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A CASE STUDY OF THE PERCEPTIONS
OF CHARACTER EDUCATION IN A LARGE
URBAN COMMUNITY

by

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A Dissertation submitted to the Faculty of
Old Dominion University in partial Fulfillment of the
Requirement for the Degree of

DOCTOR OF PHILOSOPHY IN URBAN SERVICES -
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Abstract

A Case Study of the Perceptions of Character Education in a Large Urban Community

**Suzanne G. Houff
Old Dominion University, 1997
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This case study seeks to provide insight into the community perception of character education in a large urban area that does not currently implement an explicit program in moral values. The community is established through adolescents in middle school, parents of the adolescents, school counselors and community members. Informants are selected in an attempt to ensure a diverse cross section of the middle school communities.

Perceptions of character education are established through the process of interviews and a card sort involving a total N of 72 stakeholders. Each respondent is asked to provide definitions, synonyms and/or examples of a given moral value. This phase of the study is conducted to allow for clarification and identification of individual perceptions and definitions associated with a given moral value. This is followed by an open-ended questionnaire which permits respondents to validate the list of morals while at the same time offer additional input. In the final phase of the interview, respondents separate the moral values to distinguish the important from the less important. From the important values, they rank order the top 5.

The results of the interviews indicate that there is no significant difference in the perception of character education among the various educational stakeholders in this urban community. Eighty four percent of the respondents participating in the interview feel that public education does have a role in teaching moral values. Ninety one percent of the respondents feel that there are common moral values regardless of ethnicity and

religion. Based on the identification and rankings of the moral values, a pattern emerges that indicates possible community collaboration in character education.

Members of Dissertation Committee:

Dr. S. Rex Morrow

Dr. Eleanor C. Handerhan

**To all the Friends of Bill who helped me identify
and live my own moral values.**

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***To educate a person in mind
and not in morals is to educate
a menace to society***

Theodore Roosevelt

A Case Study of the Perceptions of Character Education in a Large Urban Community

Chapter I

Introduction

Statement of the Problem

Many school districts have not adopted a values-based curriculum due to differing questions regarding the school's role in character education and the societal consensus of as to which moral values to be taught. This dissertation seeks to provide insight into these types of questions and their meaning by examining the educational stakeholder's perceptions of character education and its implications for adolescents of a large urban community that does not currently implement an explicit character education curriculum.

The perceptions are examined in response to the current resurgence of interest in character education as a viable element of educational reform to address the problems of today's youth. As stated by the Carnegie Council on Adolescent Development in their report of the task force on Education of Young Adolescents: Turning Points (1989):

Young adolescents are far more at risk for self-destructive behaviors, educational failure, drug and alcohol abuse, school age pregnancy, contraction of sexually transmitted diseases, violence - than their age group ever was before. Our schools are simply not producing young adolescents who have learned to adopt healthy lifestyles. (p.13)

As a result of these findings, the Carnegie Task Force (1989) established five suggested goals for adolescents. It is the goal: "Our 15-year old will be a caring and ethical individual" (p.15) that this dissertation addresses.

Webster's New World Dictionary (1987) defines ethical as: "having to do with ethics of or conforming to moral standards" (p. 210). In view of this definition, this study seeks to identify curricular components that educational stakeholders in a pluralistic democratic society feel should be integrated into the educational system to achieve the goal of producing an ethical adolescent. Further, this study highlights the importance of the involvement in all school educational stakeholders which include the adolescents, parents of the adolescents, community members and school counselors.

Historically, the responsibility of moral education was primarily the home with reinforcement from the school, church and community. In colonial schools, the Bible was the primary instructional tool used for both moral teaching and religious instruction. By the mid 1800's, the McGuffey Reader had replaced the Bible. This reader incorporated religious stories, poems, and heroic tales to teach lessons in honesty, community, kindness, courage, patriotism, thriftiness, and hard work.

With the influx of immigrants, the 1950's saw a reduction in moral teachings in the schools. This was in part due to the emphasis placed on individuality and in part due to legal concerns. The growth in the immigrant population increased the awareness of and concern of issues dealing with diversity. More attention was given to individual beliefs and rights. The literature from the Character Education Partnership (1995) summarizes the legal concerns in the following passage: "Uncertain of what they could and could not legally do, school officials began to shy away from moral education all together as a way of avoiding controversy and potential litigation" (p. 4). As a result of this shift away from moral education, a new wave of philosophies concerning moral development emerged.

Several theoretical movements in the early 1900's initiated a shift from the traditional teaching of values to a natural developmental approach. From Europe, the idea of logical positivism became popular in the major American universities. This philosophy made a distinction between facts and values and proposed that facts could be scientifically proven while values were feelings and judgments that could not be proven. . In 1932, Jean Piaget suggested that moral judgments were cognitively based. Building on Piaget, Lawrence Kohlberg (1964) paralleled 6 moral developmental stages to Piaget's cognitive stages. He theorized the progression of cognitive moral development in the predictive stages of: preconventional, conventional, and post conventional. From these beliefs the values clarification approach to moral instruction developed. Values clarification promoted that children/adolescents would naturally progress through moral stages based on cognitive development and influenced by environmental factors.

These theories suggested that children would naturally develop morally, based on their cognitive development. Schools began to move away from a specific approach to moral education and incorporate a broad based methodology that allowed children to identify or clarify their own values. It is from these theories in values clarification that many experts feel rests the antecedent for what they perceive as the moral vacuum of today. As William Kilpatrick (1992) states, "The common feature [philosophers] share is the assumption that children can learn to make good moral decisions without bothering to acquire moral habits or strength or character" (p. 18). He further adds "The United States has an AIDS problem and a drug problem and a violence problem. None of this will go away until schools once again make it their job to teach character both directly, through the curriculum, and indirectly, by creating a moral environment in the school" (p. 244). Ben Wattenberg (1995) shares Kilpatrick's concern when he states, "Many cultural conservatists (and some liberals) believe that when 'Anything Goes' becomes the national cultural mantra, the 'anything' that goes on is usually harmful far beyond its immediate effects" (p. 99).

Significance/Need:

The identification of the perceptions of character education is needed in order to define the curricular components as a beginning step in understanding the individual and their beliefs as elements of society. Concerning individual needs, the Carnegie Council of Adolescent Development (1989) reports:

By age 15, millions of American youth are at risk of reaching adulthood unable to meet adequately the requirements of the workplace, the commitments of relationships in the families and with peers, and the responsibilities of participation in a multicultural society and of citizenship in a democracy. These young people often suffer from under developed intellectual abilities, indifference to good health and cynicism about the values that American society embodies." (p. 21)

Many experts in the field today, believe the societal and school problems stem from moral illiteracy, or specifically, a lack of knowledge in the core democratic values. Thomas Lickona in his book, Educating for Character (1991), writes of the following alarmingly increasing current trends in youth: violence and vandalism, stealing, cheating, disrespect for authority, peer cruelty, bigotry, bad language, sexual precocity and abuse, self-centerdness, self-destructive behavior, and decline in civic responsibility (p. 15-19). The Character Education Partnership (1996) sees these trends as a result of "...a convergence of such factors as family breakdown, poverty, loss of community, negative peer pressures, glorification of sex, violence, and materialism in the entertainment media, continuing social injustice, the decline of moral values in society as a whole, and the weakening of positive character education in many families and most schools" (p. 6). Harvard psychiatrist, Robert Coles, suggests that "one of the reasons American youth are so prone to self-destructive behavior is that they have become awash on a sea of relativism - without any values or goals driving their beliefs" (Amundson, 1991, p. 6).

