
approximately the span of a century, the availability of
children's books has moved from a dearth to a proliferation,
from too little selection to a mind-boggling assortment.
Children's books of every type and variety can now be found
in public libraries, in many homes, or at the local grocery
store. There's a book to fit every occasion, suit any taste,
meet each need. The wide array of books for children is
indicative of today's pluralistic society with its regard
for individual interests and values.

What has happened to literature's moral tradition
in the ebb and flow of modern society? If moral tradition
is interpreted to mean literature written for overtly

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[3]Charlotte Huck, Children's Literature in the
Elementary School, 3rd ed. (New York: Holt, Rinehart and
Winston, 1976), p. 82.

didactic, morally instructive purposes, then moral tradition
so defined is missing in much of what adults today consider
to be high quality literature for young people. There is
however a new breed of books that sermonize to children
behind banners of ecology, drug abuse, or alienation. These
books, like those of the eighteenth century, suffer from
the weight of an overriding theme to the neglect of literary
excellence and substantial content. These books are not
deemed very wholesome by adult critics, yet they continue
to be penned. If one interprets literature's moral tradi-
tion to be the inherent moral fiber found in literature
that endures the tests of time and change, then the moral
tradition of children's literature has not been broken.
As long as books that deal honestly and accurately with
human beings and living are written, literature's moral
tradition will hold fast. Jane Yolen, a contemporary author
of children's books, contends that ". . . a story is not
written in a vacuum, moral or otherwise. . . . All art is
moral, a striving for the light. . . . And if all art is
moral, then all art becomes morality."[4] There are many
contemporary authors who share Yolen's commitment to writing
books of fine quality for children. Various book councils
and the American Library Association make every effort to

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[4]Jane Yolen, Foreword to Maska Rudman's Children's
Literature: An Issues Approach (Boston: D. C. Heath & Co.,
1976).

encourage the writing of top quality books for children. The Newbery and Caldecott Book Awards were established in this century to lend appeal and recognition to the field of children's literature in order to attract writers and establish high standards of literary quality.

Thus, the moral tradition is alive and well in this twentieth century. To deal with literature is to deal with moral concerns. The characters, their thoughts, motives, deeds and relationships reflect a moral fiber that inherently belongs to literature.

The role of literature in the elementary school curriculum

Literature's primary function in the elementary school curriculum has traditionally been a supplementary one (Huck, Arbuthnot). Literature has been viewed primarily as an extension and enrichment source for the core curriculum--social studies, reading, science and math. The authorities in the field of children's literature recognize the importance of literature's supportive role, but they further attest to the need for literature to be included in the elementary curriculum on its own merit, as a part of the core content.

Shelton L. Root, Jr., author of the children's literature section from the 1972 edition of The Encyclopedia of Education, writes of literature's role in the school as

being tri-fold. He describes literature's relationship
to 1) the instructional reading program, 2) the subject
matter areas and 3) the literature program in the school
curriculum (Root, p. 10). With reference to literature's
relationship to the instructional reading programs, Root
writes:

> All instructional reading programs recognize the
> importance of literature. Textbook-oriented reading
> programs insist that trade books be used from the
> beginning of formal reading instruction in order to
> motivate the reader to devote his efforts to the long
> patient, and sometimes frustrating efforts that learn-
> ing to read usually demands.

Root continues by observing that the subject matter areas

> depend to a large extent upon textbooks to provide
> common learning for entire classes. However, there
> are certain limitations inherent in the nature of
> textbooks that require supplementation by trade
> books. . . . Indeed, the increasing availability
> of a wide variety of trade books related to subject
> matter areas has led some curriculum authorities to
> advocate their use rather than the traditional
> textbook as the central instructional medium.[5]

Finally, Root describes the current status of the
third function of literature in the curriculum--the "pure"
literature program. Although reading literature for pleasure
or even for formal study has not been widely practiced in
the elementary schools, Root concludes that more provision

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[5]Shelton L. Root, Jr., "Children's Literature,"
The Encyclopedia of Education, vol. 6, ed. Lee Deighton
(New York: Macmillan Co. & Free Press, 1972),
pp. 7-11.

is now being made in the curriculum for "pleasurable

experiences with literature" (p. 11).

Charlotte S. Huck, recognized authority in the field

of children's literature, contends that even yet the role

of literature in the elementary curriculum is

> . . . to teach something else--to motivate reading; to
> enrich social studies; to increase children's voca-
> bularies . . . . An examination of the curriculum
> guides for many elementary schools reveals very few
> devoted to literature, although there may be a section
> on literature within the language arts guide or the
> reading guide. (Huck, p. 704)

Huck states outright that "the majority of the elementary

schools in the U. S. have no planned literature programs"

(p. 704).

There are those who endorse the inclusion of a

planned literature strand in the elementary school curricu-

lum for a variety of reasons. Zena Sutherland, co-author

with May Hill Arbuthnot of Children and Books, 4th edition,

writes:

> Without the aid of a well-thought-out literature program,
> many children can proceed through elementary school
> without having any experience with one genre of litera-
> ture or another--fables and myths, for example. Many
> responsible educators, administrators and teachers
> feel that contact with so important a part of our
> civilization as literature should not be left to chance,
> whim, or narrow personal interest; hence the justification
> for using a literature program. (Arbuthnot, p. 692)

Leland B. Jacobs discusses other merits for including

literature in the elementary school curriculum. He writes

about specific personal values to be gained by frequent

contact with high quality literature. In his discussion

about the values of a good elementary school literature

program, he includes 1) a means of living vicariously,
2) a better understanding of self and others, 3) familiariza-
tion with the cultural values of a society and its inherited
truths, and 4) a way of stretching present meaning to new
ideas.[6]

In the International Reading Association's 1977
edition of Children and Literature, Sam Leaton Sebesta
comments about the trend in education today to focus on
cognitive domain behavioral objectives. Mr. Sebesta
continues:

> Literature, the literary experience, does not fit this
> trend. It is devious, its purposes and effects some-
> times partially hidden from view. Sometimes overlooked
> are these hidden purposes and effects, especially those
> that do, in fact, contribute to the cognitive domain.
> It is a situation like that of the farmer who told the
> travelers that his creek was shallow enough to drive a
> car through. When they got half way, the car sank
> completely and the travelers had to swim back to shore.
> "I thought you said that creek was shallow" cried one
> of the wet city travelers. The farmer scratched his
> head in puzzlement. "I don't understand it," he
> said. "That water only comes halfway up on my ducks."
> In both the cognitive and the literary domains, literature
> is that way: its effects may go deeper than we anticipate.[7]

Perhaps Sebesta has struck upon a major reason that litera-
ture has not found a comfortable fit into many of the
elementary schools' curricula: its effects are oftentimes
elusive and difficult to measure in behavioral terms. How

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[6]Leland B. Jacobs, Using Literature with Young People
(New York: Teachers College Press, 1965).

[7]Sam Leaton Sebesta, "Using Children's Literature
Effectively," in Children and Literature, ed. Jane Catterson
(Newark, Del.: I. R. A., 1977), pp. 81-91.

does a teacher measure appreciation, intrinsic satisfactions, or better understanding of self and others? These are difficult areas to plot on a progress chart or to pre-posttest, and as such may be frequently given lower priority in the curriculum that is focused on accountability.

For whatever reasons, it seems the majority of the authorities in the field of children's literature still assess literature's status in the elementary school curriculum to be less than adequate. To use literature supportively in the curriculum is certainly desirable, but to limit its role to this sole function is a waste. The consensus of opinion regarding literature's role in the elementary school curriculum seems to be that literature merits a strand of its own in addition to providing enrichment and extension for the reading and content area classes.

Research in the field of children's literature

The history of children's literature as a well-established, respected body of published printed matter written for the express purpose of entertaining children is a relatively short one; the history of the study of children's literature is an even briefer one. In the period 1960-65, only twenty-three studies related to children's literature were identified in Dissertation Abstracts International. More than thirty dissertations on this topic appeared in the 1971 edition of this publication,

however.[8] Growing interest in children's literature is reflected in both the publication and the study of children's books.

Major categories of the research done in the area of children's literature are 1) the content of children's books, 2) the influence of literature upon readers and their responses to the literature, and 3) the reading interests of children. Of these, by far the most common kinds of research have been content analyses of children's books. In his review of research in this area, Eric A. Kimmel questions the value of content analyses:

> It is impossible to gauge the significance of a large or small percentage of Negro characters in recent books until we know what effect the presence or absence of Negro characters will have on children. Until we know that, mere content analysis can provide little more than knowledge of books themselves and trends within them.[9]

Despite this "cart before the horse" approach, content analysis studies still are the most frequently attempted research in the field of children's literature. This type of research in literature can be handled empirically, can be measured and recorded statistically. No doubt this is the reason for its popularity since Western society seems to have high regard for the scientific mode of study.

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[8]Dianne L. Monson and Bette J. Peltola, compilers, Research in Children's Literature: An Annotated Bibliography (Newark, Del.: I. R. A., 1976), p. 3.

[9]Eric A. Kimmel, "Can Children's Books Change Children's Values?" Educational Leadership 28 (November 1970): 209-14.

Two of the most significant studies in this area were performed by David Gast (1967) and Alma Homze (1966).

> Gast, investigating minority stereotypes in recent children's books, came to the conclusion that although the more objectionable minority stereotypes have disappeared, stereotypes (meaning an over-simplified, often inaccurate view) still predominate. (Kimmel, p. 210)

Homze examined children's literature from 1920 to 1960 and noted many of the same factors as did Gast, particularly that the "middle class white" child dominates the field. She also concluded that children's books reflect the changes in American family trends (Kimmel, p. 210).

A second area of research in children's literature, reading interests, has also attracted many researchers. These studies have focused on both class and outside reading interests and habits of children.

> Some of the earliest work in surveying reading interests was conducted during the Eight Year Study (Smith & Tyler, 1942). A more recent experimental study reported that students had more positive attitudes toward reading when paperbacks were used in class, compared with cloth-bound books available in class or in the school library (Lowery & Grafft, 1968).[10]

In summarizing the research relevant to elementary children's reading interests, Charlotte Huck cited the works of Helen Huus (1964), Alan C. Purves and Richard Beach (1972), Helen Robinson and Samuel Weintraub (1973), Dan

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[10]Nathan S. Blount, "Research on Teaching Literature, Language, and Composition," in Second Handbook of Research on Teaching, ed. Robert M. Travers (Chicago: Rand, McNally and Co., 1973), p. 1077.

Cappa (1957), Carol Lynch Brown (1971), Jerry L. Johnson (1970), Jacob Getzels (1956), and Dora V. Smith (1939) as being outstanding studies in the field. Huck grouped these studies into categories of factors that the research has shown to be related to children's reading interests: 1) child's age and sex, 2) child's mental age, 3) format of book, 4) child's environment (Huck, pp. 28-30).

Eric Kimmel commented that ". . . books MAY play a significant part in shaping and reshaping an individual's thinking; yet the means by which they do this and the total significance of their role are matters still determined largely by intuition" (Kimmel, p. 214). The final category of research done in the field of children's literature, the influence of literature upon readers and their response to the literature, is the least studied area. The research done in this area is contradictory oftentimes, yet does provide some insight into this elusive area of study.

Fehl L. Shirley's research (1969) on the general effects of reading on concepts, attitudes, and behavior showed that only fifteen percent of the reading influences resulted in a behavioral change, the type most easily measured by present methods of research. In addition Shirley's study found slower readers to be least influenced by books and voluntary readings to be more influential than assigned readings (Kimmel, p. 211).

Sister Mary Lorang conducted a study (1945) on the impact of reading in books and magazines on 2300 high school students, and she concluded that if a book or magazine is classified as good or bad, it will almost certainly have good or bad effects on the reader.[11] Sister Lorang's method of estimating effect on the reader was simply asking the subjects to respond to a questionnaire that asked them how they felt about certain pieces of literature. How accurately people can account for literature's impact on their lives is questionable, but Sister Lorang's rather extensive study does provide some support for the validity of such research.

Robert Shafer in his review of research on the impact of reading literature (1965) concluded that, among the various findings, one generalization could be made: ". . . that many of the effects(of literature) are often personal and original and that the same passage may produce differing effects on the same student at differing times and also different effects on different students."[12]

F. L. Fisher's study, "Influence of Reading and Discussion on Attitudes of Fifth Graders Toward American Indians," showed that initial attitudes can be overcome

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[11]Sister Mary Lorang, Burning Ice: The Moral and Emotional Effects of Reading (New York: Charles Scribner's Sons, 1968).

[12]Robert Shafer, "The Reading of Literature," Journal of Reading 47 (April 1965): 348.

through the use of selected readings in addition to a
well-planned discussion program. Critical to this study
was the combination of reading followed by discussion
which, according to the findings, made a stronger impact
than reading alone did (Kimmel, p. 214).

Alan Purves investigated how children respond
intellectually to literary works. He identified three
variables that determine how a child will respond to story,
poem, or nonfiction. First are the characteristics of the
reader--his/her "attitudes, experiences, perceptual abili-
ties, emotional and psychological state." Second are the
characteristics of the literary selection. Third are
qualities inherent in the reading situation--"whether
assigned or not, whether in a classroom or not, whence
stimulated, and for what purpose undertaken."[13] Purves'
ongoing research substantiates many of the findings of
other researchers in this area. Shirley, Shafer, and Fisher
found essentially the same things--that the influence of
the literature on a reader was determined by the nature of
the reader, the literature, and the situation surrounding
the reading of the literature. With so many variables
involved, it is not surprising that little conclusive
evidence has been found to assist teachers of literature.

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[13]Alan Purves, "Research in the Teaching of Litera-
ture," Elementary English 52 (April 1975): 463-66.

Purves' research offers the most extensive findings for teachers of elementary aged students.

Charlotte Huck (1976) commented on the problem with the research in the area of reader response, "Unfortunately, the research on children's response to books is very slim. Much has been done at the high-school and college levels" (p. 71). Even that research has yielded very little information that can be used in the teaching of literature. In 1958, David H. Russell wrote that

> . . . from the research point of view, the effects of reading are an uncharted wasteland in an otherwise well-mapped territory. Horror comic books MAY be a cause of juvenile delinquency, or moral tomes produce a virtuous young man, but we can't be sure that content has such a direct effect. We have never had a complete demonstration that a story of courage and friendship will communicate ideas of courage and friendship to every reader, much less result in courageous or friendly behavior. In the scientific sense, at least, teachers can no longer talk of "good books for children" as if some books were "good" for all children or adolescents. From the research point of view, we suspect that much reading by itself has little effect on a person's deeper layers of feeling and behavior. So far we have been unable to disentangle the influences of reading from the consequences of other activities and perhaps we never shall. Just as we reject statements that comics or mystery stories are a sole cause of delinquency or crime, so we must reject the hypothesis that a book or story usually operates singly to produce favorable effects. We know that the impact of reading is related to constellations of factors in literature, in people, and in the settings in which reading is done. Impact is a resultant of numerous and interacting variables, among them being the message, the structure of the situation, the readers previous experiences and expectations, and his personality and value systems.[14]

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[14] David H. Russell, "Some Research on the Impact of Reading," The English Journal 47 (October 1958): 398-413.

The scarcity and inconclusiveness of the research
that Huck (1976) and Russell (1958) mentioned, was
reported as far back as 1948 by Dwight L. Burton in the
Review of Educational Research. The quantity of research
in the field of literature has not remained static, however.
As was cited earlier (Monson and Peltola, 1976), strides
have been made in the field with regard to the quantity
of research in the area of literature. The problem seems
to be with the kind or quality of the research done in
this area. Much of the research is descriptive and
scientifically inconclusive in nature. Content analyses
and reading interests studies have become more common
probably because these studies lend themselves to con-
trolled experimentation indicative of empirical research.
The scarcity of research in the particular area of the
reader's response to and the influence of the literature
on the reader, on the other hand, may be because outcomes
in literature are often intangible and that the factors
involved in the teaching and reading of literature do not
lend themselves as readily to controlled experimentation
as do content analyses and interests studies.[15]

There are a few studies more directly related to this
dissertation that deal with the moral/value dimensions of

[15]Dwight L. Burton, "Research on the Teaching of
Literature," Review of Educational Research 19, no. 2
(April 1949): 125-33.

literature and children. These studies basically assume
that literature can have an influence on the reader, and the
researchers proceed to explore techniques and pedagogical
approaches that can be employed by teachers in their work
with students and literature.

A. C. Garrod and G. A. Bramble designed an experi-
mental curriculum in moral development and literature based
on Lawrence Kohlberg's cognitive developmental theory of
moral education.[16] In this curriculum, designed for use in
high school English classes, literature is used as a vehicle
to promote critical thinking and moral development in
students. Discussions about literature, student role-taking
of fictional characters, and collective role-taking ". . .
in which each student compares his impressions of the fictional
character with the impressions of his peers" are the methods
proposed by Garrod and Bramble to elicit "sympathetic
interaction between student and literature, student and
student, or student and teacher" (pp. 106-07). It is in this
manner that these researchers feel moral development, as
theorized by Kohlberg, can effectively occur. Through
careful analysis of stories for moral problems, Garrod and
Bramble suggest that teachers can design appropriate student
exercises and study questions to stimulate moral growth
among students of varying developmental stages consistent

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[16]A. C. Garrod and G. A. Bramble, "Moral Development
and Literature," Theory Into Practice 16, no. 2 (April 1977):
105-11.

with the development theory. These researchers comment that the bulk of the experimentation with Kohlberg's theory has been in the social studies classroom and has relied heavily on case studies and hypothetical dilemmas as sources for moral discussion topics. Literature of high quality, the authors contend, provides a richer source that more closely approximates real-life situations to which students can more easily relate: "the characters and situations which exist in our selected works are far more than skeleton figures and hypothetical circumstances. . . . the characters in our syllabus exhibit clearly delineated values and attitudes" (p. 111).

John Schulte and Stanton Teal referred to the possibilities of using literature with younger students to stimulate moral development in an article on "The Moral Person":

> Children can also be led to examine fictional situations in which moral decisions have to be made and where their own egocentric views cannot resolve the dilemmas posed in the cases. In such discussions, children will hopefully hear and understand the explanations and reasons given by other children who are at a higher level of development. In cases where their own egocentric orientation cannot adequately resolve the dilemma posed, and where the higher-level justifications will be more adequate, children will become accustomed to the form of the higher level and will be stimulated to advance their own reasoning and conceptual development in that direction. . . . Since respect for persons requires the ability to see things from the perspective of other individuals, a uniquely powerful tool for gaining this facility would be the sensitive use of literature.[17]

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[17] John Schulte and Stanton Teal, "The Moral Person," Theory Into Practice 14, no. 4 (October 1975): 230-33.

Another study closely related to this dissertation was done by Kenneth Hoskisson and Donald Biskin.[18] They developed a moral education program for the elementary grades centered around structured discussions of moral dilemmas found in children's literature and basal reading series. Using Lawrence Kohlberg's theory of moral development, Biskin and Hoskisson designed a procedure to be used in the analysis of a story for the moral dilemma or issue and the type of discussion that can help children think about the moral judgments made in the story:

> . . . Discussions of moral dilemmas in children's
> literature provide a rich source of interaction that
> could help children clarify the basis for moral
> decisions and facilitate the development of higher
> levels of moral reasoning.
> The states of moral development and the issues
> identified by Kohlberg provide a method of analyzing
> the moral dilemmas faced by story characters. The stage
> of development of a story character who faces a moral
> decision can be determined. Questions can be devised
> that will increase the interaction of children with
> the moral dilemmas faced by the story characters. These
> in-depth discussions increase the children's moral
> reasoning ability. . . . The discussions also provide
> a systematic nonsectarian program for developing moral
> awareness that should enable pupils and teachers to make
> moral judgments that are beneficial to school and
> society. (pp. 152-57)

Hoskisson's and Biskin's hypothesis that discussions of moral dilemmas faced by story characters would provide a sufficient number and quality of role taking opportunities to induce changes in the moral judgments of children was upheld in

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[18]Donald S. Biskin and Kenneth Hoskisson, "Moral Development and Children's Literature," Elementary School Journal 75, no. 3 (December 1974): 153-57.

their experimental study with fifth grade students. The procedure followed during the study involved three steps: story analysis, the construction of reflective discussion questions based on the story analysis, and the implementation of the discussion. The authors concluded that the data from their investigations strongly supported their theoretical position that the development of moral reasoning can be facilitated by placing children in appropriate social situations that require their assumption of different roles. The researchers suggested that the most important applied implication of their investigation may be ". . . the ease with which proven treatment could be integrated into school curricula and implemented with very little special training for the teachers" (p. 14).

In a recent issue of Elementary English. a second-grade teacher wrote of the successes she and members of her class experienced with the use of values clarification methods in discussions following shared stories. Mahala Cox reported that the children who were "culturally deprived" were mature enough to handle the values questions and even to have definite ideas and attitudes to express. Cox pointed out the critical role of the teacher in properly handling the discussions and the literature:

> There are, surprisingly enough, adults (and therefore teachers) who are not able to readily identify values and value conflict situations. Some teachers are afraid of losing control or of drawing criticism for discussion of value laden materials. However, if students indicate interest and express a definite desire to

discuss the conflicts and issues which literature
raises, then it is the responsibility of the teacher to
make this opportunity available.
In Values and Teaching, Raths suggests procedures that
teachers can use in the classroom which . . . do not
take time from ongoing activities (and) . . . can be
absorbed into the planned program with ease. All that is
required is that the teacher become cognizant of the
methods to be used in value clarifying and that he is
familiar with the literature from which he draws his
examples.[19]

Literature's impact on the reader depends upon the

nature of the reading matter, the reader, and the circum-

stances under which the reading occurs. The research has

repeatedly shown that reading plus some interaction with

the literature following the reading has greater influence

on students than reading alone has. What, then, are the

implications of these findings for teachers of literature?

Of the three factors related to literature's impact

on students, teachers help to shape all but one, the nature

of the reader. Teachers do most of the selecting of the

reading material and books in the classroom and are primarily

responsible for the circumstances under which reading occurs

within the confines of the classroom. Teachers need to be

prepared to select books for and with children and to guide

students in meaningful interactions (role-playing, discus-

sions, question asking and answering) with literature in

the school context. Bernice Cullinan, author of Literature

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[19]Mahala Cox, "Children's Literature and Value Theory,"
Elementary English 51, no. 3 (March, 1974): 355-59.

for Children: Its Discipline and Content, writes in her book

of the critical role of the adult or teacher in working

with children and literature:

> The adult who engages in dialogue with children as they interpret their literature not only serves as a model, but stimulates and elicits the kinds of questioning behavior he values. . . . Teachers elicit the level of thinking they asked for in their questions.
>   . . . Those teachers who respect the intelligence of children, who provide opportunities for children to learn, who follow cues from the child about what he wants to know and who engages in dialogue with children, respecting their ideas, . . . will help children obtain meaning from their literature in as many ways as the child can absorb . . . .[20]

Teachers, then, need sufficient skills and knowledge

to deal effectively with children and their literature, to

"help children obtain meaning from their literature in as

many ways as the child can absorb." Teachers, it seems,

need first of all to be aware of the potentials of literature

and of their own role as teachers. The potentials of

literature are numerous. This dissertation focuses only on

literature's inherent moral values fiber and attempts to

provide help for teachers through a model of inservice

education on this topic. The input gleaned from this back-

ground chapter is vital in developing this model of inservice

education. Reviewing the history of children's literature

including its moral tradition, its fit into the elementary

school curriculum, as well as the research and related

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[20]Bernice Cullinan, Literature for Children: Its Discipline and Content (Dubuque, Iowa: Wm. C. Brown Co., 1971), pp. 92-96.

literature on the dissertation topic, is essential in pursuing the study.

Although giving a simple definition for "moral education" is difficult, for this study's purposes the term applies to various ways that people learn to behave toward one another.

CHAPTER II

INSTRUCTIONAL CONCERNS OF MORAL EDUCATION IN THE

STUDY OF CHILDREN'S LITERATURE

Introduction

Problems related to moral education in today's school context are complex. Children come to school from diverse home settings with various values and moral systems already instilled. The increased mobility of people and the bussing of children to schools out of their neighborhoods have contributed to the loss of a "sense of community" in our society. The school has long been an integral part of a neighborhood and has identified with and relied on this community for its support and direction—particularly with regard to its role in moral education of the young people. Without the support and guidance of the people the school serves, this institution is left in a quandary about its purposes and goals in the sensitive area of moral education. "Over the years," wrote David Purpel and Kevin Ryan, "there [has been] an erosion of the school's efforts to promote certain values and to aid children in thinking about moral issues."[1]

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[1]David Purpel and Kevin Ryan, "Moral Education. What Is It?" in Moral Education: It Comes with the Territory, eds. David Purpel and Kevin Ryan (Berkeley: McCutchan Publishing Corp., 1976), p. 4.

These educators contended, however, that moral
education is experiencing a revival, at least as a topic of
concern. This assertion can be quickly substantiated by a
casual perusal of the professional journals, local newspaper
editorials and even popular magazines. An article by
Cecelia M. Dobrish, the associate editor of Parents'
Magazine and Better Homemaking, is exemplary of the popular
lay concern for the schools' potentials in moral education.
In her article "Can Values Really Be Learned at School?"
Dobrish wrote that

> because what happens in the world outside their homes
> is so influential in the lives of preteens and teenagers,
> and because so much of what they now see is so corrupt-
> ing, the schools--as a part of that outside world--can
> help to reinforce parental values, if their programs are
> sensitive and intelligent, and take account of issues
> in contemporary life.[2]

Dobrish described parents' anxiety over the moral/value
education of their children and expressed a need for schools
to exert a positive force in this area of children's lives.

Ambrose Clegg and James Hill likewise reported on
the school's potential role in the value education of
students. In their article in The College of Education
Record these authors cited the research of Hess and Torney
(1967) as supporting evidence of school's influence on the
values and attitudes held by American youth:

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[2]Cecelia M. Dobrish, "Can Values Really Be Learned at
School?", Parents' Magazine and Better Homemaking 57 (Septem-
ber 1976): 44, 66, 68.

> They [Hess and Torney] point out that pupil attitudes
> change markedly over the school years. Important shifts
> appear to take place beginning in the middle grades.
> Their evidence clearly reveals that by the eighth grade
> there is a remarkable similarity between . . .

the values held by pupils and their teachers on a number of

variables.[3]

These professors proceeded to discuss the complica-

tions of planning for value education in the school curricu-

lum. They saw a major problem being the discrepancy between

the values typically honored on paper and given lip-service

and the values actually reinforced through teaching and

classroom climate as well as in the real world--a discrepancy

sometimes referred to as the theory-to-practice gap.

Because of the contradictions in the preaching and practic-

ing of values, these authors contended that schools have

". . . tended to avoid value-laden problems that would be

likely to produce controversy among students or within the

community. It is safer to present the majority view as

though it were the only one. This, in turn, has led,"

continued Clegg and Hill "to the disillusionment of many

students when they become aware of evidence contrary to the

majority view . . ." (p. 68).

In their book, Moral Education: It Comes with the

Territory, Purpel and Ryan took the position that schools are

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[3]Ambrose A. Clegg, Jr. and James L. Hill "A
Strategy for Exploring Values and Valuing in the Social
Studies," The College of Education Record 34 (May 1968):
67-78.

inevitable moral agents:

> . . . moral education does in fact go on in schools,
> and it inevitably goes on even when not desired or
> intended. It is our view that the professional must not
> look at the issue as "should we have moral education
> in the schools?" but rather "to what degree and in what
> dimensions and areas should we deal with moral education
> in the schools?"[4]

More educators and concerned persons are in agreement about

the inevitability of schools as moral agents than about how

to deliberately manage moral education in the schools.

When moral education is defined as ". . . those events and

activities that carry with them some explicit or implicit

moral concern, position, or orientation" (Purpel, p. 44), its

existence is found in course content, class conduct, school

philosophy and throughout the entire school day.

The major controversy, then, about moral education

occurs in the subsequent analysis of how this delicate,

complex strand of a school's curriculum (overt and hidden)

can best be dealt with by professional educators in today's

pluralistic schools. Thus the instructional concerns of

moral education are the critical ones for the schools and

must be considered carefully before attempting to plan for

any moral education to be included as a deliberate strand of

the curriculum. This chapter details many of these problems of

managing moral education in the schools, particularly from

the teacher's point of view.

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[4]Purpel and Ryan, _Moral Education_, p. 53.

The instructional concerns

Assuming that a school and community overcome the initial hurdle and agree to have a deliberate moral/value component in the school's curriculum, a virtual Pandora's box of instructional concerns is flung open. The question of whose moral values to choose for precept and instruction is an immediate problem. Today's society demands respect—if not appreciation—for a diversity of beliefs and conflicting values. Schools can not take a "bag of virtues" approach to moral education. No one bag suits everyone, not even a community. Parents and students are protective of their individual rights and strongly resist the imposition of someone else's morality upon them. Consequently, many educators seek an approach to moral instruction that avoids indoctrination (forcing one's values/beliefs on another) and reaches all children.

Another instructional concern is how moral education will be incorporated into the existing curriculum. Should a separate course be given in "moral values"? Should moral education be integrated into the established course content? Or is moral education best dealt with by equipping students with strong intellectual skills that can be applied to moral issues in the context of a "fair and responsive school environment?" (Purpel, p. 72). How much time should be devoted to moral education? What materials can be used? These questions must be answered in terms of what best fits

a faculty's talents, resources, and the needs of their
students.

The already overcrowded curriculum is yet another
concern. Sidney Simon and Merrill Harmin, proponents of
the values clarification approach to value education, wrote
about the problem of the overcrowded curriculum:

> Almost all of us feel tremendous ambivalence as we
> wrestle with the question of just how much of the stan-
> dard subject matter of the school is to be set aside to
> make room for dealing with the current concerns of our
> society. We can all too quickly cite the fact that
> these problems are not the schools' fault, and that they
> are too big, too all-encompassing to be tackled in
> school anyhow. Or we say we have other obligations,
> like teaching our students the inheritance of man's
> intellectual past. What a school budgets time and money
> for, however, tells what it prizes.[5]

The fact remains, though, that teachers and principals must
shoulder the burden of justifying these budgetary (time and
money) decisions not only for themselves and students
but also for anxious parents and a scrutinizing public that
is not always very well-informed or sympathetic. Such
decisions are not easily made and are even less easily
explained.

The busy school day is hardly conducive to having
teachers take part in yet another involved training program
or time-consuming instructional responsibility. Conse-
quently, the commitment of teachers to the inclusion of a
moral education program in their school and classrooms

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[5]Sidney Simon and Merrill Harmin, "Subject Matter with
a Focus on Values," Educational Leadership 26, no. 1 (October
1968).

becomes critically important. Planning for and managing
the program, indeed, any program, depend on competent
teachers who strongly believe in the worth of the program
and are willing to defend it. The teachers must be dedi-
cated enough to the program to be willing to invest their
time and energy in becoming properly trained to manage the
pegagogy involved in an efficient and effective manner.

Instructional concerns of moral education as part
of the study of children's literature

This dissertation is particularly concerned with the
moral education potentials of children's literature. It
is important, therefore, to be more specific about the
relationship between moral education and children's
literature. Approaching moral education in the study of
children's literature in the elementary school curriculum
resolves some of the initial instructional concerns such
as additional materials and time budgets, but it also poses
additional concerns. One of the problems unique to this
approach is the selection of appropriate books to use in
the conscious effort to increase children's moral understand-
ing/awareness via their literature. If books are to stimu-
late children's thinking about moral concerns, their content
needs to be powerful and rich with moral substance, not to
be confused with didacticism. Edward W. Rosenheim, Jr.,
put it this way: "Reading fare for all children . . . should

enable each reader to experience their human gifts--gifts
of apprehension, of imagination, of discrimination, of
relationship, and of judgment."[6]

Unfortunately, not all of the books written for
children have the ability to tap the human experiences of
which Rosenheim wrote and which are essential to increased
moral understanding as a part of children's literary
experiences. The writing and publishing of children's books
is big business with the pitfall often accompanying a
profit-making endeavor--the difficulty of quality-control.
Jane Yolen, author of children's books, has written that
"all art is moral, a striving for the light,"[7] but unfor-
tunately not all of the books written for children qualify
as art.

Literature supportive of a moral education strand
need not be different from children's books that are already
used in the literature strand of the curriculum. Examples
of great literature vary in style and content but each
"survives by its intrinsic and absolute worth."[8] If, as

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[6]Edward W. Rosenheim, Jr., "Children's Reading and
Adult Values," The Library Quarterly 37 (January 1967):10.

[7]Jane Yolen, Foreword to Mash Rudman's Children's
Literature: An Issues Approach (Boston: D. C. Heath & Co.,
1976), pp. vii, viii.

[8]Lilian H. Smith, The Unreluctant Years: A Critical
Approach to Children's Literature (New York: The Viking
Press, 1974), p. 20.

Charlotte Huck wrote, "the province of literature is the human condition: life with all its feelings, thoughts, and insights,"[9] then teachers need only to consider what books are worthy of this province; the moral substance inherent in this literature provides the material resources necessary for moral education in the study of the literature.

Selecting books of fine quality in itself is no simple task, however. The market currently boasts over 40,000 books for boys and girls. There are professional critics of children's literature who try to make the teacher's job easier by wading through the number of newly printed books (over 2,000 annually) and compiling select lists of book titles. Book awards such as the New-bery and Caldecott are given annually to encourage excellence in the writing and illustrating of children's books; there are forty some award lists that provide aids to the book selection process.[10]

Recommended booklists and award books are obviously overwhelming in number. Ultimately, the selection of specific books to use and make available to children in the school environment is the responsibility of the teacher.

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[9] Charlotte S. Huck, Children's Literature in the Elementary School, 3rd ed. (New York: Holt, Rinehart, and Winston, 1976), p. 4.

[10]Ibid.

Therefore, teachers need to become literary critics them-
selves in order to discriminate best among the plethora
of children's books. A thorough understanding of the basic
elements of style, plot, characterization, theme, setting,
and format is fundamental in critiquing books. Too, an
awareness of the current trends and issues in the field
of children's literature alerts the adult critic to fads,
stereotypes and contemporary concerns that may otherwise
not be considered in evaluating a child's book.

Although book selection is a major instructional
concern for moral education in the study of literature, the
problem of selection exists with or without a moral educa-
tion agenda. The many issues and criteria involved in
choosing the best possible reading fare for children are a
part of the task of managing a strong literature strand
in the school. Ultimately the most reliable criteria for
book selection for the elementary age child are a love for
and an understanding of children in addition to a thorough
familiarity with children's books. Teachers ". . . should
have a conviction that children's literature as literature
is significant, with its values rooted in the tradition of
all literature."[11]

Teachers seeking to provide moral education as a
part of the literature class run the risk of abusing the
literature. Proponents of children's literature are quick

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[11]Smith, The Unreluctant Years, p. 16.

to admonish about the potential abuse of literature.
"During the most important years of children's educational
lives," wrote Charlotte Huck, "their teachers always
value literature for what it does to improve other skills
or enrich other subjects."[12]

However, there are those who feel that literature, "the
imaginative shaping of life and thought into the forms and
structure of language" (Huck, p. 4), when handled insight-
fully, already encompasses many of the goals of a moral
education program. A. C. Garrod and G. A. Bramble are among
those who take this position:

> Teachers of literature are in an especially propitious
> position for assuming the additional responsibilities
> of moral education because so many of the best poets
> and writers have addressed themselves, directly or
> indirectly, to issues of moral significance. Some-
> times the moral question emerges as the focal point of
> the work, as in Harper Lee's To Kill a Mockingbird
> or Lawrence and Lee's Inherit the Wind; sometimes the
> moral issues are more peripheral, as in Huckleberry
> Finn or A Separate Peace. Each of these works is
> charged with moral problems which, as topics for
> discussion, have potential for promoting the moral
> growth of young people; furthermore, many teachers
> are already dealing with ethical questions to varying
> degrees . . . .[13]

In attempting to include moral education in the
study of children's literature, the most obvious risk of
abusing the literature would seem to be the possibility
that some teachers may interpret their role, as well as the

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[12]Huck, Children's Literature, p. 704.

[13]A. C. Garrod and G. A. Bramble, "Moral Development
and Literature," Theory into Practice 16 (April 1977): 105.

literature's purpose, to be moralizing agents. "The point is not," wrote Huck," to conduct a moralizing lesson but to help children interpret various roles in the story and consider the alternative choices that are open to the characters" (Huck, p. 709). Teachers must understand that moral education as a part of the study of the literature does not cast them in the position of sermonizer, nor does it suggest the use of books with overriding moral lessons.

The role of the teacher in moral education

This leads to another instructional problem related to moral education. Exactly what is the role of the teacher in the process? Besides selecting books of fine quality for students and avoiding the misuse of the literature, the teacher attempting moral education as a part of literature class must be sufficiently informed and skilled in techniques of pedagogy to know how to proceed with a degree of confidence, yet she/he must also remain open and inquiring with the realization that no panacea to handling moral education exists and much remains to be learned.

Sufficient training should be provided for a faculty or teacher who wants to implement a definite moral education strand. In an article entitled "Guaranteeing the Values Component in Elementary School Social Studies," Nancy Bauer stated:

> Lack of confidence of elementary teachers in subject matter and in values discussions make many teachers and principals feel, "Well, at least we can teach map and globe skills and how to use the library." Many people avoid controversy by keeping the focus on mountains, earth science, and descriptions of occupations around the words. We agree that skills must be learned but in context in the solving of real problems. . . . We hope to avoid the situation in which a teacher "studied the South" for four months with a fifth grade class; then when queried about how he handled the race question, answered, "You know, it never came up."[14]

Somehow time and resources must be provided for teachers to learn techniques of teaching the literature that give specific emphasis on moral understanding in the course of interpreting the content. Role-playing, simulation, discussions, drama, methods of inquiry and questioning techniques are effective ways of managing the students' interaction with their literature that lead to increased understanding of the moral implications found in the content. Teachers need to be aware of and able to incorporate these pedagogical techniques into the literature class.

In a sense, approaching moral education as a part of the study of literature relieves the teacher of the heavy burden placed on her/him when moral education is taught separately from a content area such as literature or social studies. In considering the teacher's role, Bauer wrote that their experience with values education

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[14]Nancy W. Bauer, "Guaranteeing the Values Component in Elementary School Social Studies," in Elementary Education in the Seventies, ed. William Joyce, Robert G. Oana, and W. Robert Houston (New York: Holt, Rinehart & Winston, 1970), p. 322.

. . . suggest that separate values discussions place too great a burden on the teacher's ego and the teacher's role. It leads to "What is right, Miss Jones?" and to teachers either preaching values or playing the devil's advocate with pupils. The latter role may suggest to the pupils that not everyone has to be committed to values and apply them courageously--that it is enough to be able to argue the opposing view cleverly. Between preaching and complete relativity lies the area we are most interested in: values applied to reason, leading to commitment and action.[15]

Sensitive handling of literature classes allows the teacher greater freedom to facilitate moral reasoning among students without being pitched into judgmental role. The focus of the class may remain a better understanding of the literature with moral reasoning being only a part.

Teachers need to be aware of the potentials of literature as a source for moral education, and they also need to be able to recognize the moral implications in children's books. Robert Whitehead, authority in the field of children's literature, said that "the teacher must be ready to capitalize upon the guidance aspects of literature. Even though they cannot be measured statistically, attitudes are developed, values are changed and behavior is influenced by the reading of literature."[16]

The teacher's role in moral education in the study of literature includes self-examination. "Teachers, like their students, are moral philosophers. They must ask of themselves

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[15]Ibid.

[16]Robert Whitehead, Children's Literature: Strategies of Teaching (New Jersey: Prentice Hall, Inc., 1968), p. 6.

what they ask of their students. . . . Teachers need to
struggle with questions of what is right and what is good,
therefore, before walking into the classroom as well as
during actual classroom interaction."[17] This does not mean
that teachers are to have all the 'right' answers worked
out in advance; but it does suggest that they are to have a
sense of their own stand on moral matters in order to be
able to help students undergo similar processes in seeking
their own answers. Teachers need time to interact with each
other and deal with moral issues among peers. Diana Pao-
litto--in addition to others--stressed the importance of
teachers' nurturing philosophical inquiry and open-ended
dialogue in the classroom. However, many teachers have
never experienced this kind of classroom atmosphere when
they were students, and therefore they have difficulty
operating in a different manner as teachers. Optimally,
teachers should experience the techniques and learning
processes recommended for their students.

The teacher's role as model is important in any
classroom endeavor. It is especially important in the
elementary school where children are still at such an
impressionable age. Bandura and other social theorists
emphasized the strong influence that significant adults--

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[17]Diana Pritchard Paolitto, "The Role of the Teacher
in Moral Education," Theory Into Practice 16 (April, 1977):
p. 73.

those adults whom the children admire--have on children.
Bernice Cullinan cited research that indicates that
"children prefer the same book that adults significant to
them choose to share with them. Children seldom choose good
books of their own accord," she continued, "with no adult
guidance."[18] Influencing children's book preferences is
only a minor part of a teacher's impact, but it serves to
demonstrate the power of the teacher as model with young
children.

The teacher models behaviors that influence students
and help to establish the classroom atmosphere which is a
vital part of learning. Paolitto stated that "the teacher is
instrumental in creating an accepting atmosphere by modeling
specific behaviors from the very first teacher-student
interaction that takes place."[19] She went on to say that
the role of the teacher in the moral education classroom
is to initially establish an atmosphere of "trust, respect,
empathy, and fairness" and to proceed to create cognitive
conflict and to stimulate students' ability to take the
perspective of others beyond themselves (p. 75).

Since the success or failure of moral education in
the study of literature depends largely on the teacher, her
role is indeed critical. Consequently, the focus of this
dissertation will be toward helping the teacher resolve some

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[18]Cullinan, Literature for Children, p. 12.

[19]Paolitto, "The Role of the Teacher," pp. 74-75.

of his/her concerns and insufficiencies about attempting

moral education through the study of children's literature.

The following chapter will present a theoretical model

of a teacher's seminar designed to cope with some of the

instructional concerns discussed in this chapter.

The seminar model will be designed to raise the

awareness level of teachers in regard to the importance of

moral education, provide teachers with sufficient--but not

overwhelming--security and confidence in their role in moral

education in the study of literature, and encourage

teachers' commitment to the complex task of moral educa-

tion. The seminar will approach these goals through an

integrated design that includes 1) the personal considera-

tions and needs of the participants, 2) a core of informa-

tion deemed essential for teachers who attempt the program

of moral education, and 3) a variety of activities to stimu-

lage teachers' involvement in and understanding of the

educational problem and to model and demonstrate activities

with teachers.

The following chapter, therefore, will detail one

method of dealing with the instructional concerns that

teachers must face in initiating a program of moral educa-

tion in the study of literature in the elementary school.

This response, a teacher inservice education model, will not

attempt to provide conclusive answers to the many problems

and concerns related to moral education. Indeed, it should

raise questions by fortifying participants with certain skills and insights to stimulate their thinking and to encourage their quest to find better ways to educate young people.

CHAPTER III

A MODEL OF TEACHER INSERVICE EDUCATION

In Chapter Two, many of the problems associated
with moral education as a part of schools' agenda were
discussed. The instructional concerns of moral educa-
tion seemed ultimately to focus on the classroom teacher,
thereby making his/her role a critical one in this
endeavor: ". . . there is little doubt that the teacher's
role is seen as essential to successful student learning
in all areas of the curriculum."[1] Assuming, then,
that the teacher's part is a vital one in the education
of the young people in a school environment (Clegg and
Hill, Whitehead, Paolitto), a logical place to begin
trying to improve moral education for students in the
school context is through the classroom teacher.

The teacher's role is only one aspect of this
complex subject, moral education. This study focuses upon
the problems of moral education as they relate to the teacher.
Consequently, this chapter attempts to deal constructively
with some of the problems related to moral education from
the teacher's point of view.

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[1]Lawrence G. Moburg, Inservice Teacher Training in
Reading (Newark, Del.: International Reading Association,
1971), p. 7.

In addition to examining the problems of moral education, this dissertation is also concerned with the teaching of children's literature, particularly for its implications of moral values. Therefore, this study's response to certain problems of moral education is also concerned with the teacher's role in the literature class. Because of literature's natural moral fiber (Hoskisson and Biskin, Schulte and Teal), the relationship between the two topics, moral education and children's literature, is not too difficult to envision.

As explained in Chapter Two, in dealing with any moral education program certain instructional problems persist for the teacher. The particular ones with which this study is most concerned are 1) the risk of manipulation in moral education in the schools, 2) the insecurity and lack of awareness and concern among teachers regarding moral education, the teaching of literature, and moral education in the study of children's literature, 3) the crowded curriculum and limited resources, 4) the risk of abusing the literature in attempting moral education in the study of literature, and 5) the problem of book selection for the literature class. Both the practical and personal dimensions of teaching moral education as a part of the study of literature are covered in these specific problems. For example, book selection is a rather practical instructional concern related to the topic; teachers' insecurities, on

the other hand, are more personal in nature. The dual
concerns, pedagogical as well as personal, regarding
the teacher's role must be incorporated into this study's
response to the problems of moral education as a part
of the study of literature in the elementary school.

Having identified the topic's major problems and
specified the ones with which the classroom teacher must
deal, the next step (and the most critical part of this
study) is responding to these concerns. What can be done,
in other words, to help teachers cope with these personal
and instructional problems? This is the basic question to
which this study responds.

The response: A model of inservice education

In a recent major study of inservice education, it
was reported that ". . . inservice programs have tended to be
unsystematic, poorly focused, and largely ineffectual.
There are many reasons for this poor showing, but perhaps
the main ones are lack of adequate budgetary support for
inservice efforts and lack of a comprehensive scheme for
planning and implementing sensible inservice programs."[2]
Therefore, this study begins its response by developing a
conceptual framework of teacher inservice in order to

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[2]Wayne Otto and Lawrence Erickson, Inservice Education (Newark, Delaware: International Reading Association, 1973), p. vii.

provide the guidance and direction necessary to implement
an effective inservice experience for teachers.

Important to this study's conceptual framework of
inservice education is the consideration of basic values
as an initial step in formulating teacher inservice educa-
tion. Nearly everything human beings do--the books they
read, foods they eat, the places they visit--reflects a
value position to a certain degree. Inservice education is
no exception; it, too, reflects a value position. The
contention of this paper is that developers of inservice
education for teachers should be aware of the value reflec-
tion potential of inservice education and should proceed from
a value base in organizing inservice programs.

The ultimate purpose of all teacher inservice educa-
tion is to improve instruction and thereby improve the
quality of education afforded young people in the schools.
Different types of inservice, however, take various approaches
to achieving this end. There is the competency-based
inservice education, the in-house staff development approach,
inservice by observation and visitation by other teachers
and schools, and inservice education through extension
courses offered by a college or university. Most of these
approaches strive to improve the quality of education by
attempting to change teacher behavior. Zahorik wrote:

> This focus on teacher behavior in an effort to improve
> instruction is based on several assumptions:

1. Teacher behavior will influence student
   behavior
2. Teachers can control their behavior to influence
   student behavior.
3. Knowledge about the ways various teachers'
   behaviors influence student behavior exists.[3]

In examining these assumptions, Zahorik concluded that

they ". . . are not acceptable or are only acceptable under

certain conditions . . .," thereby rendering teacher

behavior an unsatisfactory and invalid core focus of teacher

inservice education. What, then, merits the primary stress

for teacher inservice education?

This study proposes that inservice education should

stress values rather than behavior. If a value is defined

as a "belief or conviction that something is good or

desirable or preferable" (Zahorik, p. 668), then it seems

reasonable to expect that human behavior is usually an

outgrowth or a reflection of one's values. "Values,"

wrote Zahorik, "play an important part in the three assump-

tions concerning teacher behavior. They bring consistency and

commitment to teacher behavior and they are the source of and

support for teacher behavior. They are essential for the

improvement of instruction" (Zahorik, p. 669). This point of

view makes values a more justifiable, desirable focus than

teacher behavior for inservice education programs.

Of course, this values-stress for inservice education

is itself a reflection of a value position. A regard for the

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[3]John A. Zahorik, "Supervision as Value Development,"
Educational Leadership 35 (May 1978): 667.

importance of values as a basic consideration for designing

teacher inservice education is recognized by this researcher

to be a value position. Indeed, a part of this model of

inservice education necessitates examining the developer's

own values and thereby proceeding to design an inservice

that is consistent with and therefore "models" those values.

A person with unclear values or contradictory values would

seem to be of little service to teachers as the teachers

strive to clarify their own values (Zahorik, p. 669).

Since the inservice education model will be designed

to reflect certain values held by this researcher, a process

of clarifying or identifying her own values with respect to

people, schools, and education was essential in this study.

Among these identified values are a care and concern for

teachers as fellow human beings, a regard for the uniqueness

of the individual, a regard for teachers' professional

freedom in the classroom, a regard for having time and

space to reflect on issues and problems, a regard for open

inquiry and group interaction as a means of gaining greater

understanding and keener insight into ourselves and others,

a belief that one's personal and professional selves

intersect and are closely related, and a belief in the

necessity of teacher involvement with and commitment to a

cause for its success in the classroom.

Examining one's own values in an effort to reflect

them in an inservice education design seems to be a valid

approach to formulating any kind of inservice. James

Macdonald wrote the following:

> What we have to ask ourselves is what our interest is
> in staff development. Do we want to make predictions and
> control situations? Or do we want to try to help
> develop the human potential among staff and students?
> These are our options and they are not mutually exclu-
> sive. As with all differences, they reflect different
> values and interest bases.[4]

Macdonald continued by stating that ". . . we (as staff

developers) must operate from a control orientation or from

a liberating orientation" (Macdonald, p. 12). If the values

previously identified in this paper (regard for professional

freedom, open inquiry, individual uniqueness, etc.) are

to be reflected in an inservice design, then a liberating

orientation must prevail.

Furthermore, if the care and concern for teachers as

unique human beings is to be evidenced in this inservice

model, the need arises for using humanistic inservice

methods with teachers:

> . . . If teachers are treated in an open and humanistic
> manner that encourages growth, they are more likely to
> work with children in the same way. Thus, staff
> development should embody a spirit of acceptance, trust,
> communication, and experimentation. Authentic consulta-
> tion and participation are vital in this process.[5]

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[4]James B. Macdonald, "Scene and Context: American Soci-
ety Today," Staff Development: Staff Liberation, eds. Charles
W. Beegle and Roy A. Edelfelt (Washington, D. C.:
Association for Supervision and Curriculum Development, 1977),
p. 11.

[5]Callie P. Shingleton, "Accountability and Staff
Development," Staff Development: Staff Liberation, eds.
Charles W. Beegle and Roy A. Edelfelt (Washington, D. C.:
Association for Supervision and Curriculum Development, 1977),
p. 61.

This model of teacher inservice for dealing with the problems of moral education in the study of children's literature contains a number of elements which include 1) raising the awareness level of participants, 2) attending to the personal needs and concerns of the persons involved, 3) providing a core of essential information, 4) anticipating some needs of participants; providing for unanticipated needs, and 5) employing inservice activities that elicit participants' personal involvement. These elements are indicative of the basic humanistic values of the researcher and therefore focus on liberating teachers by freeing their unique human potentials.

In short, a liberating, humanizing orientation to developing teacher inservice education is consistent with the cited values of this researcher. In addition, considering the topic of this particular inservice agenda--moral values in the study of children's literature--the whole notion of having the inservice leader clarify her own values and proceed to design the inservice program from a clearly identified values base seems all the more appropriate. In fact, a criterion of this inservice model is that the leader's values be clearly understood initially and that the conduct of the inservice be representative of those values. Consequently, an interrelationship should be evident among the leader's values regarding education and people, the

model of inservice education after which a particular inservice program is patterned, and the inservice topic.

The relationship of this study's topic to the researcher's own values and to the model she proposes is noteworthy; there is an emerging "oneness" in the basic philosophies of these aspects of the study. The topic, values education, mirrors the researcher's high regard for this aspect of education in the school context. The design is conceived with a focus on liberation of human potential and humanization of inservice experiences for teachers. The model, therefore, actually "models" the topic. In other words, the inservice model 'practices what it preaches.'

Relationship of elements to problems

Each of the model's elements needs to be clarified and its relationship to the study's identified problems shown. Each element deals with at least one, and often more than one, of the problems. In the explanation of the relationship of elements to problems, the nature of the content and processes of this proposed inservice model are revealed.

Raising the awareness level of participants--element one

The first element, raising the awareness level of participants, responds directly to the problem of unawareness among teachers and indirectly to the problems of the risks of manipulation in moral education and of abusing the

literature. When teachers as a group are given a chance to explore this topic, they can analyze what values are unavoidably and often unquestioningly transmitted via the school's environment and by themselves as part of that context. By exploring children's books with the objective of finding the moral implications, teachers can be helped to further develop their senses of awareness to the moral values embedded in the literature. The school context and the literature are value-laden. Still, values are such an intricate part of our being, that their existence is often camouflaged and goes unnoticed. Values are often assumed to be more axiomatic than reflective of a choice or a way of reasoning. The inservice environment can nurture openness and stimulate teachers' thinking about the problem to a degree that "sensitizes" them to the moral implications of their actions, words, the content of the literature, and the organization and administration of the school's environment.

The risk of manipulation and of abusing the literature in attempting a moral education program in the study of literature seems lessened when teachers are aware of the values reflected in what they say and do, in the school's structure and environment, and in the impressions left by authors and illustrators in children's books. Simply to talk to teachers about these problems seems insufficient, however. In the course of an inservice program, teachers can have a chance to interact, discuss, and personally

react to each other and to selected content related to the problem. The inservice environment should encourage openness and stimulate teachers' thinking and talking about moral values in order to raise their awareness level and increase their sense of security about moral education and how it 'comes with the territory' of school and teaching.

Attending participants' personal needs--element two

The second element of the model, attending to the participants' personal needs as a part of their professional growth, deals with the problem of teachers' insecurities regarding their own moral values as well as their role as teachers of moral education.

> Significant educational progress is tied directly
> to the quality of professional growth that enables the
> individual to develop and utilize all his/her potential.
> To do this, persons in leadership . . . must be aware of
> and in touch with the thoughts, feelings, and perceptions
> of teachers as experienced through their communication
> and behavior. This means knowing what teachers are
> interested in, their problems and needs, and how they
> can be supported and helped. Personal encounters and
> open communication are invaluable in humanizing staff
> development. Potential is personal and individual;
> hence, to release the potential in teachers, one must
> know them as individuals. (Shingleton, p. 61)

Thus, selection of content and instructional strategies for this study's inservice model are determined in part by the unique needs, personal as well as professional, of the persons involved. Time and activities for this inservice education must be devoted to individual reflection upon his/her own position regarding value questions. The leader/facilitator of this model inservice program should

be concerned with the intersection of participants'
personal growth and their professional responsibilities.
Encouraging teachers' personal values-identification process
demonstrates once again the consistency of this model's
many facets. Since it is deemed important for the inservice
leader to clarify his/her own values before designing and
implementing a program for teachers, then certainly this
process should be considered essential for the teacher in
preparing to meet his/her responsibilities in the classroom.
Remaining open to expressed needs and concerns of partici-
pants and being willing to change the inservice agenda
if need be are vital to following through with this element
of the model regarding the attention to the personal aspects
of the teachers involved.

Providing a core of information--element three

The third element of the model, providing a core of
information deemed essential in attempting moral education
in the study of literature, is also related to most of the
problems. In responding to teachers' insecurities about
moral education, the teaching of literature, and managing
moral education as a part of the literature class, the
inservice content should include information about the
various theories of moral education that try to avoid
indoctrination, information about select book lists and
criteria for judging the quality of books for children, and

information about techniques of teaching literature,

particularly to enhance students' understanding of moral

values. Fortified with sufficient, yet not overwhelming,

information, teachers' confidence should be boosted so that

they are encouraged to try new activities with their stu-

dents. Certainly, the risks of manipulation and of abusing

the literature should be lessened if teachers have a keener

understanding of moral theory, the quality of children's

literature, and endorsed techniques of teaching children's

literature.