Carol Ascher (1982) in her report, *Student Alienation, Student Behavior and the Urban Schools*, emphasizes the importance of value education in combating student alienation. She believes that student alienation is the underlying condition contributing to the student violence, dropout rates, and low academic achievement. She supports this idea by suggesting that studies indicate a decline in student morals and an increase in public concern and support for a character education program. In addition, other studies have indicated the same results.

The Girl Scouts Survey on the Belief and Moral Values of American Children, found that "...47% of students surveyed said they would either copy answers directly from a classmate or glance at the classmate's paper to get ideas during an examination" (Cavazos, 1990, p. 2). An additional survey of public school students in Baltimore County, Maryland, found that instead of acquiring moral standards from the modeling and instruction of parents, religious organizations and community, most of the adolescents today learn their values from television and peers (Cavazos, 1990).

A Newsweek Poll where Princeton Survey Research Associates interviewed 748 adults by telephone (Fineman, 1994) indicates a public agreement with Harris and Kilpatrick. A sampling of that survey is as follows:

Do you think the United States is in a moral and spiritual decline?

76% yes

20% no

Who is to blame for the problem of low morals and personal character in this country (Percent saying blame a lot)

77% Breakdown of the family

76% Individuals themselves

67% Television and other popular entertainment

55% Government and political leaders

50% Economic conditions

44% The schools

26% Religious institutions

In a 1996 update on a 1993 study of honesty, the Josephson Institute of Ethics surveyed 11,000 high school students, college students and adults over a three year period. They report the following findings:

39% of high schoolers say they stole from a store in the past 12 months, up from 33 percent in 1993.

65% of high schoolers say they cheated on an exam, up from 61 %

17% of collegiate respondents say they stole in the past year, up from 16 % in 1993.

24% of collegiate respondents say they would lie to get or keep a job, up from 21%,

47% of adults say they probably would accept an auto-body repairman's offer to include unrelated damages in an insurance claim. (Virginia Pilot, May 11)

Although recent polls and other public surveys indicate the agreement on the need for a values-based education, there still exists a hesitancy in urban schools to address this curricular movement. The Association for Supervision and Curriculum Development (May, 1993) states: "But even with broadening public support, some schools may be reluctant to adopt an explicit values curriculum, partly because the checkered past of values education and fear of creating conflict with religious or ethnic groups over whose values to teach." They continue with, "Experts tracking this trend say the character education movement is growing in response to pressure placed on schools both to reduce student anti-social behavior - including drug use and violence and to produce more respectful and responsible citizens (p.1). Hugh Sockett (1995) further clarifies this contradictory dilemma by stating, "The political paradox of moral education is that while few deny that schools have a moral function of some kind and public opinion polls consistently reveal widespread support for moral education in schools, there is little agreement on what that should be".

The need then, for this study, is to investigate the perceptions of educational stakeholders in regard to a specific and broad based moral values education in the public schools. It is also significant for this study to view these perceptions and identify areas of

agreement for possible collaboration. Collaboration for this study is defined as working together or cooperation toward a common end.

Ivor Prichard (1988) in his concluding summery of the Moral Education and Character Conference, "What Can Research Contribute to Moral Education", summarizes Kevin Ryan's strong belief in the need to study the consensual status of character education when he states, Kevin Ryan strongly suggests "it would be worthwhile to find out more about the extent and depth of consensus among Americans about the values taught by moral education. What everyone holds in common, and what differences among moral viewpoints exist, was a question that had surfaced repeatedly, without a detailed answer to the question being available" (p.18). According to an October 29, 1996 correspondence with Dr. Ryan, this comment was delivered verbally after a conference of 24 researchers was held to suggest a research agenda for the Office of Education.

Edward Harris, (1990), identifies the societal significance of character education when he writes: "The fact is, there are basic ethical principles that are necessary for social progress, and these principles should be identified, discussed and taught" (p. 20). William Kilpatrick (1992) reiterates Harris's beliefs when he states: "Just as it is important for a community to have a common literature culture, it is equally important for it to have a common moral culture" (p. 118).

Edwin Wynne (1993) summarizes the societal significance of the study of consensual core values when he writes, "... any nation that fails to transmit a common morality to its citizens is extremely vulnerable" (p. 142).

William Kilpatrick (1992), in his book, Why Johnnie Can't Tell Right from Wrong summarizes the professional need behind the investigation of character education when he states: "The core problem facing our schools is a moral one. All the other problems derive from it. Hence, all the various attempts at school reform are unlikely to succeed unless character education is put at the top of the agenda (p. 225).

Indications from the public sector opinions support Kilpatrick's claim. "A recent Gallup Poll of Parents of public school students reported 84% favored the teaching of ethics in schools. Another 68% of those surveyed believed that educators should have clearly defined standards of right and wrong" (Cavazos, p. 2).

An exploratory case study strategy is utilized for this research since it meets the criteria as outlined by Robert Yin (1994), in that it is "...an empirical study that (1) investigates a contemporary phenomenon within the real-life context..." (p.13). He further provides rationale for this methodology when he suggests that the goal of an exploratory case study is "...to develop pertinent hypotheses and propositions for further inquiry" (p. 5). This research attempts to provide information for further theory development in reference to diversity and collaboration in moral values education.

This study investigates the feasibility of collaboration on a common core of moral values that meet consensus in an ethnically and religiously diverse population of educational stakeholders within a large urban community

Research questions:

The primary research question for this study is: What are the perceptions of character education in a large urban community?

To establish the perceptions of character education in a diverse community, the questions as outlined in chapter three, are given consideration to provide framework for the research design.

Limitations

Because of the nature of this case study, there are some limitations. The number of people taking part in the survey was limited to the number of people available and willing to participate. As further explained in the Site Selection of Chapter 3, there was also a limited voice and access to the public schools. Lastly, parental permission was

needed to interview adolescents therefore adolescents were contacted through their parents. This could possibly indicate a strong parental support and therefore eliminate some adolescents.

Generalizability is limited to theoretical propositions concerning moral value consensus in a large urban community. Yin (1994) focuses on the theoretical framework of the research as "...the main vehicle for generalizing the results of the case study" (p. 32). Chapter two reviews the research and the expert opinions through a summarization of literature relating to the following constructs:

- 1) the ideological moral needs of a pluralistic community,
- 2) curriculum designed for unification, and
- 3) critical curricular theory.

Chapter II

Literature Review

To identify the perceptions of character education, this study approaches a review of the literature through both a visionary and a research perspective. The visionary perspective aims to identify the moral needs of a democratic society by looking at the challenge of recognizing cultural diversity while maintaining national unity. The research aspect of this literature begins with a review of a moral values curriculum for the purpose of unification. Ralph Tyler's (1949) four developmental principles of: goals, learning experiences, scope and sequence, and evaluation, as outlined in his book, Basic Principles of Curriculum and Instruction are used as a framework for this section. His basic outline is then expanded by a summarization of the community roles in transmitting moral values. The research then looks at curriculum in view of critical theory and the controversial issues surrounding character education. The literature review is finalized with an overview of expert opinions concerning a common moral ideology.

The Vision

the Co-existence of Unity and Diversity

The vision portion of the literature review looks at the broad perspective of unity and a specific perspective of diversity within a multicultural society. The broad viewpoint deals with the idea of the broad based goals of moral education. The specific outlook focuses on the implementation and behaviors of moral education.

In a broad based goals definition of moral values within a multicultural society, scholar R. Freeman Butts attempts to distinguish American values into two categories: "Rights of citizenship" and "Unum values". He suggests that the unum values are:

justice, equality, truth, authority, participation, and patriotism while the rights of citizenship include: diversity, privacy, freedom, due process, human rights, and property. (Amundson, p. 24-25). As with other moral value education proponents, his broad interpretation of American moral values seems rooted in the historical beginnings of this country.

In his manuscript, How to Plan a Program for Moral Education, Merrill Harmin (1990) explains the common moral historical component of the American culture by stating, "Our nation has a moral base. As a people we are not unconcerned with morality. The American Revolution itself was in a large part a moral act - concerned with justice, equality, self-respect, freedom, and self-determination. These are issues not merely rationality or expediency but also inherent rightness or goodness. We can recall the ringing morality in the Declaration of Independence: it is the right of the people to establish a government; we have "inalienable rights" to life, liberty, and the pursuit of happiness; and all men are "created equal - moreover, these are not truths to be argued, but are "self-evident" (p. 20).

Based on the historical foundations of our nation, this literature review attempts to identify the moral needs for the existence and growth of our democratic and pluralistic society. The Association of Supervision and Curriculum Development (1988) states that, "Thomas Jefferson argued that moral education is essential in a democratic society because government by the people requires that the people be good - that they have at least a minimal understanding of and commitment to the moral values on which a democracy rests" (p.21).

A. Bartlett Giamatti, former president of Yale and commissioner of baseball states: "Pluralism does not mean...the absence of standards...It signals the recognition that people of different ethnic groups and races...and personal beliefs have the right to coexist as equals under the law and have an obligation to forge the freedoms they enjoy into a coherent, civilized, and vigilant whole" (Amundson, p.14). James Banks (1994), an

expert in the field of multicultural education, recapitulates these ideas in the following statement: "There is, after all, a set of overarching values that all groups within a society or nation must endorse to maintain societal cohesion...In our nation, these core values stem from our commitment to human dignity, and include: justice, equality, freedom, and due process of law (p. 301-302).

Peter Greer and Kevin Ryan (1989) further explain the moral needs of a democratic society when they write, "...that democracy is, at heart, a moral contract among a people and that the new American citizen must be morally educated to live up to and by the ethical responsibilities of this form of government" (p. 27).

Experts and supporters of a moral values curriculum agree that not only are diversity and unity compatible, they are necessary. As Cavazors (1990) summarizes, "We know that our system works and we know that it is based on ethical values, such as justice, equality, and freedom of religious expression, which are embodied in the Constitution and the Bill of Rights. These are common values. This is America's ethical heritage" (p.2-3). He goes on to say, "If the American democratic tradition is to survive and thrive beyond the end of this century, we must do whatever is necessary to ensure that future generations of Americans, all races, religions and cultural backgrounds, respect and honor the moral heritage on which this great nation was founded" (p. 4).

Banks (1994), in his advocacy of multicultural education, also supports the idea of common values. He writes, "Each nation - state has national values that are to some extent shared by all of its microcultural groups..." (p.86). Edward Wynne (1993), professor of education, University of Chicago, expounds on Banks initial statement of common values when he states, "We need to define our standards of moral literacy if we are to stay a coherent nation" (p.138). He continues with "...any nation that fails to transmit a common morality to its citizens is extremely vulnerable" (p.142). He recommends the follow steps for moral values education in a pluralistic society:

We must treat the forging of such core materials as a high priority, or our future as a nation is at peril. We need to define our standards of moral literacy if we are to stay a coherent nation.

Our schools should return to the source of much of our school content: the moral facts of life and the moral ideals derived from our history and our culture.

It is possible that some particular committees or political jurisdictions cannot develop consensus around such matters. Then parents and educators must be prepared to develop freestanding schools, either public or private appealing to parents who favor certain coherent values. (p.138)

It is the vision of this researcher, based on arguments set forth by historical and contemporary educational theorists that the United States culture is multicultural with educational needs that encompass the identification of common moral values while promoting a respect for diversity. The National Council for Social Studies (1992) reaffirm this belief in their 1991 Curriculum Guidelines for Multicultural Education when they ensconce the guideline, "...present a vision of our society that recognizes and respects ethnic and cultural diversity as compatible with national and societal unity..." (p. 278) . They further establish the goal, "...curriculum should promote values, attitudes and behaviors that support ethnic pluralism and cultural diversity as well as build and support the nation-state and the nation's shared national culture" (p. 283).

The Research

Curriculum for Unification

Ralph Tyler's (1949) systems management approach to curriculum design is used as the beginning framework in this portion of the literature review as a means to investigate character education curriculum for the purpose of societal unification. Tyler's instructional design format appears appropriate for the development of a moral values program in that there is a inclusive approach in the formation of educational goals. Tyler's approach with the inclusion of contemporary life, subject specialists, philosophy

and psychology to develop educational goals, offers an encompassing and integrative basis for fulfilling diverse pedagogical needs.

In addition, as John D. McNeil (1981) states in his book, Curriculum, A Comprehensive Introduction, "Tyler attempted to reconcile the conflict between those who favored one or another as most important and to formulate a consensual basis that would allow individuals with divergent goals to work together in developing curriculum (p.339). McNeil (1981) continues support for Tyler's design by writing, "...it is regarded as the capstone on one epoch of curriculum making" (p.337).

In his ends-means rationale of developing curriculum, Tyler (1949) purposes to answer the following four fundamental questions of curriculum and instruction:

1. *What educational purposes should the school seek to attain?*
2. *What educational experiences can be provided that are likely to attain these purposes?*
3. *How can these educational experiences be effectively organized?*
4. *How can we determine whether these purposes are being attained?* (p. 1)

The following sections will review these areas in regard to character education.

Goals

Tyler (1949) recommends that goals or objectives for curriculum come from an established need or gap between the schools' aims and what they are actually achieving. Tyler further suggests that "...much time [be given] to the setting up and formulation of objectives because they are the most critical criteria for guiding all the other activities of the curriculum maker. (p.62)

He advocates that "...no single source of information is adequate to provide a basis for wise and comprehensive decisions about the objectives of the school" and recommends that schools' goals should come from:

studies of contemporary life outside the school,
suggestions about objectives from subject specialists,

philosophy of education and,
 psychology of learning. (p.16-41)

Contemporary Life

Contemporary life as an area to identify areas for curriculum goals has many advantages. One of the strongest advantages is in the relativity it provides for the learner. When curriculum goals are identified through life outside of school, the learner is more able to identify the purpose behind the subject matter and transfer this knowledge to life behaviors. Contemporary life provides a basis for curriculum goals when there is a societal need.

In the 1920's the first character education movement began in response to concern for the life style people appeared to be adopting. As Alan Lockwood (1991) states in his article, "Character Education: The Ten Percent Solution", people were concerned with the "...irresponsible behavior of youth. The scandalous fashions of the flapper, wild drinking, smoking, and dancing, and unbridled hedonism..." (p. 247). In his effort to identify the shortcomings of the recent character education movement, Lockwood uses this historic illustration as a basis for clarification and elaboration of the current problems. He also points out the demise of character education in the 20's and its failure to produce the desired outcomes. He correlates this to the current trend.