Certain information emerges essential for teachers

attempting this specific inservice topic--moral education

as a part of the study of literature. Various approaches

to moral education need to be a part of the inservice core

content. Among these major theories are values clarifica-

tion, cognitive developmental and cognitivist approaches.[6]

These alternative positions try to deal with the difficult

task of providing a way for moral education to be a deliberate

part of the school agenda without offending individuals.

Information about children's literature is another

area that the core content must address if this study's

topic is to be handled adequately. Choosing books of

literary worth is an important instructional concern and is

complicated when books are to be considered in terms of their

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[6]David Purpel and Kevin Ryan, Moral Education: It
Comes with the Territory (Berkeley, CA.: McCutchan Publish-
ing Corp., 1976).

potentials in a program of moral education. Information
about criteria for book selection and effective techniques
for stimulating students' moral insight into characters'
motives and book happenings are essential to this inservice
agenda.

Beyond the necessary areas of core content, however,
is the question of depth of content. Just how much informa-
tion is sufficient, and when does it become overwhelming?
This inservice model recognizes the possibilities of informa-
tion being too shallow or too complicated to provide
adequate stimulation and security for participants. The
broad areas of needed information can be anticipated as a
part of this inservice model. However, the model must allow
for the depth of information to be determined by the needs
and capacities of the actual participating members.

Anticipating needs and allowing room for unanticipated
needs to be met--element four

This consideration leads to another of this model's
elements, anticipating some needs and allowing for unanti-
cipated needs to be incorporated into the inservice
experiences. This element responds to the problem of
teachers' individual insecurities, both personal and pro-
fessional. "Professional growth activities (i.e. inservice)
need to be greatly enlarged to include a variety of methods
and means that can accommodate different ways of interacting

and responding according to the individual's learning
and teaching style" (Shingleton, p. 66). To achieve this
end, the content and processes of the inservice must have
the capacity to adjust, change, and accommodate unantici-
pated group and individual needs and styles. This inservice
education model assumes that the unexpected, unplanned-for
agenda may in fact be the critical part of an inservice
education experience. Furthermore, this model does not
presume to offer pat answers to the complex problems dealt
with in this topic of moral education. Basic to this model's
conceptual frame is the realization that teachers' own
unique talents and resources are the primary tools for
their successes with an educational endeavor. This model
attempts to reflect this regard for each teacher's potential
by providing the type of information and experiences that
encourages teachers' autonomy and experimentation with a
variety of theories, materials, and instructional strategies.
A basic tenet of this inservice model is that the skilled,
inquiring teacher should be the one person most able to find
and use better means of meeting the diverse educational
needs of children in his/her own class. The process of
providing this kind of inservice education, then, involves
working from a base that respects and incorporates the
unanticipated as much as the expected needs and personali-
ties of the teachers involved.

Using appropriate activities--element five

The fifth and last of the model's core elements is
the use of appropriate activities in the inservice program.
There are a number of activities that can be employed with
teachers. This model suggests that consideration needs to
be given to the values reflected by the activities and the
activities' potential effectiveness in meeting the goals
of the inservice program. Since the major problems to be
approached by this inservice education model involve teachers'
lack of awareness of and/or concern for moral education,
as well as their need for certain information about the
topic, activities chosen for this model need to have
cognitive as well as affective impact. Teachers need not
only acquire greater teaching skill, but they also need to
acquire a personal conviction to improving instruction.
To accomplish these ends, this model proposes the use of
activities which involve the participants in as many
personally meaningful ways as possible.

"Too few inservice programs stimulate change in
personal behavior because this type of change requires
involvement and a commitment to improvement by the
participants," wrote Otto and Erickson in their handbook
on inservice education. "When inservice programs engage

the participants in activities which will affect later
behavior, the chances for improved instruction will
increase."[7]

This inservice model suggests the use of a variety
of techniques with teachers. These methods are chosen
not only because they have been proved effective in
involving participants, but also because they reflect the
values of the researcher and therefore serve to model those
values in the processes of the inservice program.

Harris and Bessent offered an analysis of the impact
of certain kinds of activities that can help to guide the
inservice processes and insure involvement by participants:[8]

EXPERIENCE IMPACT OF ACTIVITIES

ACTIVITIES	Control of Content	Multi-sensory	Two-way Communication	
Lecture	x			Low
Illustrated Lecture	x	x		Experience Impact
Demonstration		x		
Observation		x		
Interviewing	x		x	
Brainstorming	x		x	
Group Discussions	x		x	
Buzz Sessions	x		x	High
Role-Playing	x	x	x	Experience
Guided Practice	x	x	x	Impact

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[7]Otto and Erickson, Inservice Education, p. 5.

[8]B. W. Harris and W. Bessent, Inservice Education:
A Guide to Better Practice (New Jersey: Prentice-Hall,
1969).

In their discussion of the inservice activities,
the authors explained that the variables which appear to
control the experience impact--and thus the ultimate
involvement of participants--of the activities are 1)
the degree to which participants have some control of the
content, 2) the use of multisensory presentations, and
3) the extent to which two-way communication is used.
According to Harris' and Bessent's research, the activities
cited in the above figure are arranged in ascending order
of their lasting impact on the inservice participants.
Beginning with a low experience impact of the lecture,
the activities increase in impact value as more of the
controlling variables are involved. For example, the
lecture technique gives participants some control over the
content but lacks multisensory involvement and two-way
communication between leader and participant and among
participants themselves. Thus, the lecture impact is low
compared to the high experience impact of role-playing which
gives participants 1) control of content, 2) multisensory
involvement, and 3) two-way communication, the variables
controlling the impact on participants.

This study's inservice model proposes inservice
techniques that mirror the values of the leader (i.e.,
concern for teachers as human beings, an appreciation for
the uniqueness of each individual, a belief in the need for
teachers to be committed to and involved with a cause for

results to be felt in the classroom). Fortunately, research
indicates that the techniques which seem most reflective
of the humanistic values identified initially by the
researcher are also the techniques that achieve more lasting
results in the affective dimensions of application, synthe-
sis, values and attitudes (Harris and Bessent, p. 5). This
model recommends, therefore, the techniques that model
not only humanistic priorities, but which best help parti-
cipants reach the humanistic/affective goals of this
inservice model as well.

In addition to considering the types of inservice
activities, another means of building participant involve-
ment is through the inservice leader's modeling via his/her
own actions and words a commitment to and belief in the
potentials of providing better education for young people.
The inservice leader, like the classroom teacher, should
model the kinds of behaviors and values he/she expects
pupils/participants to assume (Paolitto, 1977). By remaining
sensitive to the personal as well as pedagogical needs and
concerns of the members and by providing activities that
stimulate involvement and commitment, the inservice leader
demonstrates the processes that he/she endorses and mani-
fests his/her own commitment to improved educational
practices. By setting an example, creating a conducive
environment, and incorporating "impact experiences," the
leader encourages the commitment deemed vital to the success

of the inservice experience: the teachers' ultimate follow-through with students in their classrooms.

The relationship of the elements of this proposed inservice model to the specified problems of the teacher has been explored. In this model there emerges a strong relationship among the elements themselves--1) raising the awareness level of participants, 2) attending to the personal needs and concerns of the persons involved, 3) providing a core of relevant, essential information, 4) anticipating some needs of participants; providing for unanticipated needs, and 5) employing activities that elicit participants' personal involvement. Common to each of these core elements is their liberating orientation: each element reflects a high regard for freeing the human potential of each teacher. Furthermore, the elements support and reinforce each other in attaining this inservice model's major goal, encouraging teachers' commitment to assume further responsibilities for the moral education of their students. The position of this researcher is that no amount of information nor type of skill attainment can make much difference in the educational process without a teacher's conviction to act on a cause. Each of the elements mirrors this belief and attempts through varied ways to encourage personal commitment to a professional cause.

A model of evaluation

The term evaluation usually conjures up notions of empirical data and raw score test results. The American Heritage Dictionary defines evaluate in this way: "1. To ascertain or fix the value or worth of. 2. To examine and judge; appraise; estimate." In evaluating the model of inservice education, its internal consistency and strength as well as its effectiveness when used with teachers, a working definition of evaluation is more closely allied to "examining and judging." While statistical data may be employed in evaluating the model's effectiveness when actualized, the data serve only as input to the more comprehensive process of assessment.

John A Green, author of Introduction to Measurement and Evaluation, made clear the distinction between the oftentimes confused terms, measurement and evaluation:

> Measurement and evaluation have different meanings
> although they are occasionally used interchangeably.
> Measurement refers to the collection of data about
> some characteristic with an instrument designed for the
> purpose. Evaluation is somewhat more comprehensive and
> may include measurement since it refers to the subjec-
> tive judgment and interpretation of the quality or worth
> of something, often on the basis of numerous data.[9]

This study proposes an evaluation model for assessing the strength of the inservice education model and the effectiveness of its application with teachers. This evaluation model suggests the need for a variety of ways for

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[9]John A. Green, Introduction to Measurement and Evaluation (New York: Dodd, Mead & Co., 1970), p. 4.

collecting data. Some objective measurements may be used

in addition to informal, subjective data-gathering. The

methods used, however, should be consistent with the value

component of the overall inservice model.

Reflecting on the nature of the role of measurement,

Green offered these insights:

1. The process of measurement is secondary to that of
   defining objectives. The ends to be achieved must
   first be formulated. Then measurement procedures
   can be sought as tools for appraising the extent
   to which those ends have been achieved.
2. Much of educational and psychological measurement is,
   and probably will remain, at a relatively low level
   of precision. We must recognize this fact, using
   the best procedures available to us, but always
   treating the resulting score as a tentative
   hypothesis rather than as an established conclusion.
3. The more elegant procedures of formal tests and
   measurement must be supplemented by the cruder
   procedures of informal observation, anecdotal
   description, and rating if we are to obtain a
   description of the individual that is useful, complete
   and comprehensive.
4. No amount of ingenuity in developing improved
   procedures for measuring and appraising the individual
   will ever eliminate the need to interpret the results
   from those procedures. Measurement procedures are
   only tools which provide data for improved evaluation.
   (Green, p. 12)

Much of what Green has written supports this

model's concept of evaluation. The major differences this

researcher finds in her own ideas of evaluation and those of

Green seem mainly to exist in the objective orientation of

Dr. Green.

With regard to Green's first tenet, this researcher

concurs that "ends" are more important concerns than

measurement devices. However, "defining objectives" is

seen in this model to be more far-reaching than the typical
process of setting objectives. Objectives should not be
set because they can be measured precisely, but because they
are deemed important for attainment. This may seem obvious,
but this logic somehow gets lost when there is too much
emphasis placed on precise evaluative data. Comments by
Otto and Erickson, authors of a handbook on inservice
education, demonstrate this loss of perspective:

> Without evaluation there can be no assurance that
> inservice efforts are effective. And, in this age of
> accountability, without evaluation there can be no
> accounting for the expenditure of time and money
> required for worthwhile inservice programs. So even-
> tually, evaluation is the name of the game.[10]

These authors went on to say that behaviorally stated
objectives greatly facilitate evaluation. Unfortunately,
this type of thinking about evaluating inservice results
in terms of "accounting," can easily lead to pedantic,
skills-oriented goal-setting for which precise measurement
is possible. This study's focus is on setting goals that
are deemed important for educators to attain, regardless of
the goal's measurability. This researcher contends that
education, not evaluation, is the "name of the game,"
and this is an especially important consideration for this
model of inservice education that has as its topic, moral
education. This topic, as well as the proposed model of
inservice education, defies objectivity, a precise evaluation,
and effective use of behavioral objectives.

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[10]Otto and Erickson, _Inservice Education_, p. 15.

In a recent publication on humanistic education and its objectives and assessment Arthur Combs wrote about this problem:

> A major deterrent to the broader adoption of humanistic goals and objectives is the lack of acceptable means for assessing them. . . . Furthermore, since people tend to state objectives in terms which they know how to measure, the lack of humanistic assessment procedures results in preoccupation with behavioral objectives and neglect of humanistic ones.[11]

Green may well agree with Combs and with this study's focus on the larger process of education; however, his first statement is worded such that his own focus, albeit inadvertently, is on measurement at least as much as it is on goals and processes. Furthermore, Green's first statement strongly suggests, without directly stating, that once objectives are "formulated," measurement is invariably a possibility with the proper tools. This study's model holds that some goals may not be measurable and that this realization should be welcomed rather than begrudged. The humanistic element of this inservice model is followed through to the evaluation process and consequently rejects the notion of human beings' growth and learning being consistently predictable, controllable, or quantifiable enough to be numerically specified in pre-post tests and measurements.

In his second statement, Green reluctantly admits to the invalidity of many of the available measurements.

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[11]Arthur W. Combs, "Assessing Humanistic Objectives: Some General Considerations," <u>Humanistic Education: Objectives and Assessment</u> (Washington, D. C.: Association for Supervision and Curriculum Development, 1978), p. 17.

This researcher not only admits this imprecision but does so with satisfaction in the belief that humans have facets that deny precise, objective measurement.

Green, in statement three, refers to the procedures of formal tests and measurements as being "elegant" and the informal procedures as being the "cruder" of the two. In this inservice model the informal evaluation procedures are considered the more "elegant" of the two if either measurement must be given such a label. While Green concedes that informal methods of measurement are necessary in obtaining a "useful, complete, and comprehensive" description, he seems to resent having to do so. This study's model openly and whole-heartedly recognizes the need for evaluation procedures that defy objectivity and quantification, because this realization of the individual's resistance to objectification supports and reflects the basic values in which the entire model is grounded and is made believable.

Humanistic educational goals have been a part of our educational ethos for a long time. They seem to exist, however, only in school manuals or policy handbooks. The lack of professionally recognized, respected means of evaluating these illusive goals has been partially to blame. The seventies have given rise to a voiced concern for these humanistic goals, their attainment and thus the means to assess that attainment. A group known as the North Dakota

Study Group is representative of this front. Patricia

F. Carini, a member of this group, is the author of a paper

entitled "Observation and Description: An Alternative

Methodology for the Investigation of Human Phenomena." In

this monograph, Carini wrote of two forms of educational

inquiry, logical-technological and phenomenological:

> A long tradition in Western thought holds that before
> it is possible, let alone desirable, to abstract and
> isolate the elements of a phenomenon according to the
> principles of logic, we must first conduct an inquiry
> that brings us closer to the phenomenon--if you will,
> into the phenomenon--in all its complexity. Exponents
> of this phenomenological position include among its
> philosophers Heidegger, Meleau-Ponty, Barfield, Hegel,
> and Husserl; among naturalists Goethe, Von Uexkill,
> Timbergen, Eisely, and Lorenz; and among psychologists
> and anthropologists Jung, Levi-Strauss, Werner, and
> Froebel. . . .
> Persons brought up in a dominantly logical-
> technological tradition, however, have found it diffi-
> cult to comprehend the meaning of the descriptive
> material yielded by phenomenological inquiry. The basic
> phenomenological process of immersion in direct observa-
> tion of a small number of cases over extended periods
> of time within their natural setting goes against
> the grain of persons accustomed to conceiving of research
> in terms of empirical data gathered objectively (i.e.
> independently of any given observer and any given set-
> ting), and thus available to normative statistical
> treatment and replication. . . . Just as logic does
> not exhaust thought, intensive description as a form of
> inquiry also yields significant data.[12]

Carini explains that this phenomenological orienta-

tion to inquiry seeks no answers or solutions but, rather,

increased meaning. It values "personal" meaning wrought

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[12]Patricia F. Carini, "Observation and Description:
An Alternative Methodology for the Investigation of Human
Phenomena" (unpublished monograph as part of the North
Dakota Study Group on Evaluation, February 1975), pp. 5, 6.

through a "process of reflection" (Carini, p. 48). Con-
sequently, it does not insure uniformity, product, or
efficiency.

This philosophical orientation described by Carini
as phenomenological inquiry is closely allied to the
researcher's own philosophical notions on which her evalua-
tion model, indeed, the entire inservice model, is based.
In proposing a model of evaluation as a part of this study,
the humanistic procedures suggested by Combs provide
insight into methodologies of assessment that are consistent
with the phenomenological orientation, which is also the
orientation of this researcher:

> We need humanistic techniques precisely because
> behavioristic ones are not sufficient to assess
> humanistic objectives in adequate fashion. To reject
> the use of humanistic techniques because they do not
> meet the requirements of behavioral measurement leaves
> us in the ridiculous position of continuing to assess
> with greater and greater precision what we already know
> how to measure while humanistic objectives remain
> unassessed, or, worse still, are not even accepted as
> valuable goals for lack of devices to determine their
> achievement.[13]

Because many humanistic, values-oriented goals have only
personal meaning, they cannot be evaluated objectively.
They are, by their very nature, and definition, subjective.
"Many humanistic objectives," wrote Combs, "have to do with
the inner life of students. They are matters of feeling,
attitudes, beliefs, values, likes, dislikes, loves, fears,
hopes, and aspirations. These are qualities that make people

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[13]Combs, "Assessing Humanistic Objectives," pp. 18, 19.

human. They also lie inside people and so are not open to simple, external description or assessment" (Combs, p. 19).

Combs continued by asserting that there are ways to assess internal characteristics, although they are not accepted as traditional techniques among educators. Among the approaches Combs described as suitable for assessment of humanistic objectives (and therefore applicable to this model of inservice education) are the use of

1. many behavioral measurements and statistical data when they are appropriate to the objective;

2. inferential techniques, commonly used but not generally recognized as valid methods in education circles;

3. holistic measures and human judgment, sometimes imperfect but often the only usable tool available;

4. critical indicators (i.e. a frown, over- or understatement, a posture);

5. case history evidence, data gleaned from longitudinal studies over a period of time to find out what actually happens to an individual;

6. professional opinion recognized in other professions but woefully disrespected in the field of education;

7. experential report, wherein a student personally describes his/her own beliefs and understanding of what happened to him/her and what personal effects it had (pp. 20-27).

Combs offers these as a representative few of the
techniques that can possibly be used in assessing humanistic
objectives. "Some," commented Combs, "can be utilized
at once with little further development. Others are areas
so new or so little explored in education circles that they
require much experimentation to bring them into fullest
possible usefulness" (p. 27).

Evaluation from this model's perspective should
incorporate as many of these techniques as seem fit in an
effort to add dimension to the findings. This model of
evaluation is an on-going, not a pre-post, concept. In
this way the evaluative data can provide input for shaping
the inservice programs from session to session, moment
to moment. The procedure should be varied to best suit
the participants and the evaluative task. Informal,
subjective data should be as treasured as formal, objective
input. It is further recommended that the evaluative data
gleaned be analyzed in an effort to learn, to reach greater
understanding, rather than to find conclusions or pat answers.

This proposed model of evaluation is consistent with
the values of the researcher, the humanistic goals of the
inservice model, and the topic of this study--moral educa-
tion. The consistency of this dissertation is evidenced
from the researcher's regard for her topic, to her identified
base of values on which the inservice model was founded
and is extended to the selection of appropriate modes of
evaluation of the model and its effectiveness with teachers.

This consistency in orientation of the various components
of this study would seem to lead to a more humanistic
inservice education implementation--a sample of which is
described in the following chapter.

CHAPTER IV

A CASE-STUDY SEMINAR

Introduction

This chapter describes a case-study seminar based
on the inservice model proposed in Chapter Three of this
study. The researcher attempted to apply her beliefs
about what constitutes sound inservice experiences for
teachers in a seminar format focusing on this disserta-
tion's topic--moral education as a part of the study of
children's literature. As the model suggested, this
seminar dealt with the instructional problems usually
encountered by teachers in trying to provide for moral
education as a part of the school's curriculum. While the
seminar was designed to help participants with certain
pedagogical techniques and to provide a base of essential
information, its ultimate goal was to involve participants
in personally meaningful ways, thereby encouraging their
commitment to seeking better ways of providing moral
education in the school context.

Description of seminar arrangements

Participants

The eleven subjects involved in this case-study
were students enrolled in the Teacher Associate Program at

Guilford Technical Institute in North Carolina. The
Teacher Associate Program is a two-year curriculum designed
to train teacher aides for work in the elementary schools.
The researcher was an instructor in this program.

All of the subjects were female high school
graduates. Most of them were married and had children.
These particular subjects were chosen because of the
researcher's having access to them, because of their
willingness to participate in the seminar, and because
of the researcher's belief that aides, too, could profit
from a seminar based on the study's inservice model.

Henceforth, individual participants will be referred
to by a letter of the alphabet to assure anonymity.

Schedule

The seminar was scheduled as a part of the Teacher
Associate Program's curriculum at Guilford Technical
Institute and was incorporated into the 1978 spring quarter.
There were twelve sessions of the seminar beginning in March
and running through May. Each session ran two hours on
Tuesday afternoon.

Organization and selection of content

Using this   study's proposed model of inservice
education, the researcher anticipated certain needs of
the participants whom she had previously taught and knew
well. Accordingly, she planned certain core content and

activities for the seminar. This planned content was not intended to be rigid but was anticipated to be useful in helping participants gain insight and personal involvement in the seminar's focus--moral education in the study of children's literature. As proposed in the model, the researcher recognized the importance of selecting content and organizing seminar experiences so that participants would neither be overwhelmed nor inadequately challenged.

The seminar syllabus that served as an organizing spine gave direction and included essential core information, yet at the same time allowed flexibility:

Seminar Agenda

Moral Education in the Study of Children's Literature

Date	Topic
March 7	Introduction
14	Moral Education in Schools
21	Alternatives to Moral Education: Kohlberg's Stage Theory
28	Alternatives: Values Clarification
April 4	Alternatives: Cognitive Approach
11	Comparison of Approaches
18	The Hidden Curriculum
25	Book Selection Aids
May 2	Techniques to Stimulate Moral Understanding in Literature
9	Effective Use of Discussion Groups
16	Group Reaction (taped)
23	Wrap-up

Evaluation Techniques

Introduction

The objectives of the seminar that needed to be assessed were focused on the teacher's role--or in this case the teacher aide's role--in providing for moral education through the study of children's literature. Based on the questions raised by this study, the seminar's objectives included helping teachers/aides to deal with the problems of 1) potential manipulation in trying to provide for moral education in the school; 2) their own insecurities and lack of awareness of and/or concern for moral education as a part of school's curriculum; 3) the crowded curriculum and limited resources; 4) the risk of abusing the literature in attempting moral education as a part of the study of literature; and 5) book selection for teaching moral education in the literature class.

To assess how well the seminar helped teachers/ aides to deal with these problems, and to respond to the questions raised, the researcher chose a variety of techniques which she thought were consistent with her own values, the questions and objectives to be assessed, and were therefore also consistent with the study's evaluation model for inservice education.

The researcher sought throughout the case-study-- including the evaluation process--to maintain a theoretical

consistency among the many facets of the seminar experiences (i.e., values, content, activities). This oneness was an integral part of the study's model from conception of the topic, to the selection of content/processes and onto the actualization and evaluation of the model in a case-study.

Drawn from the evaluation model described in Chapter Three, a variety of objective and subjective, qualitative and quantitative evaluation procedures were used to provide on-going evaluative data for planning sessions and to assess the degree to which the objectives of the seminar were met (Combs, 1977). Specifically, data were collected with 1) a pre and post written questionnaire designed by the researcher for this study, 2) a pre-post written response to a moral dilemma--Kohlberg's Heinz Story, 3) a journal kept by each participant and the seminar leader, 4) Sidney Simon's Value Sheet technique, 5) pre-post analyses of a short story for use with children, and 6) informal observations and reflections of the researcher/seminar leader. (See Appendix A for samples of evaluative tools.)

The pre-post questionnaires

The pre-post questionnaires were two different sets of questions designed by the researcher. The pre-questionnaire was given to participants during the

first seminar session in order to assess participants'
awareness of and concern for the potentials of handling
moral education as a part of the study of children's
literature and to assess their competencies in managing
this teaching task. These data were then used by the
researcher to give direction and shape to the subsequent
seminar sessions in an attempt to meet unanticipated
needs and concerns of the participants.

The post questionnaire was administered during
the final seminar session. These data were compared to the
pre-questionnaire input to assess participants' change/growth
over the seminar period. Another use for the post question-
naire was to assess the strengths and weaknesses of the
seminar itself from the participants' point of view.

Most of the pre-post questionnaire data were
qualitative; a portion of each questionnaire asked
participants to respond to questions using a numerical
rating scale. This part of the questionnaire, therefore,
yielded quantitative data that were helpful in assessing
change in participants and in providing specific input
regarding the strengths and weaknesses of various phases
of the seminar. Having subjects respond using a 0 (low)
to 5 (high) scale yielded specific data on certain areas
that the open-ended questions on the questionnaire could
not have revealed.

The qualitative date from the open-ended questions, on the other hand, allowed for participants' individual reactions and input that could not have been quantitatively expressed. Both types of data were useful in evaluating the seminar's strengths and weaknesses and the change/growth of the participants during the seminar period.

The pre-post moral dilemma assessment

Seminar members were asked to read and respond to Lawrence Kohlberg's story about a man named Heinz whose wife is dying of a rare form of cancer that can be treated with an expensive drug that Heinz cannot afford and subsequently steals. Participants answered questions relating to the moral implications of the characters' actions in this dilemma situation. The group's answers were scored using Kohlberg's moral reasoning stages.

This exercise was used as a pre-post assessment; participants wrote their responses to this same story during the first and last seminar sessions. The scored results helped to determine if changes had occurred in participants' moral reasoning during the course of the seminar. As with the other evaluative techniques, this exercise was deemed beneficial not only for its assessment potentials but also for its helping members consciously explore their own moral values and judgments.

Dear-Me Journals

This study's inservice model included content/processes that both presented information about and demonstrated various alternatives to moral education. Therefore, some of the assessment methods had two-fold purposes—to model and demonstrate teaching theories as well as to gather data for the evaluation of the case-study. Sidney Simon's Dear-Me Journal technique was incorporated into the seminar as a valuable means of gaining weekly input from group members allowing personal interchange between the seminar leader and each member, and demonstrating this value theory exercise.

At the end of each session, members were asked to reflect then write about their personal reactions to the seminar experiences on that day. The journals were turned in to the instructor before members left. The leader then read and reacted to each participant's journal with marginal notes when she felt it was appropriate.

The journals were collected at the final seminar session and were used as another source of data in assessing the degree to which the seminar met its objectives and in providing data for the descriptions of the session.

The value sheet

This valuing technique was adopted from the work of Sidney Simon and his colleagues for use in gathering data and in helping members increase their awareness of

the degree to which their values influence their lives
and the decisions that they make. The researcher chose a
rather provocative quotation from Urie Bronfenbrenner and
posed subsequent questions patterned after Sidney Simon's
model. As Simon suggests, the questions were designed to
force individuals to explore their own value positions
and commitments, and furthermore, to encourage them to find
support for their opinions.

The usefulness of this tool was anticipated to be
found more in the process than in its data-gathering
potential. It was hoped that the tool would encourage
introspective reflection initially, and ultimately stimulate
group discussion and exchange of ideas regarding to whom
the responsibility for the moral/character development of
children belongs.

Analysis of a piece of literature

At the outset of the seminar, participants were asked
to plan a lesson for a group of students in the primary
school and to tape-record the actual discussion session
following the reading of a folktale selected by the
individual. No further instructions were given to the
members.

The researcher's objective was to find out how--if
at all--the participants handled the moral implications
of the literature before their seminar experience.

Toward the end of the seminar, participants were read the short story, "The Old Man and His Grandson," and were asked to write down the kinds of questions/ideas which they thought would be appropriate to develop in a follow-up discussion with children to whom the tale had been read. The researcher gave no further instruction.

Results of the two exercises were compared to aid in assessing changes that may have occurred in the participant's readiness/ability to grasp the moral implications of a piece of literature and to subsequently pose questions that can stimulate young people's thinking about moral issues and dilemmas.

Informal observations and personal reflections

Other more informal data-gathering was done through the researcher's observations and personal reflections during the course of the seminar. During each session, the leader tried to jot down pertinent data and made an effort to make mental notes which she transferred to paper as soon as each session ended. A part of the leader's reflection involved reading and reacting to the Dear-Me Journals that resulted in planning subsequent sessions to meet the needs of the group.