In his article, "Teaching Ethics in the Public School", Lauro Cavazos (1990) uses this same 1920's rationality to promote rather than criticize moral values in the schools. He suggests that the peers and media of contemporary society, rather than church and family, contribute most to the moral values adopted by adolescents. It is from this life outside of school that motivates the statement of concern from the headmaster, Peter Gibbon (1993), of Hackley School in Tarrytown, NY, : "Hollywood and popular culture must be fought. The movies, the media and the popular music industry offer their heroes - most of whom are disdainful of normal life, hard work, and fidelity. Instead, they

glorify violence, excitement, and aberration. The cumulative effect of such indoctrination is incalculable but frightening" (p.9).

James Leming, professor of Curriculum and Instruction , Southern Illinois University, (1994) restates this deficit in contemporary life by writing, "The impetus for character education (CE) is drawn from the observation that there is a crisis in society because of the culture's inability to transmit a set of core values and virtues to youth" (p.123).

Subject Specialists

Subject specialists as a source for curriculum goals are able to offer insightful components for their area of expertise. Thomas Lickona (1988), a leading subject specialist in the field of character education, offers the following goals for moral values education in his book, Educating for Character.

Character Development Objectives:

Broad Goals:

To promote development away from egocentrism toward cooperation and mutual respect.

To foster the growth of full moral agency - the capacity to think, feel, and act morally - so that children come to judge what is right, care deeply about it, and translate judgment and feeling into effective moral behavior.

To develop, in the classroom and school, a moral community based on fairness, caring, respect for legitimate authority, and democratic participation - such as a community being a moral good in itself as well as a support system for the character development of each student.

Specific Goals:

Self-esteem that is based on one's prosocial behavior toward others as well as personal achievements.

Perspective - taking ability/ ("How do others think and feel?")

Moral Reasoning. ("What is the right thing to do? What are the consequences of this action for myself and others?")

Emphatic concern for the welfare of others.

The mastered skills of social cooperation.

Character traits (observable behavior patterns) of kindness, honesty, responsibility, and respect for others. (p.9)

The Association for Supervision and Curriculum Development (ASCD, 1988) suggests that the goal of a moral values curriculum is to develop a morally mature person. They submit the six characteristics of a morally mature person as: (1) Respects human dignity, (2) Cares about the welfare of others, (3) Integrates individual interests and social responsibilities. (4) Demonstrates integrity, (5) Reflects on moral choices. (6) Seeks peaceful resolution of conflict (p.19-29).

In July 1992, the Josephson Institute of Ethics formed a group of subject specialists including educators, experts, and leaders of youth organizations. They met in Aspen, Colorado to form consensual objectives regarding character education. The group drafted the following "Aspen Declaration of Character Education":

- 1. The next generation will be the stewards of our communities, nation, and planet in extraordinarily critical times.*
- 2. The present and future well-being of our society requires an involved, caring citizenry with good moral character.*
- 3. People do not automatically develop good moral character; therefore, conscientious efforts must be made to help young people develop the values and abilities necessary for moral decision making and conduct.*
- 4. Effective character education is based on core ethical values which form the foundation of democratic society, in particular, respect, responsibility, trustworthiness, caring, justice and fairness, and civic virtue and citizenship.*
- 5. These core ethical values transcend cultural, religious, and socio-economic differences.*
- 6. Character education is, first and foremost, an obligation of families, it is also an important obligation of faith communities, schools, and youth and other human service organizations.*
- 7. These obligations to develop character are best fulfilled when these groups work in concert.*
- 8. The character and conduct of our youth reflect the character and conduct of society; therefore, every adult has the responsibility to teach and model the core ethical values, and every social institution has the responsibility to promote the development of good character." (CEP, 1996, p.35)*

Philosophy

Tyler (1949) clarifies the important role philosophy plays in moral values education when he states, "... philosophy emphasizes four democratic values as important to effective and satisfying personal and social life. These four values are (1) the recognition of the importance of every individual human being as a human being regardless of his (sic) race, national, social, or economic status; (2) opportunity for wide participation in all phases of activities in the social groups in society; (3) encouragement of variability rather than demanding a single type of personality; (4) faith in intelligence as a method of dealing with important problems rather than depending upon the authority of an autocratic or aristocratic group" (p. 34).

In his Introduction to the Philosophy of Education, George Keller (1971) devotes a great deal of his writing to axiology or the study of values. He suggests that there are absolute moral values that are as relevant today as they were in the past. Or, as he states, "...valid for everyone, regardless of race or class" (p. 27). He validates the significance of consensual core values when he suggests "international understanding can be built" (p.29) upon these foundations where people can agree on the same values regardless of race, ethnicity, and religious beliefs. Although he writes of broad based consensual values, he does not offer an explanation of what they are.

Axiology is a component of educational philosophy, again, however, this can only be interpreted in a broad not specific sense. This is due in part to the abstract rather than concrete nature of the study of values. As Edward Harris and Joyce Hoyle (1990) illustrate, "A major philosophical barrier in incorporating moral education is the fact that moral claims are virtually impossible to verify" (p. 19).

Psychology

The psychological component of establishing curriculum goals enables educators to develop goals that are appropriate for the learner. Many studies have been done in regard to moral development and the psychological implications. Lawrence Kohlberg (1964), who followed the research of Jean Piaget (1932), performed a longitudinal research study of moral behaviors and progressive development. He arrived at three predictive levels that similarly expound on Piaget's cognitive moral progression theory. Gilligan (1982) questioned Kohlberg's validity in the use of an entirely male population and doubted the meaningfulness of the moral dilemmas used by Kohlberg. The findings from her studies indicated a gender distinction in moral development.

LaFrancois (1988), in his book Psychology for Teaching, summarizes one important implication for the contribution of psychological research findings and its application in a moral values curriculum as, "...the implication of these findings and speculations is that one ought to attempt to develop in children care and concern for others to encourage and reward behaviors that reflect virtues ordinarily associated with caring" (p.163).

Other important work in the psychology of moral education includes Alan Lockwood (1991). His research indicates a different view when he writes, "...social psychological research contradict the implication of direct relationship between values and behavior" (p.246). Frank Westie (1965) extends this line of thought when he suggests that determination of how an adolescent will behave cannot be based on what they say a values means. He suggests that there is inconsistency of decisions and beliefs regarding racial matters.

Learning Experiences

According to Ralph Tyler (1949), learning experiences are experiences that are used to reach the desired objectives. The general principles Tyler recommends to select the learning experiences are:

- 1. ...a student must have experiences that give him (sic) an opportunity to practice the kind of behavior implied by the objective. (p.65)*
- 2. ...the student obtains satisfactions from carrying on the kind of behavior implied by the objectives. (p. 66)*
- 3. ...the reactions desired in the experience are within the range of possibility for the students involved. (p. 67)*
- 4. ...there are many particular experiences that can be used to attain the same educational objective. (p. 67)*
- 5. ...the same learning experience will usually bring about several outcomes. (p. 67)*

Tyler (1949) specifically identifies the following experiences in the development of attitudes: assimilation, emotional effects of certain kinds of experiences, traumatic experiences, and direct intellectual process (p. 75-76). He further recommends that school and community environment reach a consensus in desirable attitudes.

Amitai Etzioni, of George Washington University, (1994) agrees with Tyler's community involvement when he writes the following about learning experiences, "A good rule of thumb is that the values of the local community should take precedence in all matters except those that violate the society wide values reflected in the Constitution and its Bill of Rights" (p.20).

For the proponents of character education, there appears a consensus regarding the necessity for the integration of learning experiences throughout the entire curriculum as well as a need to address the cognitive, affective, and physical domains of learning. The ASCD (1988) summarizes the learning experiences of moral values education when they write, "...we must provide moral education that is broad and deep. It must be systematic, planned, theoretically grounded, and conscientiously sustained. It must embrace both the formal curriculum of academic subjects and the 'human curriculum' of

rules, roles, and relationships that make up the moral life the school. Only moral education of this magnitude can meet the challenge before us" (p.21).

Edwin Delattre and William Russell (1993) in their article, "Schooling, Moral Principles, and the Formation of Character, suggest the following of learning experiences, "The development of good character cannot be separated from the basic purposes of education - to lead persons out of ignorance and helplessness so they have the chance to lead positive, purposeful, productive lives for themselves" (p. 42).

Scope and Sequence

The scope and sequence portion in the curriculum development review, outlines examples of current character education programs. Although Tyler suggests a broad approach, in reality, the scope and sequence is very specific as illustrated in the following examples . This overview further aims to assist in the further identification of specific program learning experiences that are presently operationalized.

The CEP (Character Education Partnership, 1996) in their report, Character Education in US Schools: the new consensus, suggest these principles to guide their marketed education curriculum:

- 1. Character education promotes core ethical values as the basis of good character.*
- 2. 'Character' must be comprehensively defined to include thinking, feeling, and behavior.*
- 3. Effective character education requires an intentional, proactive, and comprehensive approach that promotes the core values in all phases of school life.*
- 4. The school must be a caring community.*
- 5. To develop character, students need opportunities for moral action.*
- 6. Effective character education includes a meaningful and challenging academic curriculum that respects all learners and helps them succeed.*
- 7. Character education should strive to develop students' intrinsic motivation.*

8. The school staff must become a learning and moral community in which all share responsibility for character education and attempt to adhere to the same core values that guide the education of students.

9. Character education requires moral leadership from both staff and students.

10. The school must recruit parents and community members as full partners in the character-building effort.

11. Evaluation of character education should assess the character of the school, the school staff's functioning as character educators, and the extent to which students manifest good character."
(p.10)

In preparation for moral values curriculum development, Baltimore County, Maryland developed a task force that used the Constitution and the Bill of Rights as a basis of their program. To develop their goals, they solicited and gained the support of community groups including: American Civil Liberties Union, PTA, teacher's association, church organizations, and other community groups. The program includes: an application of the principles/ethics taught, development of cognitive skills to determine right from wrong, and an understanding of consequential ramifications of one's actions (Saterlie, 1988).

Arthur Steller and Kenneth Lambert (1996) report on Boston's character education program in their article, "Teach the Children Well". In developing the curriculum for their program, Boston City Schools focus on objectives that:

Promote cognitive, emotional, and moral growth - from early childhood to adulthood.

Foster exemplary behavior and reduce risks, such as committing violent acts and using alcohol and other drugs.

Be taught in English, language arts, and reading classes, where children would read selected works emphasizing specific values.

Span grades K-12.

Teach teachers and administrators how to convey to books' messages in the classroom and school.

Draw on teachers' existing strengths.

Be cost effective.

Demonstrate some success in Boston or in another district that used the approach. (p.25)

Norfolk Public Schools in Virginia is currently in the final stages of developing a moral values-based curriculum. On May 30, 1996 in a interview with Dr. Gloria Hagens, Social Studies Coordinator, she stated that the idea of a values curriculum in Norfolk was, "amazing well received". She explained that upon returning from a conference where character education was discussed, School Board Member, Robert F. Williams approached the board with recommendations to pursue a character education program in Norfolk City Schools. From here, a thirty-three member committee was charged with identifying the core values for the curriculum. The members were chosen by a selection of interested applicants that represented Norfolk's diverse community. The thirty-three members included representatives from each an elementary and secondary school, one guidance counselor, one central office staff , parents, community leaders, a Muslim, a Rabbi, a Priest, and three students. The group came together very well to identify sixteen core values including: respect, honesty, responsibility, work ethic, courage, self-discipline, tolerance, compassion, citizenship, manners, perseverance, integrity, altruism, trustworthiness, hospitality, and patience. These values will not be a separate curriculum but will be integrated throughout the current educational program. In this planning phase, the "whose values" question was not an issue. As Jon Glass (1996) stated in the Virginia Pilot, (May 10), "...School Board members and educators are convinced there are certain shared community values that no one would object to being taught, traits that cut across religions, social and ethnic lines." In the same article, Melanie Yules is quoted saying, "It's not religion, and its not my morals or your morals, but values that we all hold."

The Los Angeles Unified School District, California district focuses on the moral values of: responsibility, honesty, ethical decision making. The scope and sequence of their curriculum includes: (1) how children think, (2) strengths of the individual, (3) student in control of own life, (4) goal setting success, and 5) put values

into behavior. This program was piloted 1990-91 by Jefferson Center for Character Education (Brooks, 1992).

Evaluation

Concerning evaluation, Tyler (1949) writes, "Since evaluation involves getting evidence about behavior changes in the students, any valid evidence about behaviors that are desired as educational objectives provides an appropriate method evaluation" (p.107). This section dealing with evaluation provides a brief overview of evaluations that have been completed regarding moral values education and its effect on student behaviors.

The most extensive evaluation of moral values education is California's Child Development Project (CDP). This longitudinal 10-year study was completed on the elementary level with significant effects indicated in four areas: classroom behavior, playground behavior, social problem solving skills, and commitment to democratic value (Lickona, 1991, p. 29).

In 1989, Allen Elementary in Dayton Ohio performed a study and pilot program by implementing a character education curriculum in response to: high absentee rate, low teacher morale, unhappy community, high discipline problems, and low test scores. They implemented a five year plan with teachers receiving an on-going year-long in-service. As reported by Charles Scott (1992) in his article, "Shaping Character", the results showed a drastic drop in suspensions, improved morale among teachers (best teacher attendance record in Dayton schools) and an increase in test scores (p. 28-30).

St. Louis, Missouri piloted a program including 183,000 K-12 students to promote character. Emphasized were the traits of "honesty, responsibility, cooperation and commitment" (Etzioni, p. 94). The results indicated improved behavior or academic achievement. 86% of the principals said that the program had a positive impact on the school.

Frank G. Goble and David B. Brooks (1983) identify the beneficial outcomes of character education in their article, "The Case for Character Education". They point out the following changes they concluded after a survey of character education program implemented in Dade County, Florida :

*students acquire positive attitudes
ce enhances the student's self esteem
teachers maintain better discipline
parents are pleased with the outcomes
administration sees better discipline, higher morale, better
attendance, and a decrease in vandalism
businesses find better trained employees in youths with
better attitudes and behavior.*

They summarize the outcomes by stating, "The findings from the Character Education evaluation were indeed very impressive. The attitudes of the administrators, teachers, parents, and students were very positive...Many merits were enumerated...All persons involved in the program thought it beneficial and strongly believed the program should be continued and expanded" (p. 113).

The Character Education Curriculum created by the American Institute for Character Education in San Antonio found that ce results in improved class discipline, reduced theft, vandalism, and violence. In addition, they found improved attendance, scholarship, attitudes, verbal skills, teacher morale and community support.