The data provided by her own notes were an additional source of comparative evaluation data that spanned the twelve-week seminar period. These data aided the researcher

in assessing all phases of the seminar in general and her own role in the seminar sessions in particular.

Another source of data for the researcher's analysis and reflection was provided by the taping of the seminar's final session in which she focused on challenging the group's commitment to the task of moral education. The taped session was analyzed and compared with the group's written reactions in their journals and post-questionnaires. These varied sources of information, both formal and informal, served as cross-validation and provided clearer insight into what the seminar had helped participants to achieve.

Summary of evaluation techniques

Since the objectives of this seminar were more humanistic than behavioristic in nature, the measurements used to assess these objectives are a variety patterned after the suggestions posed by Combs in Chapter Three (Combs, p. 19). The majority of these assessment tools are more subjective than objective. This is appropriate, however, since the goals of the seminar are also subjective and demand less precise, more intuitive and judgmental evaluation. Thus, the personal reflection and analyses portion of the assessment of the seminar is considered the most vital technique in "measuring" the successes/failures of this seminar. Recalling the evaluation model described

in Chapter Three, mention was made of a kind of "phenomeno-
logical orientation" to inquiry which seeks no pat answers,
rather, increased meaning (Carini, p. 48). This kind of
meaning emerges from what Dr. Carini described as a
"process of reflection." Therefore the evaluation of
this seminar, patterned after the humanistic evaluation
model of this study, relied heavily on the researcher's
introspection, reflection, and judgment not only as a data
source but as a means of making best use of the various
other evaluative tools and data. Using all of the evalua-
tion techniques, the researcher attempted to broaden her
perspectives, to deepen her insights, and in general to
"increase meaning" for herself and others regarding the
effectiveness of this study's model of inservice education.

Description of seminar sessions

The weekly two-hour meetings were typically initiated
by the leader's briefly summarizing the last session's
agenda. Participants were then asked to react to the
week's assigned reading or activity. This led into the
session's particular focus.

The leader usually gave a twenty- to thirty-minute
planned lecture related to the informative content core of
the seminar. This lecture was handled in varied ways and
was usually supported with illustrative handouts, overhead
transparencies, and/or audio-visual aids.

The following section describes the seminar's twelve sessions. Each description includes the objectives of the session, a summary of the actual meeting procedures, and an evaluation of the session in terms of the session's stated objectives via the leader's observations and reflections as well as the input from the on-going journals.

Session One. Introduction
March 7, 1978, 12:30-2:30 P.M.

Seated in a circle, the leader and eleven seminar participants began the seminar series. Having worked with these people in the Teacher Associate Program over a span of several months, the leader and group had already established a working relationship that seemed to the leader to be open and trusting.

The leader talked about the nature of the seminar and her expectations in terms of outside requirements. She informed participants that there would be no grades and only minimal home assignments.

The main objectives of this session were to introduce and create interest in the topic of the seminar and to gather data with the pre-questionnaire, the Heinz dilemma assessment, and the Dear-Me Journals. The leader focused on the seminar's topic by asking members to offer orally their ideas of "moral education." At first, the group appeared stiff and inhibited. In fact, the leader felt an

air of defensiveness among the group members. This reaction
was particularly interesting since the leader and partici-
pants were normally quite relaxed and open with each other.
This reminded the leader of the emotional sensitivity
and complexity of the subject--moral education. Having
dealt with the topic at length, the researcher had forgotten
the usual suspicions aroused by the very mention of "moral
education." Still, the group's reaction came as a surprise
to the leader, and she began to search for another approach
to the topic. She began to talk about the difference
between moral and other kinds of values whereupon the group
began loosening up.

Member F made it clear that she equated being moral
with being religious. In her opinion, the church was the
base of all moral education. It was obvious that she used
the term religious in reference to formal church affilia-
tion. At this point, participant D challenged F about
F's connotation of the words religious and moral. D said
that she felt one could be religious without being affili-
ated with a religious denominational dogma and that, for her,
being moral had little to do with formal religion. An
active discussion followed with many of the members offer-
ing their ideas and beliefs about moral values and the
various sources of moral education.

The leader then led the group to consider the
possibilities of a piece of literature as a source for

moral education. Immediately, member K mentioned how Robin Hood actually led children to believe that robbing for good was acceptable. The leader then asked if this lesson was 'good' or 'bad' for children. There were mixed reactions, but in general the group felt that it was wrong to teach children that stealing was justified under any circumstances. By the hesitancy among group members, it seemed evident to the leader that a moral code often prevailed over moral reasoning, and consequently these women seemed reluctant to reason through the justification of an act. Most members were more prone to rely on a moral code passed down to them to dictate their behaviors.

The group was then asked to respond to the Heinz dilemma which seemed appropriate following the Robin Hood discussion. As they worked on this dilemma, several verbally expressed anguish at having to decide what was right or wrong in this situation. Participants J and H wanted to discuss the dilemma before they responded in writing to the questions; there were murmurs about the room as the members wrestled with the moral implications of this moral dilemma. This experiment was obviously successful in getting the participants involved personally in exercising their own moral reasoning and researching their own moral values for answers to the dilemmas. Because of their heightened interest and eagerness to discuss the dilemma, the written exercise was followed by a lively

interchange of ideas about the Heinz situation. This
exercise helped to set the tone for the subsequent sessions.
Participants seemed intensely involved and sufficiently
challenged to want to know more about moral education--
their own as well as others.

The group was next asked to respond to the pre-
questionnaire and were told that all information turned
in to the leader during the seminar would be kept confi-
dential. The group was given two assignments to have
completed before the next week's meeting. One was to read
"Where Sages Fear to Tread," an article by Purpel and
Ryan on the problems of moral education in the schools.
The other assignment was to rank order the values on the
Rokeach Human Values Survey. The assignments were
intended to broaden participants' awareness and understand-
ing of the term 'moral education' and to stimulate their
thinking about moral values and moral education as a part
of the school's function.

The last fifteen minutes of the session were spent
reacting to the day's experiences in the members' Dear-Me
Journals--small, spiral bound notebooks purchased especially
for this part of the seminar.

The diversity of comments in the journals from the
individual members indicated the varied perspectives and
concerns of the group. Some members valued the thought-
provoking part of the session:

> Today I enjoyed speaking on morals and liked the thinking part most of all. It made me really wonder and dig into my own thoughts on the subject.(H--3/7)

> I think I'm going to like it. I had a great time with "Heinz" . . . . I like classes that cause me to think, not just fill in correct answers and the seminar is the thing to do it. (J--3/7)

Other members were eager to grow during the course of the seminar and reflected their concerns for their own moral characters:

> I hope to reassess my moral standards--would I be free to stand before others and defend my way of life? Could I benefit from changing my morals? I have been postponing this type of discussion with myself for about a year now, and it looks as if the time has run out. I do plan to have concrete answers for myself due the nudge of this seminar. Thank you. (G--3/7)

> In this class I would like to grow, to take this opportunity to stop and reflect on why I want to be in a teaching position and what are the morals I want to convey to children . . . . (K--3/7)

Other members merely summarized the session's conduct without really revealing their own impressions or reactions to any extent. This failure personally to react to the session was interpreted as more of an inability than a reluctance due to participants' inexperience with this type of activity. Their typical class experience had involved more regurgitation than reflection and personal response. Part of this seminar's agenda was to demonstrate the researcher's value of unique, individual responses through a variety of activities and processes such as the Dear Me Journals--through which the leader showed regard for the

person and her uniqueness--"valuing" individual values and demonstrating this in the seminar was a part of the inservice model. It was theorized that by being involved in this kind of situation teachers would be more likely to follow suit in their own classrooms. Therefore, the leader saw the journals as one way of having adults involved in the kinds of things endorsed as beneficial for children. Indeed, the fact that a few had difficulty responding to this kind of exercise was demonstrative of the need for the group to be given opportunities to express themselves in a warm, supportive environment.

Although the bulk of this session was spent collecting data with the Heinz assessment dilemma and the pre-questionnaire, the researcher was encouraged by the interest shown during the meeting and expressed in the journals.

Session Two. Moral Education in the Schools
March 14, 1978, 12:30-2:30 P.M.

Three of the eleven participants were absent from this session. Frequent absenteeism is common among this group primarily because many of the members have children and must stay at home with them when they are sick.

In determining the content and conduct of this second session, consideration was given to the input and data from the first session which indicated a majority of the members interpreted "moral education" to be the direct teaching of right from wrong behaviors. For example,

in response to the pre-questionnaire's first question
(What does moral education mean to you?), participants
wrote:

Teaching children right from wrong. (C--3/7)

Moral education means teaching the children what is
right and wrong in our society, and helping them to
understand the importance of having morals and/or
values. (K--3/7)

The teaching of moral values. (F--3/7)

Moral education is teaching right from wrong with hope
that the students understand it. (A--3/7)

Teaching the right and wrong ways of life. (G--3/7)

Based on these data as well as last week's discussion
about what constitutes moral education, this session was
planned to explore the many ways--other than direct teach-
ing/telling--that people learn moral behaviors and the
inevitability of the school's influence on a child's moral
character evolvement.

Another objective of this seminar session was to
continue to encourage members to explore their own moral
values both individually and collectively.

The leader began this session with a brief recap
of last week's discussion on moral education and mentioned
the focus of this session was to be the various ways
humans can learn moral behavior. The leader then asked
members to break into three small groups to compare their
rank ordering of the Rokeach Human Values Survey assigned
last week as homework.

The groups became quite absorbed in discussing the results of their surveys. Although these participants had known one another for several months and had been in classes together from Monday through Friday, many of them commented on how surprised they were over the values-priorities of fellow classmates. The leader joined each of the groups for a short while and shared her own survey results when it seemed appropriate. This activity got the session off to an involved start.

The leader then asked for reactions to last week's handout, Purpel and Ryan's "Where Sages Fear to Tread." It was hoped that this article would help members to realize the complexity and inevitability of moral education and to stimulate personal reflection and class discussion. Reactions were sluggish and thin; the leader decided to use certain portions from the article and posed subsequent questions. Members then began to select certain statements from the article that held particular meaning for them and to elaborate on the subtle ways moral education exists in the school. Some members did not contribute much to this discussion; the leader theorized that it was because they had failed to read the article and were therefore reluctant to offer opinions.

The leader then marked the chalkboard into three large areas labelled Personal, Technical, and Social Problems.

The group was asked to brainstorm concerns that may arise
in attempting moral education as a conscious part of the
school curriculum and to think in terms of the specified
types of potential problem areas. Members responded well
and the board was filled with their ideas. This indicated
to the leader that members had made decided progress in
their awareness of the complexity of moral education and
its many-faceted problems.

At this point the leader sensed through expressions,
comments and glances that some members were becoming
overwhelmed or at least frustrated by the complexity of
problems surrounding moral education in the schools, and
she felt that it was necessary to reassure the group
that indeed the task was difficult, but that there were
alternative ways to manage moral education which were
reasonably accessible and would be explored during the
course of the seminar. This led to a preview of the next
three sessions' focal content--the major alternative
approaches to moral education in the schools. The first
of these, to be explored in the upcoming session, was
Lawrence Kohlberg's stage theory of moral development.
The leader assigned the reading of Beverly Mattox's "A
Brief Introduction to the Kohlberg Approach" from her book
Getting It Together. The leader chose this particular
explanation of Kohlberg's theory because of its brevity,

simplicity and practical focus. Care had to be taken by
the leader to avoid using materials that were beyond the
academic scope of the group since most of these people
lacked extensive formal education. For most of them, this
was their first year of post-secondary education. Members
were asked to read the chapter and to consider how Kohlberg's
notions of moral development could assist them in providing
for moral education in their work with childreen in the
classroom.

The final part of this meeting was the continued
reaction of participants to the day's session in the form
of the written Dear Me-Journal. Data from the journals
revealed that most of the members enjoyed sharing their
value priorities and felt this to be a good experience
for them:

> I enjoyed hearing others' views and how they felt and
> their values. It's nice to be able to state how you
> feel and hear others do the same. This session has me
> thinking more about how I feel about things and my
> own values and how they compare to others. (J--3/14)

> Today during the seminar I got to hear how the other
> people in the class felt and what they value. Knowing
> values is to me very important. (D--3/14)

> Pulling bits and pieces from each other helps me to
> look into my own self more deeply. (H--3/14)

> I got a lot out of the class because I was able to
> express my views without someone telling me that
> my own personal beliefs are wrong. (A--3/14)

From her own observations as well as the above journal
data, the leader concluded that the session had successfully

stimulated some members to explore their own and others' values.

A few members expressed confusion and some frustration with the session and/or themselves:

> Some of the questions that arose I felt should have been elaborated on more. I'm still not at ease about expressing a thought. (E--3/14)

> It would be important to me as a teacher aide or teacher to know exactly what I believe in order to be the example for children. I would need time to solve the problem of teaching the morals-- (J--3/14)

> I need to get used to the fact that to disagree isn't bad and to stand up for the way I feel about things. (G--3/14)

Even though the objective of having participants search their own and others' values seemed to be successfully met by the group as a whole, there were a few whose journals indicated that the other major objective of this session--the realization of the many ways moral values are taught in schools--was also met to a degree:

> After reading our handouts and today's discussion, I feel I am grasping more insight into the teaching of moral education. I do agree that moral education is taught in the school or is an important facet of everyday goings-on in the school. There is no way it could be left out. (H--3/14)

> Today we discussed moral education and some ways of teaching it in schools. We all agree that moral education is taught in school to a point. (B-3/14)

> Although teaching morals and values are handled differently, it is unavoidable to have them in the school system. (K--3/4)

> Today I learned that moral education has many facets.
> We teach this in school as a hidden curriculum. I
> feel this should be brought into the open and taught
> with a definite purpose and goals in mind.
> (F--3/14)

At this session's end the leader was concerned about the reluctance of a few members to open up and feel comfortable with the topic and the group. She made notes in these participants' journals to reassure them of her acceptance of them and their views and to encourage their trust and free participation in future sessions.

The leader was also bothered by the impending academic "heaviness" of the upcoming few sessions' focal content--the alternative theories of moral education. She wanted to make these sessions as rewarding and practical for the group as possible, but she also realized that a basic understanding of these theoretical positions was first necessary.

Thus far, the leader felt the seminar had been successful in getting members personally involved in the topic, moral education, and had challenged, but not overwhelmed them intellectually. To continue this stride was to be a difficult undertaking.

Sessions Three, Four and Five. Alternative Approaches
to Moral Education
March 21, 28, and April 4, 12:30-2:30 P.M.

The data from the pre-questionnaire confirmed the researcher's suspicions that the group knew very little

about moral education research or moral growth/acquisition theory. In response to the fifth question on the questionnaire (Briefly describe any theory of moral acquisition with which you are familiar), all members but one wrote "none." Participant I wrote that she was only vaguely familiar with Kohlberg's theory of moral development (I--3/7).

All of the members of the seminar expressed interest in wanting to know more about how to manage moral education in the schools. Question 13 on the pre-questionnaire asked participants to select from five areas of teacher/aide competencies, the one/ones which they would like or need to develop. Three members, J, K, and F, wrote "All"; the remaining eight members chose "the ability to initiate activities that stimulate children's thinking about morals/values in children's literature" (Pre-questionnaire data, 3/7).

It seemed to the researcher that--judging from the participants' verbal responses, journal data and pre-questionnaire data--the first two sessions had successfully established an awareness among the group of the complexity of moral education. Too, the group seemed to be sufficiently motivated at this point in the seminar to learn more about the various approaches to moral education.

These next three sessions dealt with three major approaches to moral education in the school context:

(1) Lawrence Kohlberg's moral development stage theory, (2) Sidney Simon's and his colleagues' values clarification approach, and (3) the cognitivist's position on moral education as a part of school.

The major objectives of these sessions were (1) to inform members as concisely and simply as possible about the alternative ways of dealing with moral education in the classroom; (2) to involve participants in sample activities that demonstrate the theories and help members to gain more insight into their own and others' moral values and value judgment; and (3) to remain open and receptive to the unanticipated needs of participants and to shape the seminar sessions accordingly.

During these sessions, the leader spent considerable time preparing for each meeting. She read related materials, talked to informed persons, and prepared supportive, illustrative materials for the lecture portion of the seminar session. The preparation periods were growth processes for the researcher. Although the researcher had taken a graduate course in moral education, had done independent course work related to the moral implications of children's literature, and had been interested and involved in the topic for some time, she still felt inadequate in presenting information about and techniques of moral education to others. While part of the seminar's intended agenda was helping participants to

become more secure with their role in the moral education
of young people, another part of the agenda involved the
researcher coping with her own insufficient feelings in
her role as leader of a seminar on moral education.

These sessions were well attended;from eight to
ten participants came each time. Participant A was taken
ill with appendicitis, had an appendectomy, and subsequently
missed all three of these sessions. The leader found this
particularly unfortunate since A seemed to have so little
understanding of moral education and frequently referred to
moral education as "telling the kids what's right and
wrong."

March 21. The first of these three sessions dealt with
Lawrence Kohlberg's stage theory of moral development.
For homework, participants had been asked to read a rather
simplified explanation of Kohlberg's theory. Reactions to
the assignment were mixed with much misunderstanding
and confusion prevailing. This had been anticipated by
the leader.

Using Galbraith and Mattox as major sources of
reference, the leader explained Kohlberg's theory through
lecture supported by overhead transparencies and through
activities interspersed strategically to demonstrate the
practical applications of Kohlberg's theory. Since the
Mattox and Galbraith books were written as handbooks or
guides for teachers in applying Kohlberg's theory in the

classroom, the researcher found these books to be very useful resources in her efforts to make the seminar as down-to-earth and practical as possible for these prospective teacher aides.

Participants were shown a filmstrip in order to give them an opportunity to see Kohlberg's dilemma discussion in action and to try 'staging' children's responses according to Kohlberg's stages of moral development. In addition to this activity, participants were read a dilemma situation and asked to choose between two sides of the dilemma, to meet in the two groups according to which side they chose, and to collectively make a list of reasons justifying their side's stand. Mattox's description of the Fish-Bowl Technique was followed as one participant from each side sat in the middle of the circle formed by the other members, and, acting as spokesmen for their sides, each tried to convince the other of her side's way of thinking. Whenever a member of the circle wished to contribute to the discussion or to make a point, she had to rise and ask her side's spokesman in the middle of the "fishbowl" if she could take her place. The two then swapped places. After she made her comment and got response, the member returned to her seat in the large circle and let the spokesman resume her seat in the middle. This activity demonstrated a technique that could be used with children. It was one of the most lively and

group-involved activities of the entire seminar. Parti-
cipant B, who rarely offered a comment on anything, acted
as spokesman for her side; participant H, who was always
quite outspoken, was her sides's spokesman. The leader
was amazed at how well B presented her side's position in
spite of H's strong opposition. In a matter of minutes,
members from the circle were jumping up anxiously to take
the spokesman's chair and have her say. The leader felt
that the members were personally involved in this situation
dilemma.

For homework, members were asked to read an article
entitled "Moral Development Through Children's Literature"
by Kenneth Hoskisson and Donald Biskin. This article
demonstrates how Kohlberg's theory relates to children's
literature and how moral growth through stages can be
encouraged as a part of the teaching of literature. The
leader hoped this would help participants begin to see the
relationship between the teaching of literature and moral
education theory.

In addition to this reading, participants were
asked to do a values clarification technique, Twenty Things,
described by Sidney Simon in his co-authored book, Values
and Teaching. Participants were asked to list twenty
things that they enjoy doing and put A by the things they
like to do alone, B by the things they like to do with
others, C by the things that cost less than five dollars,

and the date of the last time they did each of the twenty

things. This values clarification activity was to be

shared at the outset of the next session which was to focus

on values clarification theory. The leader wanted both to

demonstrate a values clarification activity and to give

participants further opportunity to explore their own

values with this assignment.

The researcher was pleased with the outcome of this

seminar. Some journal responses reflected the involve-

ment of the group and their positive reaction to the day's

session:

> Today's seminar was the most meaningful so far. We
> got the chance to apply what we had discussed. It
> was very interesting and helped clarify things for
> me on the moral issue. (H--3/21)

> The seminars are really improving. There was a lot
> more discussion today. I'm really thinking now about
> the issues of moral development. It is something
> I'll consider now when I'm with children. (J--3/21)

> . . . I enjoyed that group discussion and fishbowl
> technique. I could see some of the people's
> different stages. (E--3/21)

> . . . The thing I enjoyed most was the fishbowl debate.
> It's really interesting and exciting   see people
> who've grown to some extent close to each other
> challenge each other. (D--3/21)

A few participants were less than enthusiastic about the

session and its activities and reflected on the session's

content strand in their journals:

> There are some things in Kohlberg's theory
> with which I agree and others that I don't agree with.
> It will be interesting to read more and keep abreast
> of any new research. (I--3/21)

> Dr. Kohlberg's approach to moral development is
> very similar to Piaget's stages of cognitive develop-
> ment.
> I had never thought of teaching morals through
> group interactions and role playing. (F-3/21)
>
> Today's session was very interesting. I'm referring
> to the discussion of L. Kohlberg's theory of stage
> development. (E--3/21)

The researcher realized the inadequacy of a single
two-hour session dealing with Kohlberg's theory and tech-
nique of application of this theory in the classroom.
She keenly felt the need for more time to sufficiently
delve into this theory and to involve group members in
actual classroom activities with children. Realizing this
handicap, but also realizing time shortage as a handicap
of most inservice training as well, the researcher felt
that the session had succeeded in giving members a taste of
Kohlberg's theory and suggested applications that would
lead to further self-study and individual exploration of
this alternative method of moral education.

March 28. The second of these sessions on the
alternative approaches to moral education focused on
Sidney Simon's, Louis Rath's, and Merrill Harmin's values
clarification theory. The session was opened with the
leader asking for responses to the Biskin and Hoskisson
article. Participants H and G seemed to be the only
ones who had read or remembered much about the article.
Their comments indicated that they understood the questioning
process proposed in the article as a means of exploring

the moral implications of literature with children. The leader was disappointed that so few responded to this follow-up activity. She asked members who had not had time to read the article to take the time to do so and hoped that H's and G's enthusiasm for it would motivate the others to read the article.

To pick up the tempo of this rather sluggish beginning, the leader asked members (only those who wanted to) to divide into groups of three to discuss their Twenty Things lists. As usual, participants became more involved in the smaller group activity and all of them seemed to enjoy sharing their lists of things they like to do.

This activity was followed by the leader's lecture and presentation of overhead transparencies on the values clarification approach to moral education. Throughout the session, abbreviated samples of values clarification strategies (Devil's Advocate, The Value Sheet, Open-Ended Questions, the Value Continuum Line, and Rank Order) were briefly demonstrated with the group. Members offered suggestions for adjusting the activities to fit the varying ages and needs of students.

This session was concluded with the assignment of an article from Elementary English entitled "Children's Literature and Value Theory" by Mahala Cox. This article shows how the values clarification strategies can be adapted for use in young children's literature classes.

Members were also asked to read Michael Scriven's description of the cognitivists' views on moral education in the school since this position was to be the focus of next week's session.

The journal data from this session revealed a wide range of responses and concerns. A small cluster of members reflected on the activities demonstrated as a part of the leader's values clarification exploration:

> The activity [Twenty Things] helped to show me things I have in common with my classmates. It showed me how useful this activity would be for children too. (C--3/28)

> The Twenty Things at the first of class seemed like a good thing to try with children. Hearing the why's of choices in here is interesting. It makes for good discussion. Everyone seems more willing to talk in class now and tell how they would react to a situation. (J--3/28)

Several participants seemed more generally concerned with values clarification as a "how-to" approach to moral education in the classroom:

> It [values clarification] gave clear instruction for teaching children: (1) choosing, (2) prizing, and (3) acting. (F--3/28)

> This session has increased my awareness of how to approach the problem of moral education of children. Everyone I suppose is aware of the need, but many simply don't know where to begin and here is a starting point and basic outline for doing what needs to be done. This will be a big help for me to tie up a lot of loose ends. (G--3/28)

> Rath, Simon and Harmin seem to have a simpler approach to moral education. When I become more efficient at handling a group of children, I think I would like to try some of the suggestions. (K--3/28)

Participants I and H indicated their regard for the mutual teacher-pupil respect that must prevail for the values clarification process to operate effectively:

> So much of this approach seems to depend on respect by students and teacher . . . (G--3/28)

> This values clarification seems to me little more than respect for others beliefs and opinions. It seems that this process would be used in many of Kahlberg's stages. (I--3/28)

Participant I even went on to draw a model combining the theories:
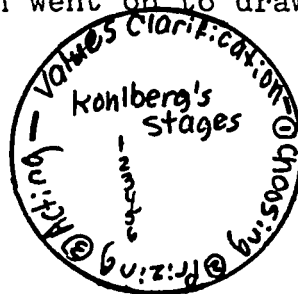
She wrote, "Values clarification could be used as a bubble around Kohlberg's stages . . . . I hope this will be clear-- It seems a little jumbled." Although it was a bit confusing to the leader, she recognized the effort I was making to comprehend the theories and to get a handle on this difficult topic.

Participant E, who was always reluctant to offer her opinions in class discussions, poured her thoughts into this session's journal. She didn't mention the values clarification approach as such, but she aired her opinions regarding a Value Sheet situation that had been used in class to demonstrate this teaching strategy. This situation involved a toll bridge and an array of persons who cheated the toll for a variety of reasons. Although E was reticent to voice her thoughts during the

class discussion, the journal provided the outlet for some
seemingly rather pent-up emotions:

> In the situation with the toll and the big rip-off . . .
> I feel that incidents such as these occur every day
> without any hint of what's going on . . . . As for
> myself, my inner self, I couldn't commit the action
> on an everyday basis or attempt to do it for one time
> and feel good about myself. . . . However, where
> this action occurred has a great bearing on the situa-
> tion. After all, our main goal is to "survive."

Participant E seemed to be struggling in her own values

clarification process which was part of the goals for the

seminar. In fact, for member E, it seemed that the seminar

was reaching her at a personal level of involvement

as much as, or more than, at an informative, professional

level.

The leader felt at this point that members needed,

and were eager, to see the application of the theories and

techniques with children. Therefore, the leader decided

to show some video-tapes of students discussing a moral

dilemma under the guidance of a teacher. The leader

hoped the tapes would stimulate interest in and give

examples of how the theoretical information could be

applied in an actual classroom situation. The leader

arranged to show one of the video-tapes in the next session.

April 4. The third and final session introducing

members to the alternative approaches to moral education

dealt with the cognitive approach.

The leader opened the session by reviewing the values clarification and Kohlberg approaches and presenting a comparison/contrast overhead transparency summary of those alternative methods' core components (see Appendix B). After a brief class discussion of the Cox article relating children's literature and value theory, the leader asked for someone to define the cognitivist position on approaching moral education in the schools. Using the Michael Scriven article as a formulating core, the leader tried to involve members in a discussion of what constitutes the cognitive moral education curriculum. The three main components of the cognitive curriculum as proposed by Scriven ([1] knowledge about and understanding of facts; [2] cognitive skills of moral reasoning; and [3] the nature, origin and foundation of ethics) were the focal points of the guided discussion. Members of the seminar were lost in this feeble discussion session. Either most of the people had not read the Scriven paper, or they failed to comprehend most of it. The most reflective comment was made by participant F who took offense at the article because she felt it was "atheistic." The leader asked her or others to elaborate on this statement, but response was weak.

Members next viewed the video-tape of a moral dilemma discussion and were asked particularly to notice the teacher's role in the class discussion. The tape

lasted about thirty minutes. The group seemed to enjoy
the tape and would probably have had a good follow-up
discussion if there had been time. Only a few minutes
remained in the session after viewing the tape during which
the leader asked members to choose a piece of children's
literature and to analyze it for its moral implications.
Members were also asked to bring their selections to class
and to think about how the moral education theories
presented thus far could help them to devise strategies
for providing for moral education as a part of the study
of literature. The group then wrote in their journals
before leaving.

The leader felt that part of the group's failure
to be interested in and responsive to the cognitivist's
position on moral education was due to her own lack of
complete understanding of this alternative approach. The
leader's insight into this approach was limited, and she
realized her inadequacy as she struggled to lead the
discussion during the session. The journals also revealed
the insufficiency of the leader's explanation and informa-
tion regarding this final alternative approach to moral
education:

> About the cognitivist, I'm still not sure if I really
> follow the train of thought there. I feel if I were to
> sit and read more in depth on the cognitivist point
> of view, I would grasp more. (H--4/4)

> The cognitive theory doesn't do much for me. I feel
> this theory is only for the more intellectual. Even
> though it has some good points, I do not feel it would
> be workable with the main portion of the society.
> I am a believer in the Biblical truth, "Bring up a
> child in the way he should go . . . ." (F--4/4)

Most of the members didn't comment on the cognitive approach,

probably because they did not understand enough about it.

The leader felt that the most successful part of this

session was the viewing of the video-tape, a discussion

among junior high school students about a moral "milk"

dilemma. The journal responses bore this out:

> I truly enjoyed hearing and seeing a group of young-
> sters discuss a situation presented and the situation
> being a serious one. It's always more interesting and
> informative to see something displayed than to just
> hear it or hear someone else speak about it.
> (D--4/4)

> The format of a "moral discussion" is much clearer to
> me after seeing it in action on the film. I really
> think now, more so than at the beginning of the course,
> that moral education must be taught rather than just
> implied as it usually is. (G--4/4)

> I enjoyed watching the film on values today. It was
> enlightening to see this subject discussed in an actual
> classroom situation. (F--4/4)

Three members were absent from this session. This

was regrettable since the group responded so enthusiastically

to the video-tape. The leader felt that presenting the

tape at this particular time was a meaningful way of

demonstrating for the group, theory translated into practice.

From comments and reactions made during the tape's showing

and in the journals, the leader felt that this part of the

day's session had been worthwhile in helping members to

become more capable and confident of dealing with moral

issues discussions in the classroom.

    Evaluation sessions on March 21, 28 and April 4.

The researcher felt that in regard to objective one,

to inform members as concisely and simply as possible about

the alternative approaches to moral education in the

classroom, these sessions had been as successful as she

had anticipated under the circumstances. Some members had

benefited more than others. Two members in particular

seemed to have difficulties grasping the significance

of the approaches. Member K, for example, often voiced

her confusion in class, during personal chats with the

leader, as well as in her journal reactions:

> I seem to be going in circles! I hear that it is
> important to teach morals in the classroom--but I
> am having trouble relating the theories to teaching
> procedures. I guess the problem that I have is that
> I like things to be black or white, and all I have
> seen is in the gray area. Wouldn't it be better
> for children in the lower grades (K-2) to arrive
> at some concrete answers before they begin to discuss
> stories that do not have a definite answer? (K--4/4)

K's responses indicated that the seminar had her confused

but at least had her involved personally in sorting out

her own moral values. She was definitely on the way to

understanding herself better, part of the second objective

of these seminar sessions.

    Participant B seemed more confused than K and

revealed in her journal notes how the seminar had failed to

sufficiently explain Kohlberg's theory to her:

Today we listened to a tape discussion on the moral of
what is right or wrong. The children had very good
views for both sides. I guess I was on the side that
would be considered wrong. I would have stolen the
milk for my family. (B--4/4)

The leader wrote personal, hopefully enlightening,
comments in the journals whenever she thought they were
appropriate and would be helpful. She wrote at length in
response to K's and B's journal reactions in an effort to
meet their individual needs and to respond to their
particular concerns.

In general, the journal data and the group's in-class
comments indicated that the group was presently more
informed than they were at the seminar's outset about the
complexities of moral education and the major alternatives
available in providing for moral education in the school
context. The group also seemed to have achieved a level
of involvement in the seminar's agenda that was helping
them to gain a better understanding of their own moral
codes and value systems, objective two of these sessions.
The leader felt that the third objective of these sessions--
to remain open and receptive to the unanticipated needs
of the members and to shape sessions accordingly--had been
realized to the extent that the leader's choice of materials
and activities had often been changed from her original
plans whenever the group's reactions and/or comments
indicated a needed change, addition or omission in the
seminar's pre-planned content and processes.

Sessions Six and Seven.   Comparison of the Approaches to
Moral Education

April 11 and 18, 12:30-2:30 P.M.

The major objective of these two sessions was to
extend the group's thinking about the three theories of
moral education presented thus far in the seminar. These
sessions were planned to give members opportunities to
apply the various techniques endorsed by each of the
approaches and to explore the relationship of the moral
education theories and children's literature.

The attendance for these sessions was particularly
poor. The researcher found no specific seminar-related
reason for the absence. The members were also absent for
their other campus classes. This led the researcher to
conclude that the absences were not solely--if at all--
due to a lack of interest in the seminar.

April 11. Dr. Patrick Mattern, a professor from
the University of North Carolina at Greensboro and a
member of the researcher's doctoral advisory committee,
was a guest at this session.

The leader opened the meeting with a brief review
of the major moral education theories. Members were
encouraged to ask questions and discuss the three approaches.
The group's response was poor. Having a guest among them
may have made them more reluctant to speak out.

The group then walked over to the media center to view a second video-tape of a classroom discussion involving moral reasoning. This tape was of high school students in a history class in which they were role-playing the writing of the U. S. Constitution. Because of technical difficulties, the tape could not be shown on time. The leader asked members to proceed with a discussion of last week's assignment--their analyses of children's books for the moral implications. Member D volunteered to share her book initially, and her interest and enthusiasm seemed to be contagious. The entire group participated in this portion of the session.

The members--as well as the leader--were struggling to analyze the books for their moral content; the task was clearly not an easy one for the group, but their efforts revealed the considerable thought given this assignment. This was gratifying to the leader who felt that the group's efforts demonstrated movement toward one of the seminar's main goals--an increased awareness of and concern for moral education as a part of the study of children's literature. If the group had not yet achieved proficiency at using techniques of providing for moral education, they were at least becoming more aware of the moral implications of their role in the classroom and of the moral implications in the literature written for children.

A brief discussion followed the viewing of the
video-tape. Regrettably, transmission of the tape was
poor, and most of the comments related to this fact rather
than to the more important content of the taped discussion.
The majority of those few members present preferred last
week's video-taped classroom discussion of a milk-stealing
dilemma to the role-playing episode of this session's tape.
The leader felt that this preference stemmed from the
group's lack of sufficient understanding of the role-playing
technique and from the group's closer identification with
the younger group of children on the first video-tape.
This class's experience was in the elementary school;
thus, the high school session was probably too sophisticated
for them to appreciate fully.

Dr. Mattern's comments regarding the teacher's role
in the video-taped discussion were well received by the
group. Dr. Mattern helped the group to gain a larger
perspective by analyzing the teacher-student interaction
rather than getting bogged down in the particulars of the
role-playing drama.

The session's final activity was breaking into two
groups of three and four members each to discuss the
possibilities of using the value clarification and/or
the Kohlberg classroom techniques with the books brought
to class and analyzed earlier for their moral content.
Group one was asked to explore using the value clarification

strategies with their books; group two was asked to focus
on some of the techniques based on Kohlberg's theory.
Both groups were to refer to their notes and to certain
resources demonstrating these activities which they had
previously read and which were made available to them again
for their discussion period (Cox's article and Mattox's
handbook).

The leader asked members to be ready to demonstrate
their activities resulting from their discussion group
during next week's session. The final few minutes were
spent writing in the journals about the day's events.

April 18. From the journal responses to last
week's session, the leader realized the members' failure
to comprehend or appreciate the role-playing process:

> The points discussed were already written down,
> so I don't believe they themselves believed their own
> sides. (A--4/11)

> We watched a video-tape but I liked the one the week
> before because the students today quoted from material
> whereas last week it came from their own beliefs.
> (C--4/11)

> Today we saw a group of high school kids role-playing
> the writing of the Constitution. This did not impress
> me too much. (F--4/11)

As the leader theorized earlier, the group probably
did not understand the role-playing strategy. This lack
of understanding was further revealed in their journal
comments which lacked insightful criticism in explaining
why they did not like the role-playing video-taped
discussion. Because of this lack of understanding, the

leader decided to open this session with a brief discus-
sion about role-playing.

The leader asked members to consider advantages and
disadvantages of the different classroom discussion
techniques (guided discussion and role-playing drama)
presented in the two video-tapes that they had seen. The
leader tried to help members understand that certain
purposes are served by one's choice of method or activity
for a class.

Since the group had been so critical of role-playing,
the leader tried to give members insight into the purposes
served by role-playing activities in the classroom:
1) increased empathy for another point of view; 2) better
understanding of why certain decisions were made; 3) closer
identification with events from the past. The group
remained less favorably disposed to the role-playing
technique than they were to techniques in which students
pursued their own roles, beliefs and values. The leader
hoped subsequent sessions involving some role-playing
would lead to a better reception of this teaching strategy.

The next phase of this session involved the sharing
of their last week's group work on applying the value
clarification and Kohlberg teaching strategies to children's
literature. The group seemed to come alive when children's
books were the focused activity. Member H, who had
expressed a keen interest in and eagerness to analyze

children's books, contributed a lot to this sharing time. The excitement of any one member usually generated others' enthusiasm during this seminar. While the techniques presented were still quite unpolished, the group demonstrated intense interest and involvement in trying to identify the moral dilemmas/values inherent in the literature and to plan teaching strategies that would lead children to increased moral understanding and reasoning ability through the study of literature.

The leader planned to spend some of this session's time by returning to a part of the seminar's introductory core content, that part dealing with the hidden curriculum. To revitalize this topic, the leader chose to share orally an article entitled "The Values We Teach in School," an interview with John Holt. Since the group was introduced to the term "hidden curriculum" during the seminar's first meeting, and since a lot of the seminar's agenda was based on a clear understanding of this concept, it seemed important to insure members' understanding of it. The Holt article made clear the dichotomies that exist between intended and realized goals in the education of children in the schools. The leader simply read the article without agreeing or disagreeing and let members react informally following the reading. The discussion led to a more analytical exploration of the hidden curriculum in which the leader relied on Philip Jackson's notions of power,

praise and crowds being the forces at work in the hidden curriculum. Using the three elements as a guide, the group had a brainstorming session for specifying the various ways these forces manifest themselves as a part of a typical school day. All of the members became involved in this brainstorming session. Compared to the initial class discussion of schools' hidden curriculum, this session had immeasurably more depth. Members contributed more and better ideas, thus demonstrating their increased confidence and understanding of this complex topic.

The session closed with members writing their responses to the day's sessions in their journals.

Evaluation of sessions on April 11 and 18. The researcher was concerned at this point in the seminar with the members' poor attendance and by the fact that two members, J and G, were having to drop out of school and the seminar as well because of financial reasons. These two participants were strong members of the group; their absence would be vividly felt in the seminar meetings.

Although she was dropped out of school, member J asked the leader for permission to continue attending the seminar meetings if she could arrange her work schedule accordingly. J's interest in continuing this sole part of her school agenda was encouraging to the leader who assured J that she was welcome to remain a part of the seminar.

These two sessions' major objective was to extend the group's thinking about the three theories of moral education by comparing and contrasting the theories and through practical applications of the theories during the two sessions. Although the drop in attendance seemed to affect the morale of the group and the leader she tried to assess these two sessions' successes as well as their weaknesses without becoming too discouraged.

The journal data revealed that members were being stimulated to think more about moral education. Sometimes their thinking seemed rather muddled, but the leader realized that a confusion of mind could precipitate growth:

> Will I be strong enough to be a realistic model for children, admitting my mistakes? How many mistakes before I damage a child--morally, self-concept, otherwise--   (I--4/18)

The journals, as well as the in-class reactions of the group, indicated that several members particularly benefited from their attempts to apply the theories and suggested activities to children's books:

> I enjoyed actually using books rather than abstract situations for discussion of values. (G--4/11)

> The part of the seminar I liked most today was telling about the children's stories that we had read and about the moral values, if any, that were in the stories. (D--4/11)

> The stories in class, Peter's Chair, Everett Anderson's Friend, and Scram, Kid! helped me to see clearer how stories can be used as a part of moral education. (J--4/18)

> I am really enjoying book analysis for moral implica-
> tions. I think that sharing our books with one another
> and discussing them is a good way to explore them.
> Maybe we can find moral implications in the illustra-
> tions also. (H--4/18)

> Applying values to the books we read in class helped
> to clarify the theories we have discussed more than
> anything else. (F--4/18)

The reading of the Holt article seemed to extend the

group's thinking also, particularly with regard to the

hidden curriculum. Remarks from the journals reinforced

the group's earlier reactions to this thought-provoking

article:

> I very much enjoyed Holt's article. It kept my
> attention. It is so true that we say one thing and do
> the opposite with children. I feel we should be open
> and truthful with children and let them express
> feelings more. (H--4/18)

> Today we heard an article by Holt on the values found
> in schools. The pupil has to listen to the teacher
> and not very often gets to tell what he/she feels. A
> child should have a chance to express her/his point
> of view. (B--4/18)

> Today we discussed the article on Holt. It was very
> interesting about the role playing. We as a part of
> our society tend to go through these role-changing
> processes. I feel that this has become a way of life
> in our society. (E--4/18)

> John Holt is a man after my heart. I couldn't share
> his views anymore wholeheartedly if I had written
> them myself. The points he brings out are the
> ones I use in dealing with my children. (F--4/18)

Although the leader realized the group's continued feelings

of inadequacy in dealing with moral education as a part

of their role in dealing with children in the classroom, she

felt that during these two sessions their discussions

were of a more informal nature and they had been anxious to attempt to make practical demonstrations of the moral education theories of which they had been informed in the seminar. The leader's in-class observations, the small talk among the group, and the data revealed in the journals led the researcher to conclude that these two sessions had involved members in interaction with materials and in activities that extended their thinking about the alternative ways of providing for moral education in the schools. However, the degree to which this objective had been met was less than the researcher had hoped for. The group's poor attendance coupled with their lack of any previous familiarity with the seminar topic no doubt contributed to the limited success of these sessions. The researcher could have pushed the group for more in-depth analyses of the topic, but she was concerned about the group becoming overwhelmed and decided to let these sessions be a time for unpressured, guided reflection about the content of the seminar up to this point.

Since remaining sessions were to focus more specifically on selection and techniques of teaching children's literature to increase moral understanding, the researcher felt that the group needed some time to absorb more fully the moral education theory presented at a rather fast pace thus far in the seminar. These sessions allowed the group to indulge more freely in discussion and reflection, a valued part of this study's inservice education model.

Sessions Eight, Nine and Ten. Applying Approaches and
Techniques of Moral Education in the Literature Class
April 25, May 2 and 9, 1978. 12:30-2:30 P.M.

These three sessions' focal topic was children's
literature. The specific objectives of these meetings were
(1) to inform members of book selection aids and criteria
and to give them opportunities to work with a variety of
children's books; (2) to demonstrate to and inform members
about various techniques of teaching literature that
stimulate moral reasoning of children and that in many
instances are based on the theories of moral education
presented in the seminar; and (3) to explore the use of
discussion groups as a teaching tool in the literature
class. Of course, implicit in all of the sessions'
objectives were the continued emphases on (1) participants'
exploring their own value systems, (2) the leader remaining
sensitive to the needs of the group and individuals,
(3) the leader maintaining a balance among lectures/discus-
sion/activities in the seminar's format, and (4) the leader
sufficiently challenging but not overwhelming members
with the quantity or quality of content.

Although the total number of participants in the
seminar class was now down to nine, attendance for these
three meetings was markedly improved.

April 25. The session's theme was selecting children's
books. The leader spent the first half of the session

presenting the group with selection criteria for choosing children's literature, particularly fictional literature. For this lecture, the leader relied heavily on Charlotte Huck's <u>Children's Literature in the Elementary School</u> (1976 edition). As the elements of children's fiction were discussed, the leader drew from numerous children's books selected to demonstrate the criteria.

In addition, the leader brought sample copies of select booklists (Christopher Award Booklist--Children's Book Category, Newbery Award List, Caldecott Award List) and journals dealing with children's literature to acquaint members with accessible aids to book selection for children.

The leader drew from Donald Biskin's and Kenneth Hoskisson's research (1974) on selecting moral dilemmas for elementary school class discussions and from Beverly Mattox's guidelines for creating and recognizing moral dilemmas from her book, <u>Getting It Together</u> (1976). Using these resources, the leader explained how the moral issues/dilemmas of a piece of literature can be more easily recognized, and participants were paired off to explore sample books and try their hand at identifying moral dilemmas, implications, and authors' varied techniques of revealing a moral message. The latter half of the period was spent reading and analyzing the books in these ways. The books used were <u>The Noonday Friends</u> by

Mary Stolz, George, the Drummer Boy by Nathaniel Benchley,
Amy and Laura by Marilyn Sachs, Onion John by Joseph
Krumbold, and I'll Protect You from the Beasts by Martha
Alexander. The leader circulated among the members and
participated whenever she thought it was appropriate.
The interaction during this part of the session was strong.

The time passed too quickly it seemed, and members
were asked to reflect on their books and other children's
books over the week. They were asked to bring some books
to class to share the following week. The session closed
with participants writing in their journals.

May 2. This session's main topic was pedagogical
strategies to enhance children's moral understanding of
their literature. Initially, the leader briefly reviewed
a number of teaching methods (creative dramatics, puppetry,
character analyses) with which she knew members were already
acquainted. She tried to help members realize the poten-
tials of these methods in providing for moral education
via the literature class.

On the basis of what members seemed to need as well
as on the value of the technique to the topic at hand, the
leader chose to explore in more detail two techniques of
teaching literature to increase moral understanding among
children. The two techniques chosen were role-playing,
about which members had clearly demonstrated a lack of
understanding, and question-asking. Both of these tech-
niques were easily adapted to the moral education theories

formerly presented to the group and were also adaptable to the classroom situation without requiring special materials or equipment. It was the researcher's observation that both techniques were often poorly employed in the elementary school by adults with seemingly little understanding of these potentially effective teaching strategies.

The leader offered specific suggestions for guiding children in role-playing activities. George and Fannie Shaftel's Role Playing for Social Values provided the leader with well-organized, helpful information about role-playing to share with the seminar group. The leader and members discussed the nine-step role-playing process proposed by the Shaftels (p. 75).

The next part of the session dealt with the types and levels of questions. In addition to Norris Sander's taxonomy of questions from his book, Classroom Questions: What Kind (1966), the leader also explored open and closed questioning as well as Charlotte Huck's "Web of Questioning" technique.

Finally, the leader tried to bring her presentation to a meaningful close by demonstrating how role-playing activities and question-asking were actually integral core strategies in the value clarification process and in Kahlberg's moral stage theory.

The final part of the session was devoted to small group interaction. Members were asked to devise a role-playing activity and a series of questions for one

of the children's books on hand, possibly using the book they had analyzed last week. The activities and questions were to be designed to increase children's moral understanding. Participation was lively and intense as members struggled to apply teaching techniques to children's literature. The session ended with members writing in their journals.

May 9. The tenth session of the seminar focused on effective uses of discussion groups, especially in managing literature discussions in the elementary school classroom.

The leader opened the session by asking members to sketch a picture of the seminar class depicting all members including themselves. Members were asked to be as expressive as possible in graphically representing the characteristics and dynamics of the group as each of them interpreted it. The leader hoped this would be a valuable activity for members and would provide some revealing data of members' attitudes toward the group and individuals in the class. This activity also provided a fitting lead-in for the day's agenda, effective uses of discussion groups.

Following the sketching exercise, members were divided into three groups to read about types of discussion group arrangements described in Leland W. Howe's article, "Group Dynamics and Value Clarification." After

the small groups had read and discussed their part of the
article, they shared with each other the description of
their particular discussion model and the space relation-
ships of the arrangement. Each group also explained what
they thought were the strength and weaknesses of the discus-
sion arrangement. Everyone was then invited to comment on
the arrangement and to tell how they had felt in similar
discussion situations. Members contributed freely to this
discussion and readily identified with Howe's models of
discussion arrangements.

The next part of the session was devoted to the specific
use of discussion groups in the elementary classroom,
particularly during literature classes. Special emphasis
was placed on the teacher's role in guiding book discussions.
Drawing from her own experiences combined with wide reading,
the leader prepared a handout of ideas and guidelines for
managing discussion groups in literature sessions at the
primary and elementary school levels (see Appendix B).

An unplanned part of the day's agenda was a showing of
a character development film produced by McGraw-Hill for
elementary school children and entitled "Don't Go Telling No
Lies," featuring the cartoon character Fat Albert. This film
was sent to the leader to preview, and she thought it would
be interesting to find out how the class responded to
the film which was unquestionably didactic in its approach.
In the discussion that followed, the leader's overriding

distaste for the film was probably not contained well
enough for the members to draw their own conclusions about
the film's value in providing for moral education. The
leader realized this when she read the journal data and
discovered that the two members who viewed the film during
the break and left before the class discussed it were the
only two who made favorable comments about the film . . .
much to the disappointment of the leader.

This session closed with members responding in their
journals.

Evaluation of sessions on April 25, May 2 and 9.
These sessions were especially meaningful to most of the
participants. They had stated from the outset of the
seminar that they were anxious to learn more about how to
manage literature classes and to find out how moral
values could be taught through children's books. These
sessions focused on the literature, and--judging from the
response in class and in the journals--they helped to
bring the theory content of the seminar into sharper focus
for many of the members:

> Today we talked about children's literature and the
> moral issues found in them, and now I think I can
> do a better job picking out books for my children as
> well as for children in schools. (B--4/25)

> I am beginning to understand more about the morals and
> values now that we are using the books. (J--4/25)

> Today we talked about children's literature and
> discussed the different ways of delivering a message
> . . . . I discovered many things that I had never
> thought of before. (F--4/25)

Members seemed to be helped to understand techniques by
actually doing them for themselves in all three sessions:

> Today we talked about the inquiry approach to litera-
> ture. We practiced applying it to finding the moral
> values in literature. I found this very helpful to
> see the situations in actual application. (F--5/2)

> Regarding the discussion we had today on moral educa-
> tion in children's literature, I can now compare the
> insight that Sandra has given us in moral theory to
> the actual classroom situation. (D--5/2)

> I enjoy studying about children's literature. . . .
> I am very interested in children's books and enjoy
> the activities where we discover many things in them.
> (H--4/25)

> I think I want more and more to read children's books
> so I can understand the different points of view
> and become familiar with the good books. (K--4/25)

> It would be great if all school staff could attend
> this seminar and learn what I have learned. Looking
> for the moral values in different books was really
> helpful to me. (C--5/9)

There were members, however, who felt insecure even yet
in their roles as moral educators. While the majority
of the members seemed to have become much more confident,
journal data revealed the insufficient feelings of a few
participants:

> . . . quite honestly, it will be a while before I feel
> experienced enough to undertake helping children with
> moral understanding. Maybe I will feel stronger and
> more able to undertake this sooner than I think
> right now. (I--5/2)

> I am still not too very secure with moral issues or
> values. But I'm trying to pull it all together.
> (K--4/25)

With specific regard to the stated objectives for these three sessions, the researcher felt that the first—to inform members of book selection aids and criteria and to give them opportunities to work with a variety of children's books—had been sufficiently met. The journals revealed the members' good feelings about the information presented to them and their experiences with the books. The leader's main concerns about this objective was the possibility that she had incorporated too much information in the short lecture portions of the sessions. She felt that maybe less information and more depth with more time for reflection, interaction, and activities would have made these sessions more meaningful and palatable to members. Members' activities with the books proved to be more beneficial than the leader had anticipated, and she felt that the group could have profited from more extensive periods of guided interaction with children's books.

The second objective dealt mainly with acquainting members with the techniques of role-playing and questioning as strategies to enhance children's understanding as a part of the study of literature. The leader felt that members had reacted favorably and with increased understanding to the presentation on role-playing. However, the group's total lack of mentioning role-playing in their journals made her wonder if indeed the group had grasped the significance of this teaching strategy.

The group responded emphatically, however, to the
question-asking content in their journals:

> This session helped me a great deal. I feel now I can
> question children appropriately and successfully.
> My understanding has increased a lot. (C--5/2)

> Even though I was rather sleepy today, I really picked
> up a lot. The part dealing with questions brought
> about more things than I ever realized to do with
> questions. (D--5/2)

> I think I like the open-ended question method best. I
> think it would be fun for the children as well as for
> me. (K--5/2)

> I understand about the questioning. Today's session
> helped me understand about asking questions. (A--5/2)

> We saw an overhead explanation about questions to ask
> to get the child to broaden his thinking and to put
> himself into the character's role. This is a good way
> to get the child to think beyond the author's ending.
> (B--5/2)

The leader felt that part of the reason for the group's
responsiveness to the questioning technique was because
of their previous experience with the levels of questions
in their study of the reading process.

> I've truly enjoyed today's seminar. I particularly
> learned a lot about using small groups for discussing
> books and how to make a variety of discussion groups
> according to the purpose. (D--5/9)

> Today we talked about different ways to arrange the
> room for group discussion. I now know the best ways
> to arrange a room for discussion. (H--5/9)

> I especially liked learning about the discursive and
> the maieutic arrangements because I think that a circle
> brings the class closer together. C--5/9)

> Using discussion groups more effectively should be given
> more consideration in all phases of school work.
> (F--5/9)

Although the leader realized the most important
question was whether or not these people would actually
use these teaching guides and techniques with children,
she also believed that a necessary first step had been made
in reaching that end: members were now more aware of some
specific devices that they could begin to try for themselves.
Too, members had been reassured that experimenting with
strategies about which they were still insecure was not
only all right, but was a desirable thing to do in their
work with children. The leader felt that members would be
more prone to try varied teaching strategies now than they
had been before these last three sessions. She believed
that this in itself was a worthwhile accomplishment.

Sessions Eleven and Twelve. Evaluating and a Call to
Commitment
May 16 and 23, 12:30-2:30 P.M.

The purposes for these final two sessions were
(1) post-evaluative data gathering, (2) airing final
thoughts and concerns, and (3) encouraging members'
commitment to the complex task of providing for moral
education as a vital part of their work with children in
the schools.

The leader's main functions in these sessions were
to give members time and opportunity to reflect upon the
seminar's content, to observe members as they interacted

with materials and each other, and to attempt to assess
any changes that may have occurred over the seminar period
of three months. The leader also instructed participants
in responding to the various written exercises for
post-evaluation. She asked members to be explicit and
candid in their responses since no grades were involved
and constructive criticism was valued.

May 16. This session was spent responding to the
post-questionnaire, individually reacting to and then
discussing a value sheet statement on moral education,
and responding in the journals for a final time to the
overall seminar experience.

May 23. This time was devoted to members' completing
the Heinz story exercise as a post-assessment activity,
to their analyzing a short story for its moral implications,
and to the leader giving her final remarks regarding her
own commitment to finding out more about moral education
and to helping to provide for it as a part of children's
education in the schools. The major portions of this
session were tape-recorded to allow the leader to reflect upon
and analyze the meeting's proceedings.

Evaluation of sessions on May 16 and 23. The
leader found that two sessions were necessary to have
members adequately reflect and respond to the various
post-evaluative exercises. This time was also valuable as
a settling-down period in which the members and leader could

collectively and individually take a look back at the
seminar's content and its subsequent effects on each person.

Evaluation of the Case-Study Seminar

An important phase of this seminar's evaluation
was the on-going assessment for the purpose of subsequent
shaping of the seminar sessions to meet the unique needs
of the participants. This continuous evaluation of the
seminar's specific objectives was included in the descrip-
tion of the sessions. As explained in each session's
evaluation, the seminar leader drew from many of the
proposed evaluative techniques in assessing the seminar's
weekly sessions, but she relied most heavily on the Dear
Me Journals coupled with her own observations and reflections.

Beyond the on-going evaluation of each session,
however, were larger questions related to the outcome of
the seminar case-study which were explored. The evaluative
tools and techniques used in gathering data for the
assessment of this seminar were discussed and described in
the first part of this chapter. These varied evaluative
methods included 1) pre-post questionnaires, 2) pre-post
Heinz story responses as a measure of the Kohlberg moral
development scale, 3) short story analyses, 4) Dear Me
Journals, 5) Value Sheet, and 6) the researcher's obser-
vations and reflections. The evaluation component of this
study involved the use of the data in exploring certain

questions, raising some new questions, in addition to the
more traditional scientific mode of pre-post analysis
of the data.