Tyler is a good starting point for the development of a moral values curriculum, however, he is just a starting point. There are other areas that need attention. As Michael W. Apple (1979) suggests in his book Ideology and Curriculum, curriculum leaders such as Tyler, strive to "...create a 'reality', one which inclines us to search for relatively easy ways to eliminate the human dilemmas and social and economic contradictions involved in dealing with diversity and alternative conceptions of valued activity". (p. 121) In addition, James McDonald (1966) believes of Tyler's strategy that, "statements of expected behavioral outcomes, violate the integrity of learners by

segmenting their behavior and manipulating them for an end that has no present worth for them." (p. 41). Because of these criticisms that Tyler's approach is too focused that this literature review broadens the perspective to include an overview of the educational stakeholder's role in moral values education followed by a critical theory review.

Roles

It takes an entire village to raise a child.

African Proverb

As stated by The Character Education Partnership (1996) in their report: Character Education in U.S. Schools: The New Consensus, the impetus for character education is based on the following premises:

- 1. In a free and democratic society every citizen has personal and civic responsibilities as well as inalienable rights.*
- 2. Only a virtuous people are capable of sustaining a free and democratic form of government.*
- 3. Good character is not formed automatically; it is developed over time through a sustained process of teaching, example, learning, and practice.*
- 4. Developing good character in children is primarily the responsibility of families. It is also the shared responsibility of communities, school, religious institutions, and youth service groups.*
- 5. Creating civil and caring school communities is indispensable to developing good character in students and to good academic teaching and learning.*
- 6. Effective K-12 character: (a) helps make schools more civil and caring communities, (b) reduces negative student behavior such as violence, pregnancy, substance abuse, and disrespect for teachers, parents, and peers, (c) improves academic performance, and (d) prepares young people to be responsible citizens and productive members of society. (p. 7)*

This literature review of role perception attempts to summarize the role of the family, community, and school in moral values education as indicated in the fourth

premise of the CEP document. Because of the CEP's culturally diverse representation on their board, (see Appendix E), this researcher feel their recommendations offer an appropriate foundation on which to explore role clarification in the development and implementation of character education.

Amitai Etzioni (1994) summarizes the need for all components working together when he states, "Meanwhile, the task of socializing many children falls by default to educators. The schools working closely with communities and with as much parent involvement as can be mustered, must not shrink from this challenge" (p.19).

Family

A great deal has been written concerning the changing family status and its impact on the assimilation of moral values in young adults. Kristen Amundson (1991) states, "There is increasing evidence that the American family, which has traditionally been the primary influence on children's moral development, cannot always be counted onto fulfill its role as the inculcator of values" (p.7). She offers the following statistical rationale for the declining parental role:

...in 1991, 25 percent of all children lived in a single-parent family. Current estimates are that 50 percent of all children will live in a one-parent household some time during their school years. The average income for female households with children was less than one-third that of two-parent families - \$11,299 in 1989. Thus the average child raised by a single mother (and there were at least 15 million such children in 1990) is living within \$1000 of the poverty point. ...Even when there are two parents living in the home, neither may have much time available. The proportion of families in which both parents work was estimated to reach 75 percent by 1995. The Home and School Institute suggests that between 5 and 7 million children aged 7 to 13 are left unsupervised for significant parts of the day. (p.7)

Although the statistics indicate a decline in parental involvement as a moral educator, this literature review paradoxically finds that a general consensus of the character education experts confirms the importance of parental involvement and

influence in moral values education. As Edwin J. Delattre and William E. Russell (1993) write for The Journal of Education, "The first and most important answer lies with the family, whether traditional, single-parent, nuclear, or extended. This is among the reasons that it matters so much whether parents and other adults in a child's life are themselves mature and morally serious. Their example, the adult behavior their children will imitate is a major factor in the formation of their children's character" (p. 39).

Ivor Pritchard (1988), in his Office of Research manuscript, Moral Education and Character, addresses the parental role when he writes, "Parents are the first moral educators of the child. Some parents may not realize this, or see themselves in this role, but they do in fact provide moral lessons through what their children see and hear them do and say" (p. 3). In his literary approach to character education, William Bennett (1993) echoes these sentiments by declaring, "It has been said that there is nothing more influential, more determinant, in a child's life than the moral power of quiet example. For children to take morality seriously they must be in the presence of adults who take morality seriously (p.11).

Based on previous research, Thomas Lickona (1991) identifies nine dimensions of the parental role as a moral values educator . These characteristics recommend that the parent must : (1) communicate an understanding of the moral domain, (2) be sensitive to the developmental aspects of moral education, (3) foster mutual respect in their children, (4) provide children with a model, (5) teach by talking with their children, (6) give their children real responsibilities , (7) balance independence and parental control, (8) love the children and, (9) expose children to their own spiritual heritage (Pritchard,1988, p. 3). Lickona (1991) emphasizes his perception of parental role in his book, Educating For Character, when he states, "How well parents teach their children to respect their authority also lays the foundation for future moral growth" (p. 30).

Communities

This literature review supports the idea that community involvement is an essential component of a successful character education program. William Klingele (1994), in his article "Shifting the Target of Educational Reform", states, "Long - term success of education will depend on a total student-community of learning approach" (p. 199) The America 2000 proposal confirms the emphasis placed on the need for strong community involvement when it includes the following statement as a strategy for implementation, " For schools to succeed, we must look beyond their classrooms to our communities and families. Schools will never be much better than the commitment of their communities" (p. 12).

As Amundson (1991) states: "In a pluralistic society, a school's moral education program is generally expected to reflect the values of the community it serves" (p. 23). To expound on this philosophy more, The Character Education Partnership (1996) states, "It is important for each local school or school district to decide for itself, in consultation with parents, teachers, and representatives of the community it serves, which core ethical values should be taught and how character education should be provided" (p. 2).

Wynne and Ryan (1993) provide the parameters of a community as:

- * *A community is a bounded environment, persisting over time.*
 - * *Its inhabitants share important common goals, articulated by significant rites and symbols.*
 - * *The inhabitants cooperate with one another to attain such goals, and with certain external institutions.*
 - * *Frequently, such cooperation is managed by some system of benign hierarchy.*
 - * *In vital, large communities, the members simultaneously belong to the larger group, and various 'subcommunities.' These subcommunities replicate, on a micro-scale, the essential factors of the supracommunity."*
- (p. 167)

Thomas Lickona (1991) suggests that community involvement is "helpful in several ways: It helps to identify and gain support for the values that should be taught; it

taps valuable ethical expertise in the community; and it informs the public and generates positive publicity for the school's efforts in this area" (p. 434).

Schools

As illustrated in the scope and sequence portion of this literature review, the support and involvement of the entire school in character education is a major contributing component for a successful program. Therefore, the ensuing paragraphs, attempt to provide an overview of the entire school's role in the formation of character followed by a purposed explanation concerning the specific roles of administrators, teachers and students.

Down through history, education has had two great goals: to help students become smart and to help them become good.

(Lickona, 1988, p.6).

In the preceding quote, Thomas Lickona suggests that one of the major responsibilities of schools is the formation of character. Edwin Delattre and William Russell (1993) reinforce this belief in their article, "Schooling, moral principles, and the formation of character". They state, "... schools have a duty to stand for genuinely moral standards, moral standards such as justice are universal. A school has a duty to stand for justice as impartiality, fairness, and reciprocity, as well as in proportionate rewards and punishments, in the classroom and its overall cultures in policies, practices, rules, curricula, treatment of student, faculty, and staff" (p.31).