The fifth and final chapter of this dissertation
deals with the conclusions and implications of this study's
seminar model; this section of the paper deals specifically
with the case study's evaluation. Questions are stated and
discussed separately.

Limitations of Case-Study

The case-study's generalizability had several
limitations which should be considered in evaluating the
outcome of the seminar and its usefulness for other educa-
tors. A major limitation of the study was using prospective
teacher aides rather than the model's intended participants--
inservice teachers. This switch in intended participants
necessitated a number of seminar changes, many of which
the model was designed to accommodate. However, the topic
itself and core content of the seminar would probably
have been more meaningful to experienced teachers. Inservice
teachers would have been more involved with children and
literature, and they would have had more opportunities to
try out the teaching techniques learned in the seminar.
This would have added a vital dimension to the seminar
that was missing in the case-study. Many of the seminar
participants lacked the knowledge and experience that

could have helped them to more readily assimilate the information content of the seminar.

Other limitations of the study's generalizability to other groups included the one locale and small number of participants involved in the seminar. Too, the leader's former acquaintance with participants may have been another limitation. The leader had been the group's instructor and supervisor during the previous few months. Because of this relationship, the members may have felt obligated to participate in this seminar. They may also have had difficulty making the transition from student to participant. Although the leader felt that the rapport between the students and herself was a wholesome, open one, she also realized that some members could have had problems giving their honest opinions and criticisms of the seminar. The researcher felt this limitation to have been more potential than real.

These limitations were not critical ones for the researcher since she sought deeper meaning and increased understanding of certain fundamental questions raised by the study. Each of these questions was discussed separately below:

Question One:

How helpful was the seminar in providing insight into a) moral education, b) inquiry approach to literature,

c) selection of children's books with regard to their moral values' content, d) importance of classroom environment to learning, and e) classroom activities/techniques that stimulate children's thinking, particularly with regard to moral reasoning about their literature?

An analysis of the pre-post questionnaires' data helped in evaluating this question--especially from the participants' points of view. The pre and post questionnaires were two different sets of questions that varied mainly in wording. The questionnaires, designed to yield comparative data, were deliberately varied by the researcher for several reasons: (1) to make the process more interesting and meaningful to members; (2) to yield richer, more relevant data that was useful to the researcher in shaping the seminar sessions, in meeting individual needs, as well as in making pre-post evaluative analyses; (3) to yield data unique to the particular time at which each questionnaire was administered; (4) to add a cross-validating element to the questionnaires' results. The chart included in Appendix C illustrates the different wording of the pre-post questions and also indicates the changes in participants' pre and post responses on a 0 to 5 scale.

The seminar participants were asked to respond to certain questions using a numerical rating scale of 0 to 5. Thus, it was possible to obtain an average of

the responses on each of the questions from both the pre-
and post-questionnaires and to compare the results in
graphic fashion. The only exception to the numerical
answers to the questions used in the graph is the pre-question
related to moral education. The researcher mistakenly
made this an open-response question. Because of this error,
the researcher had to assign a numerical score equivalent to
each of the participants' responses in order to yield a
numerical score to compare with the post-question's score.
Ten of the eleven members either left blank or responded
"No" or "None" when asked of their acquaintance with moral
education theory or research. Thus, these members were
assigned a score of 0. One member was aware of Lawrence
Kohlberg's work and had some knowledge of value clarifica-
tion. For her response, the researcher assigned her a
score of 2.0 although her familiarity with these approaches
to moral education was limited to recognition of the names
only. The group's assigned scores were then averaged and
yielded a .2 numerical score as charted on the graph for
pre-post comparison purposes.

The graph shows that collectively members felt
positive about the seminar's helpfulness in the focal
areas covered by the seminar. Some of the topics were
better received than others.

The inquiry approach to literature was one of the
lowest rated areas of the seminar. The researcher felt

that this topic's lower rating could have been due to the researcher's failure to label as "inquiry approach" many of this method's activities and techniques that were demonstrated in the seminar; therefore, members could very well have failed to recognize this terminology. If the post-questionnaire had been worded differently--more like the pre-questionnaire--members would possibly have responded differently.

This same line of reasoning could account for the group's overall response to the seminar's helpfulness with regard to providing insight into the importance of classroom environment to children's learning. The seminar focused on demonstrating this learning environment by modeling it as a part of the seminar conduct. Consequently, the leader made few verbal references to her deliberate efforts to establish the kind of environment in the seminar that she hoped the participants would emulate in the classroom. Participants may have learned more about these lower rated areas--the inquiry approach to children's literature and the importance of classroom environment to learning-- than they were aware. The journal responses to the seminar's open environment and to the activities that modeled the inquiry approach to teaching children's literature led the researcher to feel that members had gleaned more about these topics than the questionnaire revealed.

I believe that realistic fiction is good for children because its moral content is not that obvious. Children enjoy fantasy but they are also interested in real situations that really happen to them.

Children need to explore and interact about the literature in order to better understand the moral content in it. (H--5/25)

I feel the teacher's role is so important, not only in values but anything pertaining to a classroom situation (i.e., freedom of choice, teacher remaining open and so on). This should be an important aspect of any classroom. So much depends on student-teacher respect. (H--3/28)

Today's session helped me understand about asking questions. I see now some things I can do with the literature. (A--5/2)

I like the discursive room arrangement without tables and the maieutic arrangement because I think a circle brings the class closer together. (A--5/9)

Respecting other persons' life style, opinions, etc. without being too judgmental (hard-to-do) must be foremost in any teacher's attitude. (I--3/28)

Today we talked about the inquiry approach to literature. This lecture helped me a great deal. I feel now I can question children appropriately and successfully. My understanding has certainly increased. (C--5/2)

Today we learned about how to ask questions to get children to broaden their thinking and to put themselves into a character's role. This is a good way to get the child to think beyond the author's ending to a story. (B--5/2)

Children in school should get the chance to express their points of view like we do in this seminar. (B--4/18)

Today we examined children's books and practiced asking questions and designing activities to help children understand the moral values in the books. I found this very helpful--to actually see the situations and to apply techniques ourselves. (F--5/2)

It is interesting to note that participants'
highest rated topic was the selection of children's books
and the recognition of their moral values content. The
pre-questionnaire data showed that this was also the topic
that they were most eager to study, a fact which could have
contributed to their feelings of success with this part
of the seminar's agenda.

The greatest differences between the pre-rating
of participants' feelings of competency and their post-rating
of the seminar's degree of helpfulness were in the areas of
1) insight into moral education and 2) knowledge of
activities/techniques to stimulate children's moral
reasoning. The members rated these areas the lowest on
the pre-questionnaire; this low pre-rating suggested their
feelings of insecurity and inadequacy with regard to these
topics at the outset of the seminar. Although the
numerical average of the post-questionnaire's ratings
in these two areas were about the same as the other
areas' numerical averages, their exceptionally low pre-
questionnaire scores caused these topics to show the
greatest pre-post gains.

The researcher felt that many of the members
demonstrated increased understanding of moral education--
its many facets and complex issues--in their seminar
discussions, activities and in their written journal responses.
Two members in particular, however, still seemed to equate

moral education with telling children what are right and
wrong behaviors. These members' questionnaire data did
not reflect their lack of understanding, however, because
they never seemed to realize that their understanding was
inadequate. In fact, the researcher felt frustrated in
trying to reach these members because of their complacency
and outward satisfaction with their limited notions about
moral education throughout the seminar period.

One of these members was absent for several sessions
because of illness. The researcher realized the absence
contributed to this participant's failure to respond
optimally to the seminar's content. The other member
seemed distracted by her intense involvement with the
personal valuing process of the seminar's agenda.

The group's interest in and enjoyment of the activi-
ties and techniques sampled as a part of the seminar made
the researcher feel that members' insight into ways to
stimulate students' moral reasoning had increased appreciably.
Whether or not the participants would actually employ
in the classroom some of the pedagogical techniques
that they had learned could not be assessed. Yet the
researcher felt that the majority of participants were
sincere when they expressed in the questionnaire, in the
journals and in class, their enthusiasm for and desire to
try the activities with children. Members had no reason
to pretend to be enthusiastic about the seminar since no

grades were given and only three of the nine members were to be associated with the researcher after the seminar.

The researcher believed that participants' insight into the moral values content of children's books had increased to the extent that they were now alerted to the existence of a sometimes subtle moral fiber in books written for children. She felt that members had a better understanding of literature rich in moral substance as differentiated from dogmatic and didactic literature. The book talks, book activities, and the reactions of the group during the sessions on literature gave the researcher reason to feel that members were in a better position to recognize the moral implications of children's books and to stimulate children's thinking about the moral content without indoctrination than they were before their seminar experiences. A good example of some members' ability to recognize overtly didactic material is their written response to a clearly pedantic film on lying produced by McGraw-Hill to assist in "character-training" in the schools. After viewing the film two members wrote:

> Seeing the film on lying helped me to see what we'd been discussing in class about how easy it is to "preach" morals rather than teach them. (D--5/9)

> In this film children are told more what "to think" and not really allowed to decide themselves. This is really different from what we have seen and heard so far in this class. (H--5/9)

The post-questionnaires also revealed some members'
increased understanding of the difference between moral
education and indoctrination:

> I will be more aware now of my value-position in
> teaching. I will give more time to class discussions,
> rather than spoon feed to kids what is right and
> wrong. (K--5/15)

> Now I will try to let children make more decisions
> on morals. Before, I would have pointed out what
> is right and wrong. (F--5/9)

Seminar members needed more experience working
with children and literature in actual situations, but
the leader felt that at least they now had an awareness and
a degree of insight into the moral content of literature
essential to further growth as moral educators and teachers
of children's literature.

Question Two:

Did the participants become more aware of the poten-
tials of moral education in the study of children's literature?

Although the first question encompassed this one
to a certain extent, it is evaluated in more detail here
with the data provided by the pre-post story analyses
done by the seminar members.

Members were asked to prepare a lesson plan based
on a folktale of their choice and to use the plan with a
small group of children. The purpose of this exercise was
to see if participants would focus on the story's moral

implications (i.e., parts of the story having to do with
why a character behaved as he/she did or with the justness
of the action). The classes conducted by group members
were taped, and the written plans turned in to the leader.

Of the eleven members participating in this exer-
cise, the leader determined that four of them included
some of the story's moral content in their lesson plans.
Many of the members demonstrated an emphasis on the various
cognitive levels in posing questions related to the folktale.
This was understandable since this same group had recently
studied Bloom's taxonomy of questioning and were therefore
still preoccupied with posing questions consistent with
the levels of cognition proposed by Bloom. See Appendix D
for exemplary parts of the lesson plans.

The researcher asked members to use folk literature
in this exercise because of its strong moral substance.
Even so, many members did not include the moral content
of the stories in their lesson plans. The researcher felt
that if members were ever inclined to attempt to stimulate
children's moral reasoning as a part of the study of
literature, they surely would so so using the folk tales
with such vivid moral content. Since members did not do
much in this exercise with the moral education potentials
of the stories, the researcher felt that it may have been
the result of their lack of commitment to moral education,
their lack of awareness of literature's moral fiber and/or

a lack of know-how with regard to handling moral education as a part of the study of children's literature.

The post-story analysis was managed somewhat differently. Toward the end of the seminar, members were read a short piece of folk literature, Jacob Grimm's version of "The Old Man and His Grandson." Members were then asked to write the questions and activities that they would use in a follow-up discussion of this short story with children. The researcher wanted to see if participants would focus questions and activities on the story's moral issues and how adept they were at doing this. Each of the participants was clearly struggling to pose questions that pinpointed the moral dilemma in the story; most of them attempted to use Kohlberg's focus-questioning strategy with follow-up questions to expand the children's reasoning and perspectives. One member even incorporated a role-playing activity into her follow-up plans. The researcher felt, however, that members failed to recognize or ably focus on the story's kernel moral dilemma involving the conflict between a son's obligation to his aged father and the welfare of his own son and wife. Throughout the seminar, the researcher realized the difficulty members had in understanding the dilemma concept with regard to conflicting moral codes. They preferred dealing with clearly defined "right" or "wrong" moral behavior rather than with moral dilemmas. When analyzing the moral

implications of children's stories, it was difficult for
members to move away from the "good" boy or girl versus
the "bad" boy or girl frame of reference and into the more
complex analysis of conflicting moral codes.

The pre-post story analyses were too different to
draw precise comparative conclusions. The data suggested
that at the end of the seminar members were asking more
questions that dealt with the reasons for characters'
actions than they did initially. Members' attempts at
analyzing the post story's moral content included:

> Why should old people and young people be treated
> any differently? (H--5/16)

> Should the man and woman put the old man in the
> corner to eat by himself? (E--5/16)

> How would you have felt if you had been the son
> of the old man? (F--5/16)

> Do you think the old man should have been treated
> the way he was at first? (D--5/16)

These data indicated that participants were still relatively
unskilled in pinpointing moral dilemmas and posing ques-
tions, but they were now more inclined to try to deal with
the moral content. The researcher had seen the members
struggling with recognition of moral dilemmas in children's
literature throughout the seminar period. She felt that
members were certainly more aware than they had been at
the seminar's outset of the potentials of moral education in
the study of literature and that they were now more profici-
ent in asking questions, guiding discussions, and initiating

activities that stimulate children's moral reasoning. They
still had a lot to learn and were by no means polished
in their attempts at moral education. The researcher hoped
that members' newly acquired awareness of the potentials
of moral education in the study of children's literature
would at least make it difficult for these people to
ignore this aspect of the literature and would at best
stimulate them to develop further their skills and insights
into moral education and children's literature insofar as
their abilities would allow.

Questions Three and Four:

> What changes would participants make in the seminar?

> Which seminar experiences seemed most/least benefi-
cial to participants?

The post-questionnaire gave members a chance to
specify their suggestions for improving the seminar. The
group overwhelmingly recommended more activity-oriented
sessions and an extended time period. Even though the group
had generally failed to do the few outside seminar assign-
ments, a number of participants suggested having more
outside assignments, more involvement with children and
more additional study time. The consensus seemed to be that
either less material should be covered or more time should
be allotted for the content scope of the seminar.

The leader felt this same need for more time or a
less expansive content agenda. However, one of the purposes

of the seminar was to expose participants to a number of
alternative approaches to moral education within a limited
time frame; it was not the intent of this seminar to help
members become experts in any of the theoretical orienta-
tions to moral education but rather to increase their moral
awareness. The leader tried to design the seminar to
challenge yet not overwhelm the members. Some of the
members were obviously frustrated by the scope of the
seminar; the leader realized that their frustration could
spur them to investigation and experimentation with moral
education or could discourage them from trying to deal with
this difficult topic.

The activities and discussions components of the
seminar were listed on the post-questionnaire as the most
beneficial parts of the seminar by many of the participants.
Three of the nine members wrote that all of the experiences
were helpful and gave no further comment; one member
strongly objected to the video-tapes of actual class discus-
sions of moral dilemmas by junior high and high school
students and suggested that members themselves should have
discussed the moral dilemmas and should have done the role-
playing in class for it to have been really meaningful;
another member thought the lectures confused her at times;
the session on the cognitivist approach to moral education
was the least beneficial experience for one member, and yet

another member objected to the pre-post Heinz dilemma
activity.

The leader felt that several of the sessions,
particularly those focused on the major approaches to moral
education, would have been significantly more beneficial
if the lecture presentation had been briefer and members
had been more personally involved with the content. In her
anxiety to share kernel information with the participants,
the leader sometimes sacrificed high intensity, involvement-
oriented experiences for the less intense lecture format
in order to cover the material more thoroughly. Having
members assume more responsibility for studying outside
class time (a change which some of the members recommended)
could have possibly alleviated this weakness in the seminar's
effectiveness. Too, the leader might have been more selec-
tive when deciding what constituted essential, core informa-
tion. The leader succumbed at times to the teacher's perennial
temptation to cover ground rather than to take the time
to get members more intensely involved with the material.

Although participants were not asked specifically
to respond in writing to how well the seminar met their
personal needs in terms of clarifying their own values,
the researcher felt that this aspect of the seminar was
probably the most beneficial to several members. Many
of the members indicated on the post-questionnaire that the
activities and discussions were the seminar experience that

they deemed most valuable. Since most of the discussions
and activities served the dual purpose of 1) modeling
of techniques and 2) involving participants personally in a
value-clarifying process, the members' enthusiasm for these
experiences was probably because of the introspective,
personal quality of the experiences to a large extent.

From the outset of the seminar, the researcher tried
to select experiences that would help participants to explore
their own sense of values and moral reasoning. Two of the
evaluative tools were selected because of their process
value more than for their data-gathering potential. These
tools were the Value Sheet exercise and the pre-post Heinz
story analysis.

The Value Sheet exercise was done in the latter part
of the seminar. Its primary purpose was to give members
a chance to reflect individually on paper to a thought-
provoking statement about our society's changing structure.
Members' responses indicated that they had definite value
positions related to the Value Sheet's topic. Whether or
not the seminar had stimulated members to clarify their
values about our society's means of providing for young
people's moral education could not be proved. Nonetheless,
it was reassuring to the leader to know that members were
not reluctant to state their value positions on this topic.
See Appendix E for members' responses to Value Sheet.

The pre-post Heinz story analyses based on Lawrence
Kohlberg's moral developmental stage theory revealed no
substantial numerical changes in members' overall scores.
However, the researcher found that three of the members had
post-responses which varied considerably from their pre-
responses, to the same questions. These members' post-
responses were consistent with a movement upward on Kohl-
berg's ladder of moral reasoning stages. Although the other
members' responses reflected no complete stage change, many
of the post answers were more complete and indicative of
members' greater understanding of themselves and their
values than they were at the time of the pre-exercise.
Below are some examples of members' upward movement from
the pre-to the post-Heinz story responses:

Question: If the husband does not feel very close
or affectionate to his wife, should he still steal the
drug?

pre: I pass! (K--3/78)
post:Yes, I feel that a person should do all in their
power to save another person's life. (K--5/78)

Member K progressed from a state of no expressed
opinion to one clearly defined at Kohlberg's stage four level
with its emphasis on the value of human life rather
than the peer and familial focus of stage three reasoning.

Question: Should Heinz have done that? Was it
actually right or wrong? Why?

pre: I would have done it if I was in Heinz' place but
it was wrong. Why? Because stealing is
wrong. (B--3/78)

post: I feel Heinz should have stolen the drug. I
would do the same thing if it happened to my
family. It was wrong as far as what the law says
a person should or should not do. Watching
someone you care for very much dying would make
a person forget the laws. (B--6/78)

Member B also showed upward movement on Kohlberg's
hierarchy of moral reasoning stages. In the pre-response,
B's reasoning that stealing the drug was illegal but neces-
sary is a stage two answer. Although her post-response
was essentially the same, her reasoning was more clearly
stated and revealed more familial concern which is charac-
teristic of a stage three response.

Question: Is it a husband's duty to steal the drug
for his wife if he can get it no other way? Would a
good husband do it?

pre: Under the conditions, I do think he felt it was
his duty. Yes, I think a good husband would.
(D--3/78)
post: No, it is not Heinz' duty to steal; I do think a
"good husband" would have done the same thing;
though it's not Heinz' duty to steal, a life is
at stake. (D--6/78)

Member D's pre-response focused on duty and respon-
sibility which is typical of a stage 2(3) response. In
her post-response, she replaced duty with the value of a
human life as the justification for stealing the drug.
This latter response is more characteristic of Kohlberg's
stage four reasoning.

These data help to illustrate what the researcher
felt was one of the most beneficial dimensions of the
seminar--helping members to explore their own values and
stimulating their moral reasoning faculties. The varied

valuing exercises and dilemmas discussions were the most
exciting, intense parts of the seminar. All of the members,
including those who did not respond well to the academic
information core of the seminar seemed to profit from the
personal valuing process of the seminar.

Question Five

Would this seminar be beneficial to other teachers
or aides?

In their field experiences in the schools each
week, the seminar members had the opportunity to see
firsthand what was or was not being done about moral educa-
tion in the classroom. Frequently they would mention in
class, in their journals, or in private talks with the
researcher, the need for more school personnel to have
access to the information and experiences they were having
in the seminar. Toward the end of the seminar, participant
C wrote in her journal:

> It would be great if all school staff could attend
> this seminar and learn what I have learned. (C--5/8)

Participant I voiced a similar opinion in her journal:

> I see so many things in schools that children need help
> with. Maybe teachers could be helped to give children
> what they need by a seminar like this. (I--5/2)

Member J was unable to complete the seminar because
of financial problems. She had to drop out of the teacher
aide curriculum entirely. Yet, J asked the researcher if she
could continue to attend the seminar sessions if her work

schedule could be arranged accordingly. Even though she was unable to arrange it, J's interest in continuing to attend the seminar was encouraging to the researcher and seemed to indicate the worth of the seminar to this member.

In the post-questionnaire data, all of the participants reported that the seminar had benefited them in one respect or another as reported in the earlier analysis of the post-questionnaire. To one of the open-ended questions, participant A wrote: "The seminar was a good experience and should be taught to every teacher." Not one of the members gave a negative response to the overall seminar experience from her point of view. The researcher, however, felt that the seminar would have been even more beneficial to inservice teachers for whom it was originally designed. Likewise, the researcher felt that the seminar's model could have been more effectively assessed in a case study involving inservice teachers rather than prospective teacher aides.

The case study seminar comprised of the aides was helpful to the researcher in magnifying certain strengths and weaknesses of the study's model of inservice education. This exploratory experience was helpful to the researcher in providing information that could be used in modifying and improving the study's model of inservice education for use with other educators.

Summary of evaluation of case-study

Although the leader felt that a great deal was left
unaccomplished at the end of the seminar, she realized how
helpful the case-study was to her understanding of the
inservice education model proposed in Chapter Three.
She also believed that the participants had profited from
the seminar experiences. The leader's positive feelings
about the seminar's worth to the members were reaffirmed
by their responses to certain open-ended questions included
in the post-questionnaire (see Appendix F).

The leader felt that these positive remarks were
sincere since the participants knew they were not to be
graded on the seminar work and since six of the nine
remaining members were leaving the curriculum at the
seminar's close and would no longer be affiliated with
the leader in an instructor-teacher relationship.

The Dear Me Journals were an additional source
for open-ended evaluative data in assessing the seminar's
overall worth. For the final journal entry, members were
asked to react to the seminar's impact on them. Certain
groups of responses seemed to emerge as the researcher
read and analyzed the group's reactions. For example,
many of the members felt that the seminar had influenced
them to the extent that their future work with children
would consequently be affected:

Through today's activities I realize how much I have
learned and enjoyed this seminar. I think now I
could teach and show morals and values to the children
I meet throughout life. I might make a few mistakes
but at least I'll know I'm trying and that I will
improve. If only more people could be made aware
of their influence on children, the world would be a
better place. (C--5/16)

I now realize how important it is for people who plan
to work with children to evaluate their own moral
beliefs. These are taught to children whether you
plan it or not; therefore, you need to make sure your
beliefs are sound and that you can support them. I
believe the character of a teacher should be just as
important a consideration as her academic background
when she is hired. (F--5/16)

Values and morals are more important and more meaning-
ful to me now, and I can see the great importance of
knowing how you feel, especially if you're going to
work with children. (H--5/16)

Some members' final journal responses reflected a regard

for what the seminar had meant to them on a personal

level:

Today is the last of the seminar. The group discus-
sions we have had have helped me to broaden my way of
thinking. (B--5/16)

I can say I have enjoyed the seminar so much. It has
brought me much insight and caused me to reflect on
life's situation from different perspectives than I
ever had before. (D--5/16)

I enjoyed the seminar series because I was able to
think more about my feelings. (A--5/16)

This whole seminar has stimulated my thinking so much.
The dilemmas have brought out more in myself--both
for and against. The seminar has affected my whole
way of thinking. (H--5/16)

Participant K still voiced her reticence to deal with moral

education as a part of the study of literature:

> I feel that the seminar has caused me to stop and
> think about how I feel about things (morals, values).
> I don't feel comfortable with working with a story's
> moral implications with children--although I am aware
> we do make moral judgments each day. (K--5/16)

Participant E's final journal response was similar to her
other entries; she responded subjectively with regard to
the particulars of certain stories and dilemmas rather
than reflectively regarding the seminar's general
impressions on her. Her final response was a reaction
to a Value Sheet exercise and as such yielded very little
data about how the seminar had affected her personally
or her future work with children. The energy she used to
respond to the dilemma situations in her written journal
showed that at least her thinking had been extended even
if she were influenced in no other way by the seminar.
The journal reactions provided an outlet for E's airing
her opinions which she always seemed to have great diffi-
culty doing in class.

Surprisingly, though, member E's post-questionnaire
remarks about ways to improve the seminar included her
suggestion to have more open discussions in class. In
her evaluation of the leader, she stipulated that ". . .
students should have been able to participate more
verbally."

The leader was aware of this member's reluctance
to express herself openly in class. However, the leader
did not realize that E felt she was suppressed as her
journal response seemed to suggest. The researcher

wondered if she should have been more persistent in
encouraging members to discuss matters in class. The
leader's usual strategy was to encourage all members to
contribute freely to class discussions but to try not to
single out reluctant individuals and press for their
comments. Maybe the leader had been cautious to a point
of giving an uninviting impression to this member. The
leader tried to respect the members' right to privacy,
but she may not have handled this appropriately--at least
not in E's case. Member E's reaction was in the minority,
however, but its uniqueness gave the researcher cause to
reflect on why the seminar's environment seemed open to
some, yet closed for E. Since a part of the seminar's
agenda was to insure that members' individual needs were
addressed, the leader felt that she should have been more
aware of member E's feelings of suppression in seminar
sessions.

The members, including E, reacted generally
favorably to the seminar. The researcher, too, felt
basically good about the case-study seminar. The leader's
main reservation about the case-study, as stated earlier,
was regarding the relevancy and depth of the seminar for
prospective teacher aides. Even with the adjustments
made in the seminar to make it more appropriate for
aides, the researcher concurred with the majority of
participants: there was too much material covered too fast

for novices in education. The researcher believed that even under these circumstances, the seminar was beneficial and would have been even more helpful to teachers. The researcher felt that while she had erred by including too much content in the seminar, she had at least managed to handle it in a way that made the members want to find out more about the subject rather than in a way that overwhelmed or discouraged them.

The leader hoped that her own commitment to improving the quality of education for children in the schools by providing a stronger moral education strand was partially responsible for the members' positive attitude toward attempting this complex task. In analyzing the taped recording of the seminar's final session during which the researcher spoke to the group about the importance of concern and commitment to furthering a cause, the researcher felt that she had made explicit her own position regarding the issues of moral education. The researcher reserved sharing her most personal viewpoints regarding moral education with the group until the last session in order to let members arrive at their own dispositions. She felt, however, that it was important to eventually let the seminar participants know precisely how she stood with regard to the seminar's topic and its major issues. Her talk was not intended to coerce members to feel the

way the leader did in all respects, but rather, by setting

an example to make members more aware of the importance of

clarifying one's own position on a complex topic and

remaining dedicated and optimistic about searching for more

understanding in spite of adversities.

Excerpts from members' post-questionnaire responses

seemed to indicate that the researcher's attitude was

influential to members. Members were asked to reflect

on the leader's role in the seminar:

> For the leader, on a 0-5 scale, I'd have to give a
> full 5. From the beginning of the seminar, I was
> motivated so. The leader kept my interest and
> spurred me on to pull more insight from the seminar.
> She has motivated my reaction to children, ideas and
> especially children's literature. If I've gained
> anything from the leader, it's been how she has helped
> my love for children and children's books to grow.
> (H--5/16)

> The seminar leader has been truly involved and showed
> much interest in this seminar. She has attempted to
> broaden and open up our views on values and moral
> education and to present a lot of examples. She has
> accomplished this. (D--5/16)

> . . . I feel that the leader is very enthusiastic about
> her subject matter and that this is her main strength.
> She puts all she can into it. (K--5/16)

The leader felt that there was more evidence of

non-productivity than of counter-productivity as a result

of the seminar. Many of the reading assignments, for

example, made in the first few sessions did not stimulate

many of the members as the leader had anticipated if,

indeed, the members even read them. Because of these

unproductive assignments, the leader tried other ways to

acquaint members with the selected printed matter.