In response to the public's request for school reform, on April 18, 1991, President George Bush presented America 2000. This strategic plan designed by the President and State Governors, offered a set of educational goals for our nation as it moves into the 21st century. Along with an academic message, the proposal contained a moral values education focus. As stated in the document, America 2000, "If we mean to prepare our

children for life, classrooms also must cultivate values and good character, give real meaning to right and wrong" (p.6).

To help achieve this goal, Ed Wynne (1993) recommends, "Schools (and their immediate constituencies) should formulate more coherent statements of moral principles and ideals from which educators can develop morally vital curricula (p.143).

Christina Hoff Sommers (1993) advocates three steps for school's consideration in the formation of a moral values focused curriculum:

1. *Schools should have behavior codes that emphasize civility, kindness, self-discipline, and honesty.*
2. *Teachers should not be accused of brainwashing children when they insist on basic decency, honesty, and fairness.*
3. *Children should be told stories that reinforce goodness.* (p.13)

The National Association of Secondary School Principals (NASSP, 1983), in their publication, The Role of the Principal in Effective Schools, support the idea that the principal is the key to a good school (p.7). They further suggest that, "The principal is the critical agent who can get things done" (p.7).

Daniel L. Duke (1991), director of educational administration at Lewis and Clark College, Portland, Oregon, in his article for the NASSP Bulletin identified six areas of concentration for principals as effective instructional leaders. These include:

1. "People - Principals should actively recruit teachers, furnish inservice activities on a continuing basis, and maintain a highly motivated faculty"
2. "Instructional support - Principals...should provide instructional support, including sound time management, record keeping, and classroom control designed to maintain an atmosphere of orderliness at the school and avoid distractions from classroom instruction."
3. "Adequate resources - Principals should make sure the school has adequate resources such as learning materials, appropriate facilities, and skilled support personnel."

4. "Quality control - Principals maintain quality control of the instructional program through supervision, education, rewards, and sanctions of the teaching staff. Principals should convey high expectations of teachers, regularly remind them of school objectives, and evaluate their performance."

5. "Coordination of activities - Principals coordinate the often numerous activities, programs, and functions of the school to assure that the various parts operate smoothly and reduce the burden on classroom teachers."

6. "Problem solving - Effective principals engage in troubleshooting to anticipate and solve problems." (p. 20-21).

Thomas Lickona (1991) focuses closely on the principal's role in a moral values program when he states: "An effective principal is typically involved in all the activities common to values education success stories: creating a council or steering committee that identifies the school's target values and provides ongoing leadership for implementing the program; setting up workshops, sharing sessions, curriculum development time, resource centers, and other opportunities for school staff to develop skills as moral educators; involving all staff ..." (p.326).

Burrett recommends that administrative policy support ce by: (1) incorporating ce goals into all written documents, (2) model desirable behavior and (3) create a school climate that supports ce (p. 27) .

Hugh Sockett (1995) makes the following statement concerning the teacher as a moral educator, "We do not know the ways in which teachers generally confront such basic issues as racial prejudice and sexism or what their curriculum strategies look like. We do not know the extent to which teachers are more or less influenced by their religious persuasions when they teach, nor the precise extent to which state mandates or local community values inhibit moral teaching. Nor do we know to what extent teachers feel their integrity is compromised by any conflict between their world view in moral terms and the practices of the schools in which they work" (p.562).

Although Sockett makes this claim concerning the lack of current knowledge regarding the teacher as a moral educator, research indicates that the teacher as a moral values instructional facilitator makes a vital impact in this area of moral values education. To assist in planning a strategy to infuse values with the curriculum, the District of Columbia Public Schools performed a survey study to assess the values among the students, staff, and parents. A random sample of 2,342 elementary, junior & senior high students were surveyed. The results indicate that the staff has a significant impact on student values and that staff/teacher actions make more impact than their attitudes or beliefs (Tuck, 1990).

David Nyberg (1990) states that teachers are going to act as moral educators "...either directly as instructors of prescribed curriculum (as educational authorities), or indirectly as examples or models of lived values" (p. 601). Peter Greer and Kevin Ryan (1989) reiterate this thought in their statement, "Teachers cannot help but have an impact on the values and character of students. Schools are places of power and decisions, of continual interaction and activity, of rules and breaking the rules, of ideas and behavior. Issues of right and wrong are part of the very fabric of life in schools. We need to make sure these issues are being dealt with in the most positive, effective, and explicit manner" (p. 27).

The Association of Supervision and Curriculum Development (1988) offers the following statement, "The teacher plays a crucial role in moral education. In addition to planning and implementing curriculum and instruction, teachers serve as moral models for their students. Much of that aspect of teaching is embodied in the normal flow of interactions between teachers and learners, as part of the 'hidden curriculum'" (p. 23). Their report continues with, "In addition to modeling, teachers can introduce young people to moral issues in other ways. For example, situations involving loyalty, conflict resolution, gender roles, friendship, peer pressure, and self-esteem provide opportunities for exploring moral understandings and commitments. Similarly, mock court sessions

can help students see the value of the democratic processes and the obligations of citizenship" (p.24).

As Edwin Delattre and William Russell (1993) write in the Journal of Education, "All classes invite attention to issues of character and decency in the way the subject is approached and in expectations for students' general behavior. But none of this rings true unless the teachers embody the ideals of character to which they expect their students to aspire. To offer students less is to believe the claim that we genuinely care for them" (p. 43) .

Kenneth Burette (1993) recommends that teachers support ce by (1) reviewing materials for specific themes (2) evaluate by personal growth (3) integrate ce (4) introduce and review historical documents. He goes on to say that "...teaching methods and activities can be designed to foster group - process skills, analysis of personal values, creativity, inductive reasoning, and development of empathy" (p.24).

David Nyberg (1990) recapitulates the role of the teachers in his statement, "If parents do not contribute to the moral education of their own children, teachers cannot reasonably be expected to make up the deficit" (p.596).

Klinge (1994) suggests that have educational reform needs to start with the student rather than the school. He writes, "The educational success of many students is more dependent on what occurs outside the schools than what occurs inside the schools" (p.198).

In her AASA Critical Issues Report, Kristen Amundson (1991) outlines the research and findings of Harvard University child psychiatrist, Robert Coles. His nationwide survey, "The Girl Scouts Survey on the Beliefs and Moral Values of America's Children", provides the following insights in to whom adolescents turn for moral advice:

Although 99% of children said their parents care what happens to them, only 64% would turn to a parent for advice.

Children also believe that grandparents or other close relatives really care for them (62%), although only 16% would turn to a relative for advice.

Only one-third of American youth say that teachers and coaches really care for them. And just 7% would turn to a teacher or coach for advice. (p.11)

"As Charles Haynes, from the First Liberty Institute, put it: 'Students [should] be encouraged to consult their parents and religious leaders for a fuller understanding of how their tradition addresses moral questions.' We should not try to pack all values in public schools; schools should be a place for those values we all share and a place to recognize the importance of other values" (Etzioni, 1994, p.20).