The cognitivists' approach to moral education seemed to be too difficult for the members to grasp. The leader herself had trouble with the complexity of this approach, and she felt that little was gained from the session in which this material was presented. There were other parts of the seminar that were less productive than the leader intended. As stated earlier in the evaluation section, members of the case-study seminar lacked the knowledge and experience to benefit optimally from this seminar's agenda, but despite these handicaps they seemed to have found the seminar interesting and stimulating.

Finally, if nothing else were accomplished except members' enlightened points of view and increased interest in moral education as a part of the study of literature, then the seminar was worth everyone's time and efforts in the researcher's opinion. Too, the case study experience was invaluable to the researcher. To design and propose a model of inservice education was one thing; to actually try it in a case-study added a new dimension to the researcher's insight into her model of inservice education. The next and final chapter in this dissertation deals with the researcher's analysis of the case study and its implications for modifying the model of inservice education for use with other educators.

CHAPTER V

CONCLUSIONS AND IMPLICATIONS

Summary

The purpose of this dissertation was to explore the
relationship between moral education and the study of
children's literature and to respond to certain instruc-
tional problems of attempting to provide for moral educa-
tion as a part of the study of the literature in the
elementary school classroom. This study's response was
a model of inservice education for teachers. The goals
of the inservice education model included:

1. raising the awareness level of participants in
   regard to the possibilities of the importance of
   moral education;
2. helping teachers to gain sufficient security and
   confidence in their role in moral education as a
   part of the literature class;
3. encouraging teachers' commitment to the complex
   task of moral education.

To test the model, the researcher conducted a
seminar based on the inservice model. The seminar's
strengths and weaknesses were assessed by the researcher
in a case-study analysis of the seminar experiences.
During the analysis and evaluation of the seminar in
Chapter Four, the researcher responded to questions
relative to the case-study. Certain other questions are
more fundamental in nature. Many of these questions are

concerned with this study's model of inservice education
detailed in Chapter Three. This final chapter responds,
first of all, to these more global questions of the study.

Response to Questions

1. Can teachers become more aware of the potentials
of moral education as a part of the study of children's
literature?

As previously stated, this study's model of inservice
education had as a major goal the increased awareness of
the possibilities for providing for moral education--
particularly as a part of the study of literature. It is
the researcher's belief that most teachers not only can
but need to become more aware of the alternative ways of
approaching moral education. In fact, over the past few
years--during the course of this study--the researcher has
had the opportunity to discuss the study's topic with many
teachers. Consequently she has come to believe that
teachers are in general not well informed about moral
education, children's literature, or the relationship
between the two topics. Many teachers voice an interest in
learning more about these areas, however, and seem willing
to take courses of study or to attend seminars to find
out more about these topics.

The researcher's own enthusiasm for these topics
could conceivably produce the favorable, inquisitive

responses of the teachers with whom she discusses moral
education and children's literature. Nevertheless, as
cited in Chapter Two, there is a general revival of concern
for moral education as a part of the function of school
(Dobrisk, Purpel and Ryan, Clegg and Hill). It seems
reasonable to expect, then that teachers will most readily
respond to a topic about which they are already concerned
and eager to learn more. For example, the case-study
analysis of data revealed that the topics identified by
seminar participants as being the most important ones to
them at the outset of the seminar were the same topics
about which they felt they had learned the most by the
close of the seminar. Thus, whether or not teachers can
become more aware seems dependent to a large extent upon
how interested they are in a topic at the outset of the
inservice education effort. Too, the leader of the inservice
education program seems to have a strong influence on
participants' willingness and eagerness to learn more about
a topic. The enthusiasm of the leader seems to be contagious
among the group with whom he/she is working.

Of course many variables help to determine teachers'
potential success with an inservice education topic. Their
prior experiences, intellectual capacities, and/or their
ideological orientations would certainly influence how
much and in what ways they could profit from a program of
inservice education. These in addition to a complexity of

other factors are no doubt responsible for how effective
any inservice education effort for teachers can be, but
no one factor seems more critical to teachers' success with
this study's topic--moral education as a part of the study
of children's literature--than their interest in the subject
and the leader's enthusiasm about it.

2. <u>Can teachers feel more responsible for the moral
education of children?</u>

It is the researcher's impression, derived from this
study--its required reading, observations, reflections, and
case study involvement--that a teacher's sense of responsi-
bility for the moral education of his/her students stems
mainly from his/her own moral education and subsequent moral
values.

If a seminar on moral education is to have a positive
impact on a teacher's sense of responsibility toward her
students' moral lives, this researcher has come to believe
that the seminar leader and the content and processes of
the seminar should reflect a concern for the moral education
of the teachers themselves. If it is true that 'teachers
teach as they were taught,' then inservice programs should
incorporate the methods and practices which they endorse
for students, in the inservice education of the teachers.
Until a person has an understanding of his/her own moral code
and values position, it seems unlikely that he/she can
assume responsibility for helping others in this respect.

On several occasions during the case-study seminar, partici-
pants commented on how the activities could be adapted for
use with children. Having experienced these valuing processes
for themselves seemed to make members more committed to
using them with students.

An interesting phenomenon occurred during the case
study, however, with regard to certain members' expressed
sense of responsibility for students' moral education. Two
of the most serious, interested members with a strong
background in familial and church-related moral training
were the most reluctant to say that they would assume more
responsibility for students' moral education as a part of
their work as teacher aides in the classroom. Although
they strongly felt that schools in general should play a
larger role in a child's moral education, they remained
skeptical about how it could best be managed and/or how
they should proceed. Their comments were ambiguous. On
one hand they acknowledged that moral education--whether
intended or not--was a part of school's agenda. Yet, on
the other hand, they chose not to deal with it since they
felt too insecure about moral education in the
classroom.

The leader encouraged these members to become more
experimental and assertive, but these two women never
expressed a willingness to assume responsibility for the moral
education of children in the school setting. The reasons

for their reluctance could have been related to their strict upbringing and inexperience in making conscious choices in their behaviors since they seemed to prefer having pat answers to problems rather than struggling to choose a reasonable solution to a problem from among alternatives.

For other members, the case-study results indicated that members' increased understanding of themselves, of moral education, and of the moral implications of children's literature led them to feel more responsible for students' moral education as a part of their work with children in the classroom as well as in other settings.

Thus, while it seems possible that some teachers may acquire a greater sense of responsibility for students' moral education, it also seems possible that some may not. Strong convictions that the home and church should assume this responsibility, lack of security in dealing with one's own moral life, or refusal to accept alternative moral values may be a few of the reasons some teachers are reluctant to assume more responsibility for the moral education of children in their charges in the classroom.

A seminar like the one proposed in this study may help some hesitant teachers to overcome their reluctance to deal with moral education; undoubtedly, however, a seminar is not the answer for all teachers who need help in this respect. The seminar experience may even have an adverse

effect on certain people by increasing their feelings of anxiety, guilt, or confusion about moral education.

Some teachers may be helped in other ways to deal with moral education in schools, while others--no matter what the strategy--may remain skeptical and anxious about assuming part of the responsibility for young people's moral education--a responsibility this researcher feels should be shared by all adults working closely with children.

3. Can teachers become more secure and competent in managing moral education as a part of the study of children's literature?

Given sufficient awareness of the complexities of moral education and a willingness on the part of the teacher to assume a more responsible role in the moral education of students, it seems to follow that adequate training in techniques for stimulating moral understanding as a part of the study of literature should fortify a teacher with the confidence and skill needed to pursue the task in the classroom. However, consideration must be given to the quantity and quality of the training with respect to the nature and capacity of the individual teacher.

On the basis of the case-study results, the researcher feels that if prospective teacher aides can benefit from a seminar to the extent that these members seemed to have done, then inservice teachers--for whom the model was intended-- should gain considerably more. Teachers have several

advantages over the case-study participants. They should have the experience and academic background to be able more readily to acquire the skills for managing moral education in the study of literature. Too, teachers have daily opportunities to apply the seminar's suggested activities in actual classroom situations. The feedback from teachers about the successes/failures of their classroom efforts would add a valuable dimension to a seminar.

When teachers are aware of the part they already inadvertently play in children's moral education, they should feel less uncomfortable about attempting to manage this aspect of a child's school experience more deliberately. This awareness coupled with teachers learning specific, alternative ways of providing for moral education in the classroom should give many teachers the security and competency to attempt this difficult task.

4. Is it reasonable to attempt moral education as a part of the study of children's literature?

This study attempted to propose one way of providing for moral education in the elementary school. The researcher's familiarity with children's literature and her increasing concern for the moral education of young people led to her search for greater understanding about literature's natural moral fiber and its potentials for teachers in their efforts to provide for moral education.

During the course of this study, the researcher's increased insight into children's literature as a source for moral education has reaffirmed her initial belief in literature's inherent potentials for helping children with moral understanding. The researcher found this approach to moral education to be reasonable in the following respects:

(1) It is economical. The only required materials are children's books, which should be accessible.

(2) It is efficient. This form of moral education can be incorporated into the existing curriculum since it is a part of the study of the literature class and as such needs no isolated time slot in the school day. Much of the literature has an intrinsic moral fiber that can be tapped as a part of on-going class discussions. The teacher's cognizance of literature's moral implications and of the techniques to enhance students' moral understanding are the additional factors essential to this approach's success.

(3) It can be managed in a way that avoids indoctrination and encourages mutual understanding among children with diverse backgrounds and values (Schulte and Teal, Kohlberg, Raths et al., Cox, Mattox). Literature reflects a multitude of values and moral systems for teachers and children to explore and in so doing to acquire a better understanding of themselves and others.

(4) It provides a way of integrating moral education into the curriculum in a natural, meaningful way.

Of course, the teacher's role is critical in this approach to moral education. Therefore, the approach is reasonable only to the extent that teachers can be 'reasonably' taught to manage it. There are risks involved in this approach as well:

(1) There is the danger of teachers abusing the literature. Some teachers may misinterpret the activities and aims of this approach to mean using literature as a vehicle for pedantic, moralizing lessons. This approach involves extending children's thinking about moral dilemmas and expanding their horizons by the exploration of a variety of human endeavors via the literature, and the seminar's content and processes should make these aims clear. Still, there is always the possibility that some teachers may not fully understand and may consequently do more harm than good in the name of better "moral education" for children.

(2) There is the chance that some teachers may conclude that this approach to moral education comes about with select, didactic literature. The book selection portion of the seminar tries to help members understand the moral implications found in most of the literature. The seminar also attempts to help teachers understand the overt and covert messages communicated to children

by books and the inferiority of much of the literature
with an overriding moral message. Yet there is the risk
that some teachers may not grasp this vital part of the
approach.

(3)   There is also the risk that some teachers may
inadvertently misuse the techniques and information from
the seminar to coerce children into accepting their moral
standards and values. The seminar emphasizes the importance
of including a deliberate strand of moral education
in the school curriculum. However, the seminar posits
that "moral education" involves children discussing
and doing activities that stimulate moral reasoning.
Manipulating how children think and feel is not part of
this approach but it is a possibility that some teachers
may do this while trying to provide for moral education
with this approach.

5.   Is the model of inservice education proposed in
this study a reasonable approach to helping teachers to
provide for moral education in the elementary school?

The model of inservice education detailed in this
study was designed with practicality in mind. The researcher
attempted to incorporate several elements into the model in
order to make it a 'reasonable' approach to inservice
education:

(1)   flexibility--The researcher tried to make the
model flexible enough to be tailored for individual needs
and to remain open to change.

(2)   efficiency--The researcher tried to streamline
the model to necessitate a minimum of inservice clock
hours and required core materials.

(3)   value-based orientation--The researcher operated
from a clearly defined values base to enable other
educators to either accept or reject the model on the
basis of their particular philosophical orientations.

The model's flexibility was rigorously tried in the
case-study seminar because the seminar subjects (pre-service
aides) were so different in background and circumstances from
the intended audience--inservice teachers. The seminar's suc-
cess in meeting individual needs fell short of the leader's
expectations in terms of the model's adaptability, but the
leader and members were satisfied that the time spent in the
seminar was worthwhile for the majority of members as well
as for the leader herself. Thus, the model seems to have a
degree of flexibility that makes it reasonable for use with
a range of teachers, and it has possibilities for being flex-
ible enough to be used with interested lay persons as well.

The case study analysis indicated that the model's
efficiency element may not have been suitable for the case-
study participants in their particular circumstances. There
seemed to be a counterproductive element operating with

regard to the efficiency of time spent in the sessions and in assigned homework. For example, more time was needed for this group to deal effectively with the core materials and concepts. Some of the topics were dealt with so briefly that, for these members, the effort(aimed at efficiency) may have been more futile and frustrating than concise and helpful. Efficiency of time and resources is important in inservice programs, but only to the extent that teachers' needs are sufficiently met.

What is most reasonable about the model--it seems to the researcher--is its strong values base. The researcher's identified values were:

1. Care and concern for teachers as fellow human beings;

2. a regard for the uniqueness of the individual;

3. a regard for teachers' professional freedom in the classroom;

4. a regard for having time and space to reflect on issues and problems;

5. a regard for open inquiry and group interaction;

6. a belief in the intersection of one's personal and professional selves; and

7. a belief in the necessity of teacher involvement with and commitment to a cause for its ultimate success.

These humanistic values are a persistent theme throughout the inservice model. The consistency of the values' element of the model is evidenced in the goals, methods, materials and evaluation components of the model.

The inservice design reflects the researcher's values from conception to application, wherein the leader's role is to "model" the values and processes that constitute the content core of the proposed inservice education design. Thus, this inservice education model is reasonable only if the persons implementing the program share a kindred regard for the humanistic values identified by this research- er. For educators with a different set of values—parti- cularly those educators who favor more precise, objective- based inservice education—this model of inservice educa- tion would certainly not be reasonable. In brief, this researcher believes that if any inservice education is to be successful, the implementers of the program should proceed from a clearly defined values base. What emerges important is that inservice leaders know what they believe in, even though it may differ from this researcher's or others' values, and that they proceed to act on these beliefs/values in designing inservice education in order for their efforts to be most successful. Essentially, this researcher is convinced that the consistency of one's actions and values forms a reasonable workable core for any educational endeavor.

Conclusions and implications for other educators

1. The need for training teachers in providing for moral education in the classroom seems to be an urgent one.

Although "moral education" is a sensitive, complex

area for school personnel to enter, the task is further complicated by educators' lack of awareness and knowledge about the alternative methods available to them in attempting a deliberate moral education strand in the school's curriculum. Too, many teachers are oblivious to the moral education of which they are already an unwitting part. Unless teachers are sensitive to the moral implications of their actions and words, to the unintended, ongoing moral education of school's "hidden curriculum," they cannot be expected to assume a more deliberate, assertive role in providing for a part of the moral education of young people.

Courses in moral education are rarely a part of a teacher's education. Typically, teachers must take moral education courses on their volition and time, when and if they have the opportunity to participate. If moral education is to be a cogently assumed role of the school, then more provision must be made for teachers to receive adequate training in this area.

2. <u>Teachers seem very aware of their need for training in the area of moral education.</u>

There seems to be a revival in people's concern for moral education as a part of school's function. The reasons for this revived interest are complex. Partly because of a decline in the church's influence on young people's moral training and the widespread breakdown of the strong family unit, a void in the moral education of many young people

seems to have resulted. While there is general agreement
on the need for better moral education of young people,
there is little agreement on how this need can best be met.

Moral education is a frequently debated, sensitive
topic that raises people's insecurities and anxieties. A
growing faction of people is turning to the schools for
help in this area, but many parents are concerned about
having someone take over part of their responsibilities.
Other parents resent the possibility of having someone else's
values forced on their children. Educators, especially
teachers who must shoulder the bulk of the school's role
in providing for moral education, are oftentimes under-
standably anxious and insecure about how to approach this
difficult area. In their anxiety, some teachers become
bewildered and try to avoid the topic, but many other
teachers seem anxious to participate in courses and work-
shops in order to become better informed about this aspect
of their roles as educators. The problem seems to rest
more in the inaccessibility of inservice education in
approaches to moral education than in the lack of teachers'
interest in the topic.

3. _Teachers' upbringing and moral values seem to have_
a particularly strong effect on their attitudes toward
providing for moral education in the classroom.

The willingness of teachers to assume more respon-
sibility for the moral education of their students seems

to be closely related to their own background of moral training. It seems highly possible that teachers who received strong moral instruction from their parents and churches are the least willing to have schools (and thus themselves) assume a more conscious role in young people's moral lives.

These teachers may feel that this part of a child's upbringing should be left to the home and church, as it was in their own lives. Therefore, inservice efforts in moral education for these teachers may not be as successful in encouraging them to assume more responsibility for the moral education of young people as it is for other teachers who do not have a strong denominational affiliation that was typically a part of their upbringing. This may be the result of many religious denominations' belief in their moral values being the only legitimate values--a belief which differs from most of the current approaches to moral education which attempt to respect individual and cultural differences in values. These latter approaches focus on the valuing process and on moral reasoning rather than on precept and dogma. Teachers who have relied on commandments and rules to dictate their conduct may find the current approaches to moral education to be frustrating and too radically different from their own experiences for them to accept and implement these approaches in the classroom.

Yet it seems these teachers also realize the dilemma posed by bringing their own religious dictum to children in the classroom who represent a multiplicity of homes with various value systems that differ from the teachers' moral codes. More research is needed to find out how--if at all-- these teachers can best be helped to provide for better moral education for children in the school context.

4. Inservice education for teachers should model the well-defined values of the implementers/leaders of the program.

"Do as I say, not as I do" is no more effective for teachers than it is for other people. Therefore such touted teaching methods as individualization and considera- tion of the whole person need to be modeled in the conduct of inservice programs if teachers are to do more than give lip-service themselves to these methods. In brief, the content agenda of the seminar should match the process agenda with both reflecting/modeling the values of the inservice leaders. This seems especially important if those values include more humanistic modes of education.

New questions

An aim of this study was increased meaning and keener insight into the topic, moral education as a part of the study of children's literature. The questions raised in the early stages of this study and dealt with

in the first part of this chapter were guides to the researcher as she sought greater understanding through the endeavors of the research.

Another valuable source for increased meaning in this type of "phenomenological inquiry" study came via the additional questions that arose during the course of the study. Maybe these questions can provide direction for others seeking more understanding into this topic. It seems that oftentimes the importance of asking the right questions in research is overlooked in a fevered quest for the absolute answers. The unanticipated questions that the researcher found pertinent are discussed in this section.

1. Is there a need for inservice programs and ongoing staff development to focus on the teacher's own moral education? If so, what type of program would be effective?

An important phase of providing for better moral education for children in the classroom just may be initially or concurrently attending to the personal, moral educational needs of the teachers. This is a sensitive area which needs further research and inquiry to more fully understand; but it seems certain that unless teachers have thought about their own moral values and feel personally adequate about this phase of their own lives, they cannot be expected to function as moral educators of young people.

2. Is the seminar the most feasible format for helping teachers learn to manage moral education in the study of children's literature?

The problems educators face in approaching moral education as a part of school's overt function may be too serious to be dealt with in a seminar format. Other strategies should be explored in seeking better ways to insure quality education--including moral education--for young people.

One such possibility is to be more selective in hiring teachers. Hiring teachers who bring with them strong commitments to providing for moral education seems a more direct way of insuring that young people's moral education receives adequate attention in the classroom. However, hiring procedures would have to be revamped and characteristics of potentially good moral educators would have to be clearly defined. A host of such problems seem to emerge no matter what strategy is proposed, but the topic is too important to put aside. Further study and research are needed to explore various means of providing for moral education for school children. This search inevitably focuses on the teacher and his/her potentials as a moral educator.

3. How dependent is this study's model of inservice education upon the strength of the leader of the program?

This study's model of inservice education was based on the leader's identified values. The seminar's content and processes reflected the humanistic values of this researcher. The leader's enthusiasm for the seminar--a factor deemed

critical in the participants' subsequent enthusiasm for the program--was the result of her personal and professional commitment to the worth of the seminar.

Just how well this study's model of inservice education can be managed by another leader is questionable. A person with similar values and commitments may be able to implement the program successfully. Further research in which this study's model of inservice education is replicated may respond to how useful the model is for other educators with kindred values and concerns.

4. <u>Will teachers continue after the seminar's conclusion to use what they have learned in the seminar in their personal and professional lives?</u>

Further research is needed to assess the long-term value of an inservice program based on this study's model. It would be valuable to explore how/if seminar participants continue to use what they learn from the seminar either in their personal lives or in the classroom (if, indeed, the two aspects of one's life can be considered separately). This kind of inquiry would also help to determine what inservice experiences are most valuable to teachers in terms of their long-lasting effects.

5. <u>How feasible is a program for teachers and parents to stimulate their own increased moral understanding through adult literature?</u>

If the moral content of children's literature is a sufficient source for stimulating greater moral understanding among children, should not the adult literature provide an equally rich source for increasing adults' moral understanding as well? It seems possible that some teachers and parents can gain from their own program of moral education through group discussions based on adult literature.

A study in which such a program was designed and implemented for interested adults in a community may provide valuable insight into the practicality and worth of the program. If the adults benefit from the program, then indirectly children may also profit.

Of course, there are risks involved in such an undertaking. A seminar in moral education may give some members a false sense of adequacy which could do more harm than good to children's moral lives. Too, such a seminar may increase some participants' anxieties about moral education to the extent that they may resist having schools assume a more active part in the moral education of children. More research is needed to explore the potentials of a moral education seminar for teachers and parents. Despite the risks involved, the possibilities of such a program seem worthy of more extensive research.

Value of this research: a personal comment

Increased understanding for me came through the questions that arose as I proceeded in the study as much as

through the insights gleaned from responding to my original
questions. "Answers" in this study's type of research come
not in the form of fool-proof conclusions, but in gaining
larger perspectives to problems and in discovering perti-
nent additional questions that can guide further searches
for better ways of educating people. This reality was not
always evident to me.

Being allowed and encouraged to do this rather
atypical, exploratory research has helped free me of blind
faith in empirical research and statistical data to the
exclusion of more holistic, humanistic, less quantifiable
forms of research. I now have a greater understanding of
the strengths and weaknesses of different methods of
research. I am now more aware of the imperfection of much
of the empirical research as well as of the credence of
some of the more descriptive research. Reaching this state
of awareness was not easy for me.

While I appreciate both forms of research, it seems
especially important for educators to understand the value
of and to know how to conduct the more descriptive, phenomeno-
logical form of research because of its appropriateness
for the study of human beings. There is much about being
"human" that defies objectivity, but this part of our human-
ity is of no less importance than our predictable, specifiable
elements. Our inability to conduct empirical research
and to collect numerical data about our affective, spiritual

selves must not prevent our seeking better ways to study these elusive human qualities or from considering these aspects when dealing with young people in the classroom.

My study was neither wholly empirical nor entirely conclusive, but it was a respectable, probing, earnest search for increased understanding into my topic and also into myself. The search has been frustrating but not futile. While I have no absolute answers to my original questions, I do have increased confidence in the value of attempting moral education as a part of the study of literature and a better understanding of myself--as a human being and educator and, more importantly, of the interrelationship of the two.

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APPENDIX A

Pre-Post Questionnaires

Questionnaire (Pre)

Please answer each question as honestly and thoroughly as you can. Your answers will provide information that is needed to make these sessions more meaningful to each of you.

1. What does "moral education" mean to you?

2. Who do you feel is responsible for the moral instruction of young people?

3. How do you think you learned your own moral code?

4. Who do you feel was largely responsible for your understanding of moral behavior?

5. Briefly describe any theory of morals acquisition with which you are familiar.

6. Are you aware of any research regarding moral education of young people? If so, please briefly describe the research.

7. What role do you think schools play in the moral education of children?

8. What role do you think school should play in the moral education of students? Why?

9. Do you, as a prospective teacher aide, feel any responsibility for the moral education of the young people with whom you will work? Please explain.

10. How adequately prepared do you feel you are to handle the moral dimensions of children's education?

11. Have you ever considered children's literature as a possible source for facilitating moral reasoning/ understanding among children?

12. Using a 0 (low) to 5 (high) scale, please rate your feelings of competency as a teacher's aide in these areas:

    (a) ability to provide a classroom environment conducive to critical thinking _____

    (b) ability to initiate activities that stimulate children's thinking about morals/values in children's literature _____

    (c) ability to facilitate small/large group discussions among children in literature classes _____

    (d) ability to ask questions that stimulate critical interpretation of the literature _____

    (e) ability to recognize morals/values content of children's books _____

13. Which of the above abilities would you like to develop?

Questionnaire (Post)

Please answer these questions as candidly and thoroughly as you can. Your responses are needed in determining the strengths and weaknesses of this seminar and its potential usefulness with other educators.

1. Which seminar experiences seemed most beneficial to you? Please explain.

2. Which seminar experiences seemed least beneficial to you? Please explain.

3. How helpful was the seminar in providing insight into . . . (Use a 0 (low) to 5 (high) scale in rating your answers to this question.)

    a. moral education _____

    b. inquiry approach to literature_____

    c. selection of children's books _____

    d. importance of classroom environment to learning _____

    e. classroom activities/techniques that stimulate students' critical thinking, particularly with regard to moral reasoning about literature _____

    f. recognizing the moral content in children's literature _____

4. What changes would you recommend in this seminar?

5. Has the seminar experience influenced your thinking or behavior in any way? How?

6. Do you think the seminar experience will in any way influence your work with children in the schools? If so, how?
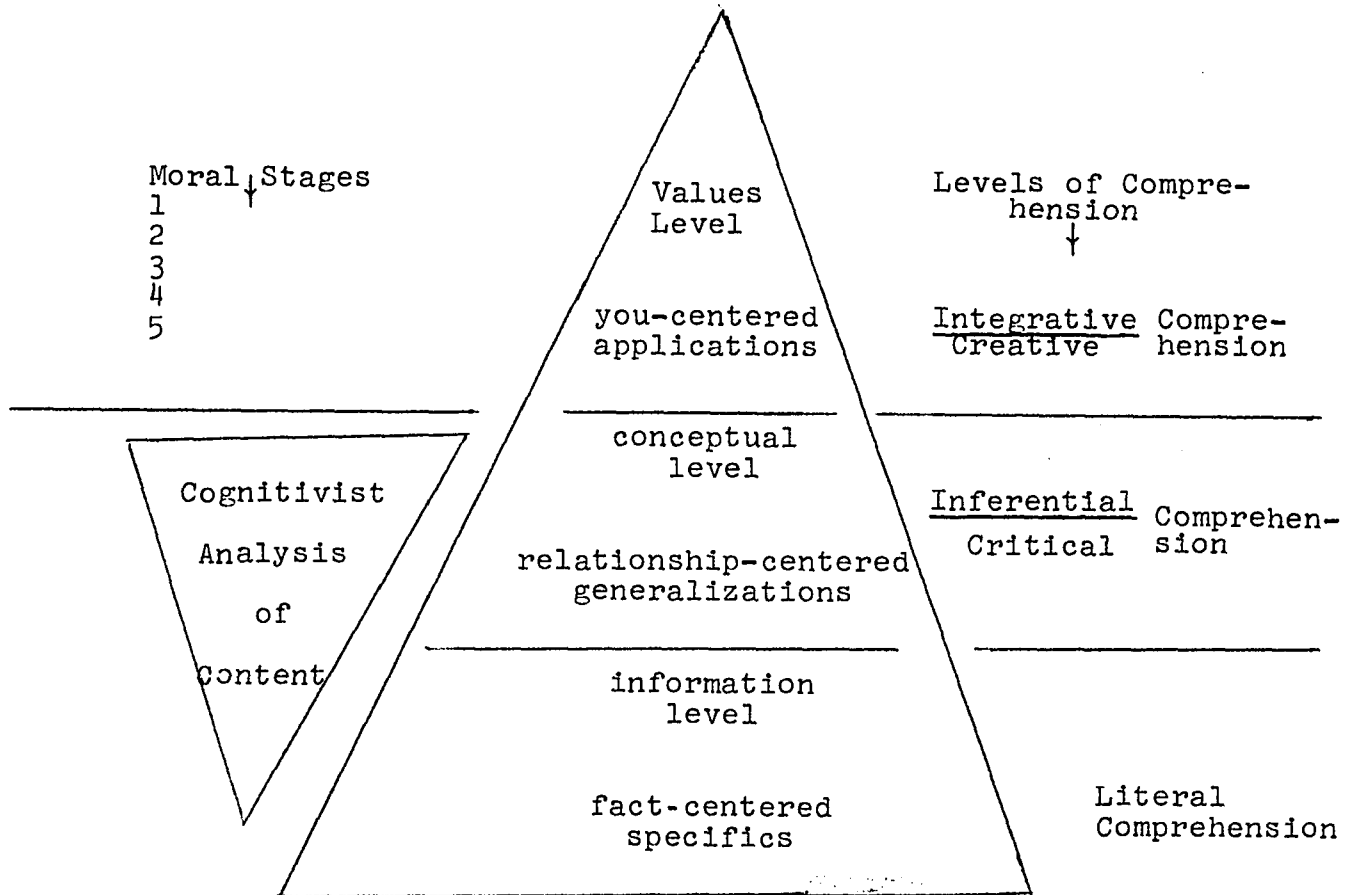
APPENDIX B

Case-Study Seminar Handouts/Materials

Overhead Transparency for Comparison of Three
Major Approaches to Moral Education

Kohlberg's Theory of Moral Development	Raths', Simon's V.C. notions	Cognitivist's Position
Morals grow in stages	No one's values are best for all	Moral education should (and really can) only be accomplished as a scholarly investigation of already well-established disciplines and content areas.
Stages are universal; all people develop morally in same sequence	Values must be a. freely chosen b. prized c. acted on	
Moral growth dependent on "conflict" between a person's rationalization of behavior and the insufficiency of that reasoning being made known to the person in some way (hears another's better reasoning, finds his actions don't resolve the situation).	Value Education must be throughout school day whenever aware teacher sees opportunity to help students calrify their thinking and feelings	Examines basic human issues relevant to the discipline
	offers no hierarchy of good-better-best values	Not concerned with students' own "affective" domain as separated from "cognitive."
Moral stage determined by a person's cognitive reasoning not by his actions	Emphasizes the valuing process, not the end value	"Cognitive" pursuits inherently affect "affective" domain
	Makes teacher's nonjudgmental, clarifying role a vital one to VC's success	No deliberate attention paid to students' affective behavior-- only their cognitive understanding
Classroom strategies for stimulating moral growth rely heavily on "moral dilemmas" with which students can experience the "conflict" necessary for growth. Strategies for dealing with dilemmas are discussion, role-play, simulation, debate, fishbowl, questioning	Classroom strategies emphasize individual quiet reflection, unlike Kohlberg's emphasis on interaction	Moral ed. can only be taught through such established areas as philosophy, ethics, theology

Overhead Transparency to Clarify Levels of

Analyzing Questions and Teaching Methods

Three Levels of Teaching

Moral Stages
1
2
3
4
5

Values
Level

you-centered
applications

conceptual
level

relationship-centered
generalizations

information
level

fact-centered
specifics

Cognitivist

Analysis

of

Content

Levels of Compre-
hension

Integrative Compre-
Creative hension

Inferential Comprehen-
Critical sion

Literal
Comprehension

(1) Analyze your stories and lesson plans.

(2) Comment on your analysis in terms of the above levels
of teaching.

Handout of Ideas for Discussing Literature

with Young Children
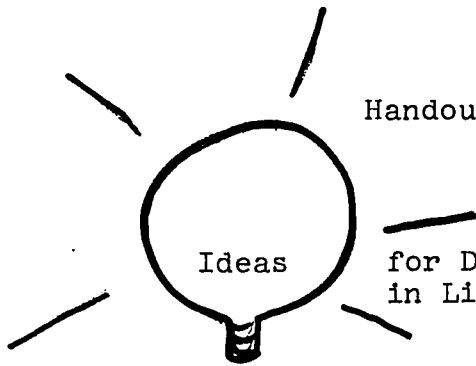
Ideas   for Discussion Groups
        in Literature Sessions

General guidelines:

1. In-depth discussions of books are usually best handled
    initially in groups of 5 or 6 children.

2. Remain flexible and open in discussing a book with
    children.

3. Listen more; talk less!

4. Have large group discussion as a follow-up or precedent
    to the smaller group discussion at times.

5.. Make certain young children have a clear notion of how
    to go about discussing their story if you are not to
    be with them all of the time.

6. Make certain children have opportunities to share their
    books, but don't force a child to always share. Some
    books are too personally meaningful to share.

Alternative approaches to use in discussions of literature:

1. Read your favorite parts.

2. One student pretend to be author and others in group
    interview her.

3. Role play the most exciting part; take turns.

4. Role play your favorite character in a new situation.

5. Make up a new ending. Do you like yours better--why?

6. Compare two books they've read--books similar or
    strikingly different in some way (theme, language,
    plot, subject).

APPENDIX C

Pre-Post Questionnaire's Comparative Data

Degree of Participants' Feelings of
Competency (Pre) and Seminar's
Helpfulness (Post)

Topic
Area

Pre (a) What does moral education mean to you? (b)
Describe any theory of morals acquisition about
which you know. (c) Are you aware of any research
regarding moral education of young people?

Morals
Educa-
tion

2.0
0 . . . . 1 . . . . 2 . . . . 3 . . . . 4 5

Post How helpful was seminar in providing insight
into moral education?   4.4

Pre How competent do you feel to ask questions that
stimulate critical interpretation of the
literature? . . . to facilitate large/small
group discussions among children in literature
classes?   3.9

Inquiry
Approach
to Lit-
erature
0 . . . . 1 . . . . 2 . . . . 3 . . . . 4 5

How helpful was seminar in providing
insight into the inquiry approach to   4.0
Post literature?

Pre
How competent do you feel about your
Selection ability to recognize moral values
of Moral content of children's books?   3.9
Values
Content
0 . . . . 1 . . . . 2 . . . . 3 . . . . 4 5
of Chil-
dren's How helpful was seminar in providing insight
Books into selection of children's books"   4.7
Post . . . recognizing the moral content in
children's literature?

Pre-Post Questionnaire's Comparative Data (Cont.)

Topic
Area

Pre | How competent do you feel about your ability to provide a classroom environment conducive to critical thinking?

Classroom
Environ-
ment

```
                                     3.3
0 . . . . 1 . . . . 2 . . . . 3 .|. . . 4 . . . . 5
                                    |
                                    |
                                  4.0
```

Post | How helpful was seminar in providing insight into the importance of classroom environment to learning?

Pre | How competent do you feel about your ability to initiate activities that stimulate children's thinking about moral values in children's literature?

Activities/
Techniques
that
Stimulate
Moral
Reasoning

```
                        2.0
                         |
                         |
0 . . . . 1 . . . . 2 . . . . 3 . . . . 4 . . . . 5
                                         |
                                         |
                                        4.2
```

Post | How helpful was seminar in providing insight into classroom activities/techniques that stimulate children's critical thinking, particularly with regard to moral reasoning about literature?

APPENDIX D

Seminar Participants' Lesson Plans Analyzed for

Their Emphases on Cognitive Levels and

and Moral Implications

(Examples of Cognitive Level Emphases are marked with
(C); examples of moral implications emphases are marked
with (M)

Sample 1

Lesson Plan

Purpose--to determine level of comprehension. Story used,
    "The Three Bears."

Preparation--Compile questions of literal, (C) interpretive,
    (C) critical and (C) creative nature. Check for electrical
    outlet in hall to plug in recorder.

Readiness--Tell them what type things I would like for them
    to listen for: (C) main ideas, (C) sequence, (C) details

Materials needed--story book, tape recorder, tape, questions
    and dictionary.

Evaluation--I worked with the middle reading group. Only
    one of them seems to be beyond (C) literal comprehension.
    However, with practice I think most of them would develop
    (C) higher levels of comprehension very quickly.

Instead of interpreting from the story when I asked why
    they thought Goldilocks was tired, they did (C) creative
    thinking, bringing in ideas not (C) inferred in the story.
    This caught me off guard and I did a poor job of explain-
    ing the difference to them.

The children's idea of a bear is different from mine.
    Their idea seems to be that of a teddy bear or the bear
    seen in "Gentle Ben."

Sample 2

Lesson Plan

(The Tale of Peter Rabbit)

Objective: to exercise the children's (C) literal and
(C) creative listening skills

Materials: storybook, prepared questions

Readiness: Get children in a comfortable sitting arrange-
ment (Everyone can see, hear, and eye contact is good)

Procedure: Introduction of story title; could ask if any
are familiar with story; read story; begin asking questions.

Evaluation: In the group of children there were some from
each of the reading groups. The children in the higher
group seemed to show more interest in the story, and more
willing to share their ideas and answers. I think that
each child benefited from the experience of listening
and answering the questions.

Since this is one of my first experiences at attempting
to question the children, I see the need to be more
specific in my speech and continue to find ways of group
control

Questions (C)

1. If the Tale of Peter Rabbit wasn't the title of the
story what would be a good title that would describe what
it is all about?

2. Can you name Peter's brothers and sisters?

3. After Peter Rabbit climbed under the gate of Mr.
McGregor's garden what happened:

     1st Ate (lettus, french beans, radishes).
     2nd Mr. McGregor saw him and chased him.
     3rd Got caught in a net; birds implored him to
          exert himself.
     4th Went to tool shed; jumped in a can (water in it).
     5th Sneezed; jumped out the window.
     6th Mr. McGregor got tired of chasing him; Peter
          rested.
     7th Could not find the gate.

8th   Met the mouse.
9th   Cried because he could not find the gate.
10th   Sees the cat.
11th   Climbed in the wheelbarrow and saw Mr. McGregor
        and the gate.
12th   Made it to the gate.

4. How do you think Mr. McGregor felt about Rabbits?

5. Why do you think Peter Rabbit wanted to go to Mr.
McGregor's garden?

6. If Peter had gotten caught by Mr. McGregor, how
would you have ended the story?

Sample 3

Lesson Plan: Folk Tale

"The Three Billy Goats Gruff"

Number of children: four
Description: 7 year olds, second grade, 2 boys, 2 girls

I. Objective:
    To let the children experience a folk tale and to
get the feel of plot structure. The story (C) sequence
is conveyed in this folktale, strongly.

II. Materials Needed:
    An assortment or variety of folk tales. I let the
children select the one they would like. I think it holds
their interest more. Make a list of questions or ideas to
be discussed prior to and or after the story, tape recorder,
if I wish to tape the session which in this case we did.
Last, but not least a nice quiet comfortable spot for the
children to relax in and get ready to listen.

III. Readiness:
    We talked about folk tales before the story time.
We had selection time where the children selected and agreed
on a story to be read. We also decided on discussing the
story afterwards and taping it. This motivated them, for
they were eager to get started and to listen.

IV. Procedure:
    The story itself takes about 15 minutes, so I allowed
half an hour for the whole session. We talked about the
tale prior to it. It was read and discussed afterward.
After the session or lesson was over, I read another tale
on monsters to close. The children were arranged in a group
on the floor, so they would have room to relax.

V. Evaluation:
    The children enjoyed the story very much. The
pictures in this particular book were marvelous. They were
very much fascinated with it.

    They love talking of trolls and monsters. This is
another reason I like self-selection. They choose something
to hold their interest.

    The taping session; the children needed to be louder.
I believe practice with the tape recorder will remedy
distortions or weaknessesin sound. Next time, I would like

my questions to be more leading, so the children would
have to pull more from themselves.

VI. Follow-Up:
      We read impromptu, another tale of monsters and
trolls. They had "free talk" about creatures and anything
that came to mind afterwards. I let them draw their ideas
of a troll.

      I would like to introduce more folk tales to them
in the future and see if they could (C) predict endings.

      They seemed to get the feel of the plot and (C)
sequence very well.

Sample 4

Rumpelstiltskin

Objective:
   To introduce more Grimm brothers folktales to
   the pupils, to let the children discuss the tale and
   the people in it.

Introduction:
   The children have previously read a story about the
   Grimm brothers. Discuss this story then ask if they have
   heard any stories by them.

Read the story aloud to them and then discuss the events.

(C)
Do you know what a miller is? a spindle?
How many times did Rumpelstiltskin spin for her?
Why did Rumpelstiltskin spin the straw into gold for her?
What three things, in order, did the daughter promise
   for this favor?
How did she find out his name?
What could be another title for this story?

(M)
Do you think tricking the king was fair? Why do you think
   she did it?
Why do you think the king wanted to marry her?
Have you ever made a promise you thought you wouldn't have
   to keep later?
Have you ever gotten into trouble for saying you could do
   something you really couldn't?

Evaluation:
   The children enjoyed the story and wanted to hear another
   soon. The discussion went well but two of the six children
   didn't want to talk much. This may have been due to the
   tape recorder.

Sample 5

Lesson Plan

   I.   Objective:
Raise motivation
Help children learn to say "I think I can" and try
   their best.

  II.   Materials needed:
Story--"The Little Engine that Could"
5 sheets of paper with engine drawn on
Crayons or magic markers

 III.   Readiness: (Introduction, Motivation)
Explain that we are going to tape this story
Explain why the book looks so old and why the page is
all marked up.

Ask: "Have you ever tried to do something that just
seemed too hard for you to do?"

  IV.   Procedure: (15-20 min.)

Strategy: Read Story.

Ask following qhestions: (Please raise your hand,
each one will have a turn)

What toys would you want to be on the little train if
it was coming to you?

What foods would you want it to bring to you?

(M)   How do you suppose the good boys and girls would have
felt if the little blue engine had not even tried to
pull the train full of toys and goodies over the
mountain?

How did the little Blue Engine feel when she made it
over the mountain?

How did the toys feel?

(M)   How do you feel when you have to learn something new
and it seems so hard but you keep trying until you
learn it?

B. Give each child a chance to add his ideas.

C. Ending the story: Pretend to be an engine.

   Give each child an engine to color and put their names on.

   Tell them, if they wish, they may draw a mountain on their picture and name it something they feel is a mountain to them. (Reading, writing, math, etc.)

V. Evaluation:

(M) Observe children. See if they are using this idea in their attitudes toward classroom activities.

VI. Follow-Up:

(M) If a child slips back into the old way "I can't do this" remind him of the little engine.

VII. Description of children:

Dana—slightly timid, respects teacher, non-aggressive, dislikes competitive games

Scott—inattentive, easily distracted, short attention span, doesn't want to do work

Greg—very active, perception problems, easily distracted, extremely aggressive and defensive

Pam—wants attention, respects teacher, can do very nice work when she tries

Jamie—easily distracted, can do nice work when he applies himself, if faced with something new feels he can't do it.

Sample 6

Lesson Plan--<u>The Boy Who Cried Wolf</u>

I. Objective--to give the children a better understanding of fables. To teach the children that they should not lie; that if you lie too much, no one will believe you even if you tell the truth.

II. Materials Needed--the book "The Fables of Aesop," and tape recorder.

III. Readiness--First, talk with the children about fables, and see if they know what a fable is. Then talk a little about Aesop. According to tradition he was a Greek slave living in the sixth century B.C. His stories show human problems through animals.

IV. Procedure--Group size, ten children. Time, thirty minutes. First, talk with the children about fables and about Aesop. Then read the story to the children. After the story ask the children questions (on question sheet) to check their comprehension.

V. Evaluation--Many of the children shied away from the tape recorder and were scared to answer the questions. I think this was the first, maybe second time, the children were exposed to fables. The reason I say this is because none of the children knew what a fable was, and many could not figure out what the "lesson" was in the story. I think the children were more used to factual questions than comprehension questions. Reasons: many could not tell me what a shepherd was and many had difficulty answering the sequence questions.

I tried another story with the children this time without the tape recorder, to see if they would relax and if they could do better after already hearing one story and knew what to hear for. The story I read was "The Goose that Laid the Golden Eggs." The children were able to answer some of the questions. They were able to explain the (M) lesson of this story and answered the comprehension (C) questions better.

I don't think the questions were too hard for the children because I practiced the story on a six year old and he was able to answer most of the questions.

One reason the children might not have done so well is because this was the first time I had worked with most of the children in the group.

I did accomplish an appreciation for fables because the children wanted to hear more stories and many came to the table on their free time to read silently from the book.

VI. Follow-Up--All of the children need to be exposed more to fables and other types of stories. They need more work on (C) comprehension questions too.

The Fables of Aesop--"The Boy Who Cried Wolf" pp.62-63

1. Can anyone tell me what a fable is?
   While I read this story, I want you to decide what lesson the boy learned.

2. Suppose this fable didn't have a title, could anyone
(C) think of a different title that would tell us what the story was about?

3. What was the boy's job in the story? What trick did
(C) he like to play?

4. What does the word shepherd mean? What is a village?
(C) Does anyone know what a crook is?

5. What was the first thing that happened to let the boy
(C) know something was wrong? What did he see next?
   Then what did he do?

6. Why didn't the villagers run out and help the boy
(M) when he cried out wolf and there really was a wolf?

7. Was the boy in the story a good boy or a bad boy?
(M) Why?

8. Do you think the boy learned a lesson in this story?
(M) Why or why not?

9. What would you have done if you were the boy in this story?

10. What was the lesson in this story?
(M)

   No one believes a liar--even when he tells the truth.

Sample 7

Story used: "The Cuckoo" from The Wise Men of Gotham

Children: 2nd trade, 7-8 years old

    1. Kpakpo: Very bright and mature. Father from
Ghana; both parents teachers; has traveled extensively;
loves challenges.

    2. Martha: Very dramatic, good student. Parents
teach. Gets bored easily if not challenged; wants the
spotlight a lot.

    3. Carrie: One of the sweetest, most well adjusted
children I have ever known. Very bright. Mother doesn't
work, father teaches.

    4. Lynnette: very good in reading but has no grasp of
math; short attention span; very eager to please. Parents
divorced.

    5. Shaun. Mature and adult like in conversations.
Good student. Likes to be the leader and tell others what
to do. Parents work.

    6. Carman--Good student, but immature in dealings
with other students; always wants her own way. Parents
work.

Lesson Plan

1. Objective--to introduce children to folk tales and use
    then to introduce the concept of stories with morals

2. Materials--book.

3. Introduction: Examined the cover of the book; talked
    about where it took place; about what a folktale is.

4. Procedure--Talked about what the children thought the
    story would be about; discussed the pictures.

5. Evaluation--Children responded surprisingly well and
    weren't inhibited at all (I thought they might be, due
    to not knowing me very well). They were so inventive
    and creative in the discussion; we all wanted to
    read and talk about the entire book. (We did "sneak"
    one more story.)

Follow-up: They planned and sang folk songs (on the "flip" side of the tape)

Questions--before story

(C)
1. Who has heard of a city named Gotham? Where do you think it is?
2. What kind of people do you think live in Gotham?
3. What season is it in Gothom (looking at pictures)? Why?
4. What is a cuckoo? What does it look like?
5. What are some of the changes in Greensboro that let you know spring is coming?
6. What kind of story do you think this will be?

after story

(C)
7. Whose idea was it to keep spring? was it a good idea?
8. What does Sillyfule's name make you think of?
9. Who was in charge of the cuckoo?
10. Would you have liked this job? Why?

(M) 11. Was he right or wrong to let the bird go? Why?
(M) 12. What did Joe think of the people who caught the bird? What do you think of them?

(C)
13. What did the people do when they thought spring was going to stay all year?
14. Would you like spring to stay all year? Why?
15. What happened after the cuckoo flew away?
16. If this story didn't have a title, what would a good title be?

APPENDIX E

Value Sheet and Value Sheet Responses of

Seminar Participants

THE VALUE SHEET

Children used to be brought up by their parents. It
may seem presumptuous to put that statement in the past
tense. Yet it belongs to the past. Why? Because de
facto responsibility for upbringing has shifted away
from the family to other settings in the society, where
the task is not always recognized or accepted. While
the family still has the primary moral and legal
responsibility for developing character in children,
the power or opportunity to do the job is often lacking
in the home, primarily because parents and children no
longer spend enough time together in those situations
in which such training is possible. This is not because
parents don't want to spend time with their children.
It is simply that conditions of life have changed.

--Urie Bronfenbrenner

1. Write your reaction to this quotation in just a few words.

2. Does it produce a strong emotion in you? What emotion
   does it produce?

3. In your mind, does Bronfenbrenner, in the above quotation,
   exaggerate the situation today? Explain.

4. Can you list some examples in our society which tend
   to support Bronfenbrenner's point?

5. Can you list any which tend to refute his point of view?

6. If this quotation suggests a problem which worries you,
   are there some things you might personally do about it?
   Within yourself? With some close friends? With the
   larger society?

7. Is there any wisdom from the past which you can cite to
   ease Bronfenbrenner's concern? Is there any wisdom from
   the past which might create more concern with
   regard to this issue?

8. What do you get aroused about? Are you doing anything
   about it?

Sidney Simon Idea

Adapted for this seminar

Value Sheet

Member F

1. Yes, in many homes the upbringing of children is left to other organizations.

2. Yes. Most of the organizations are not prepared to develop children's character. Often the people in charge have not done such a great job of developing their own character.

3. No, he doesn't exaggerate. In today's economy it is necessary for both parents to work in most of the homes. Therefore children are left in day schools or with sitters if they are not in school. When the parents get home they are too busy with the necessary things that must be done to spend too much time listening to their children.

4. Some people are leaving character developing to schools and churches and some are just left to the schools.

5. Yes, some mothers still take this responsibility.

6. Yes, see #2 above. You can help by setting good examples.

7. None

8. Anything concerning child abuse, mental or physical. Yes.

Value Sheet

Member H

1. With the fast pace and nuclear families, and both
   parents working, there is not as much communication
   between parent and child.

2. Sadness. It is sad that parents and children do not
   have close ties such as listening to one another and
   conversing over problems with each other as they should.
   I think this builds a strong bond between parent and
   child.

3. No, not really. You see so many children in Day Care
   Centers today or staying after school with a friend or
   sitter, then it's time to come home, eat dinner and
   go to bed. This prevents interaction at home and learning
   opportunities.

4. Yes, the two working parents, children in day care
   centers 8-12 hours a day. Rushing here, there and
   about.

5. Maybe the fact that families are trying to do more with
   their children, but are still not accomplishing it.

6. Spend more time with children. At the nursery or
   neighborhood. Listen to them and share things with
   them. Reach out to them.

7. No.

8. The fact that parents do not seem to listen to their
   children. When they are with them, they're always so
   busy telling them to "be quiet, calm down, etc."

   I do not have any children. I would like to do some-
   thing, whether it be my own or someone else's, but
   that's hard to do when they're not yours. Just set a
   good example for them, give them a lot of love and
   attention.

Value Sheet

<u>Member B</u>

1. The quotation is true but the reason parents and children don't have much time together is both parents need to work.

2. It doesn't produce a strong emotion. Use what time you do have together for sharing and doing things together.

3. No he does not exaggerate the situation today. A lot of training comes from school, baby sitters, church etc.

4. Examples which tend to support Bronfenbrenner's point are--A home where there is only one parent, both parents are working. One or both parents work two jobs or have one job and go to school full time.

5. Parents that can stay home with their children--put them in a family situation.

6. I feel parents should spend more time with their children. Give up a few of their pleasures for their children.

7. No, I don't know any.

8. Parents who put themselves above their children.

Value Sheet

Member C

1. I agree with the quotation. The development of
    character has shifted away from the family, to society.

2. The emotion I feel is sadness. It is a shame that the
    family unit is breaking up.

3. I know the family unit is breaking down to a degree,
    but not as much as he quotes. He did exaggerate a
    great deal.

4. School-- has children 8 hours a day; working parents--
    only see their children about 5 hours a day. Church,
    neighbors.

5.

6. I think we as a society should work on this problem.
    Parents should try to get closer with their kids and
    spend more time with them.

7. No.

8. Child abuse. I know that if I was confronted with
    child abuse I would do anything I could to get the
    child out of the situation.

The Value Sheet

Member D

1. I do think that what Bronfenbrenner has stated in this paragraph is true.

2. Yes it does produce a strong emotion in me in that the old family rearing patterns have changed tremendously (for some families). It points out reality as it is for now.

3. No I do not feel that Bronfenbrenner has totally exaggerated the situation today. I say this because nowadays approximately 52% of women work a full time job and is drawn away from their children by this and other activities. That leaves the child to be put somewhere to stay or with somebody else within his home.

4. Some examples that support Bronfenbrenner's points are
   A) the majority of mothers work,
   B) some or both parents are not with the children
   C) there are cases where even if the parents have quite a bit of time to spend with the child, they don't.

5. One fact that may refute his view are those parents who choose to let the mother stay at home during the younger years of the child or until the child is old enough for school. Or for those who never will work while rearing children.

6. This quotation does suggest a problem. I would personally try to pursue having more time for family life.

7. No.

8. I get aroused about getting disappointed. Yes, I am trying to deal with it by not having as many expectations.

Value Sheet

Member E

1. I feel that the paragraph has a lot of truth in that
    it is very true that now children are closer in some
    cases to people outside of their family circle.

2. No it does not produce a <u>strong</u> emotion in me. But
    I do feel sorry for the people who have to look for
    emotional understanding and support outside of
    their family.

3. Yes, I feel Bronfenbrenner exaggerates the situation
    today. I don't feel that the situation is that bad.

4. Parents and children no longer spend that much time
    together in today's time for reasons of survival. The
    majority of parents both parents work. Some work one
    or two jobs.

5.

6. I feel parents should spend as much time as I could
    with my children.

7. No.

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APPENDIX F

Participants' Responses to Post-Questionnaire's

Open-Ended Questions

Question Five:

Has the seminar experience influenced your thinking

or behavior in any way? How?

Yes, the seminar has definitely made me more aware of "hidden agendas" and the dangers of slanting moral discussions toward my own personal code without letting children find their own moral code. (I--5/78)

Yes, it has by helping me to realize that morals are being taught in the classroom probably more than one would think. (D--5/78)

Yes, I have a better insight into selecting children's books. (C--5/78)

Yes, It's made me more aware of how others view the same situation. (B--5/78)

It has made me more aware of the different ways to present moral education. (F--5/78)

Yes, it has made me more aware of the importance of my behavior in the classroom. (K--5/78)

Yes, it has given me as new insight as far as looking at people, how they feel about issues and why and where their morals lie and from where they stem. (H--5/78)

It has made me more aware of moral education by helping me to understand more about it. (A--5/78)

Yes, I now know that morals and values are taught in schools. I also know the ways to teach and demonstrate moral values through literature and my own actions. (C--5/78)

Question Six:

Do you think the seminar experience will in any way
influence your work with children in the schools? If so,
how?

Yes, I will be more aware of "giving" answers to children
without letting them find their own answers. This has
always been a weakness on my part in dealing with my own
children. This seminar has strengthened my resolve to
foster independence in my interactions with children.
It has also made me conscious of acting one way while
saying another. (I-- 5/78)

Yes, it will because it will make me more conscious
of the moral education going on. (D--5/78)

I have a better insight into moral education in the
schools and how to deal with it. (C--5/78)

Yes, I have learned how to carry on a group discussion
and how to let the children be more in charge. (B--5/78)

Yes, I will let children make more moral decisions
themselves. Before this seminar, I would have told
them more about what to do and think. (F--5/78)

Yes, I think that I will be more aware of my position
in teaching. I also think that I will give more time
to discussing problems in the classroom rather than
spoon feed to kids what is right, what is wrong.
(K--5/78)

Yes. Since I have learned that it is important for
educators to look at these issues and know their own
values and feelings, I think it will help me clarify
a lot of things for myself as well as for children.
It will also stimulate the thinking process for children
(and for me too!) (H--5/78)

Yes, it will help me make decisions in selecting materials
and also in conducting my class. (A--5/78)

Yes, I can teach children about moral value judgments
through literature now. (C--5/78)