Ed Wynne (1993) suggests the following additional moral goals for adolescents:

- 1. Students must be able to identify behavior that is good and contributing to the general good.**
- 2. Students must be able to identify behavior that is wrong, violates social moral norms and unjustifiably harms others.**
- 3. Students must know how to think through the question, "What is the thing to do about this issue going on right now in my class or in this situation.**
- 4. Students must be able to sort out the facts of what is going on and discover who is doing what to whom and why. They must learn what evident and how to get it, and how to apply it.**
- 5. Students must be able to recall similar incidents or principles that apply to the situations in front of them.**
- 6. Students must be able to think through various solutions to the problem issue in front of them.**
- 7. Students must be able to select the best (most ethical) solution, based on the solutions they came up with. (p.147)**

Wynne goes on to suggest that moral actions for adolescents include: doing assignments, befriending lonely or new students, cooperative grouping, volunteer work, mediating peers behavior, peer tutoring, ceremonial events.

Curriculum for Diversity

Critical Theory

To this point, the literature review has highlighted educators and studies that support moral values education as a curricular tool for societal unification as well as a means to produce moral literacy. William Bennett (1995) suggests that a moral values curriculum involve, "...following rule of good behavior. It must involve developing good habits, which come only through repeated practice. And character training must provide example by placing children in the company of responsible adults who show an allegiance to good character" (p. 12). In his book, The Book of Virtues (1993), he writes, "Moral education and the training of heart and mind toward the good involves many things. It involves rules and precepts and the dos and don'ts of life with others - as well as explicit instruction, exhortation, and training. Moral education must provide training in good habits" (p. 11).

Conversely, Michael Apple (1996) not only disagrees with Bennett's ideas but identifies him as a "cultural conservatist" that "...wants a return to 'high standards', discipline, and social Darwinist competition..." (p. 6). Apple (1996) vehemently opposes what he refers to as the "hegemonic alliance" (p. 6).

Hegemony, as defined by Apple (1996) is "...a process in which dominant groups in society come together to form a block and sustain leadership over subordinate groups." (p. 14). It is this economically and culturally dominant white middle-class group that

Apple identifies as promoting character education in response to what they feel is a threat to their dominance.

Paulo Freire (1970) in his book, Pedagogy of the Oppressed, expounds on this idea by suggesting that if the school is viewed as an agency of socialization for individual liberation, the curriculum goals must encompass far more than if the school views socialization through the "banking concept". It is in this "banking concept" where Freire describes teachers as the depositors of information while students act as the depositories (p. 284). Freire believes that this type of schooling is nothing more than oppression and overwhelming control of the dominant elite who strive to make all members of the society adjust to the world as perpetuated by them. He feels that schools functioning on this concept, are "...indoctrinating [students] into the world of oppression" (p. 287).

Henry Giroux and Anthony Penna (1979) describe the socialization function of schools by identifying three schools of thought in this area as: 1) structural functionalist, 2) new sociology, and 3) neo-Marxism. The structural-functional approach views the function of schools as to "...socialize students to accept unquestionably a set of beliefs, rules, and dispositions as fundamental to the functioning of a larger society" (p. 102-103). Although they concede the value of this approach as: "(1) it makes clear that schools do not exist in precious isolation, removed from the interests of the larger society; (2) it spells out specific norms and structural properties of the hidden curriculum; and (3) it raises questions about the specifically historical character of meaning and social control in schools" (p. 103), they also point out its "theoretical shortcomings" in that it stresses "consensus and stability rather than movement" (p. 103).

The new sociology approach presents a model of the school's socialization goal where students create their own reality based on interaction in the classroom and questioning knowledge's objectivity. Although the new sociology "raises to a new level of discussion the relationship between the distribution of power and knowledge" (p. 104), it too, has weaknesses that Giroux addresses in his later works.

The neo-Marxist approach to the school's role in socialization offers an ... "intersection of theory, ideology, and social practice" (p. 105). Although interested in the student identification and definition of their own reality, this approach is also concerned with implicit goals of schooling and the socialization distortions that occur throughout the curriculum and its implementation. This method attempts to link classroom studies to the larger world and promote comprehension of the unjust social conditions and norms and to promote individual liberation.

Anthropologists, Concha Delgado-Gaitan and Henry Trueba (1991) in their book, Crossing Cultural Borders, discuss critical theory through student empowerment, or "...the process through which people participate in their own learning" (p.160). They appear to have a more balanced approach to diversity and moral values than the structural-functionists or new sociology in that they stress the value of self concept by promoting one's culture while at the same time suggest that there is a central cultural value in the American democracy being equal rights for all regardless of sociocultural, political, economic, religious, racial or social status (p. 140). They suggests that students are empowered through the recognition of their cultural heritage as well as their identification with society as a whole.

Continuing with this idea, Maxine Greene (1978) stresses that curriculum must empower students with skills and sensitivities to be human and to know themselves through "...themes of their existence" (p. 19). She recommends that moral education be designed to enhance this self-identification and that it must take place in a social context.

James McDonald (1981) states that there is no one type of liberation. He suggests that, "Our activities, efforts, and expectations should, in other words, be focused on the ideas, values, attitudes and morality of persons in school in the context of their concrete lived experiences and our efforts should be directed toward changing consciousness in these settings to provide more liberating and fulfilling outcomes" (p.296). He agrees that

schooling is a vehicle for socialization but that this includes the conserving and transmitting of culture.

McDonald (1981) further outlines the curriculum content by providing the following guidelines for consideration:

- 1) Knowledge is uncertain, not absolute.*
- 2. Knowledge is personal.*
- 3. Knowledge is for use, not simply storage...*
- 4. Knowledge of social arrangements is knowledge of human creations that reflect more than anything else historical accidents within the broad organizing trends of growing technology, sciences, industry, and religion.*
- 5. Knowledge is not disparate or segmented in a broad human sense of lived meaning, but rather it is unitary. Only by specific highly rationalized human interests and tasks has it been segmented and highly disparate. (p. 297)*

In addition, McDonald offers seven curriculum premises that "...lead toward developing new consciousness for social change:

- 1. Curriculum substance must be directly related to needs, interests, past experiences, and capabilities of persons.*
- 2. Substance should be so organized as to allow for maximum possible variation between persons.*
- 3. Substance should be organized so that it reveals to the greatest possible extent its instrumental and interpretive relevance to the social world.*
- 4. Substance should be organized so that its meaning for the everyday living of the persons involved is apparent.*
- 5. Substance should be organized so that the cognitive and affective relationships within and between usually disparate areas are apparent.*
- 6. Substance should be organized so that all areas of the curriculum contribute directly to the creation of meaning structures that deal with the human condition.*
- 7. And finally, substance should be organized so that the overall concern is the development of broad structures of meaning, human values, attitudes and moral understandings. (p. 299)*

It is the belief of this researcher that the public school, as an agency of socialization, has the responsibility to prepare students to enter society as a productive

citizen. By this, I mean, a member of a community that contributes to the overall well-being and enrichment of that community and society. This includes a common moral ideology that enhances societal unification while promoting appreciation for the cultural diversity.

I agree with promoters of character education that argue that although consensus due to cultural diversity may not be obtained on all moral values, those values that can be agreed upon should be identified and taught in a broad sense. As A. Etzini stated in an interview with Diane Berreth and Marge Schere (1993), "...there is no way of teaching subjects without teaching values, so let's be up front about that and have explicit curriculum. If we don't, we are going to teach values only in hidden and almost devious ways. Let's have discussions about the values we want to transmit" (p. 12). When asked "Whose values should schools teach?", he replied, "Most people feel that this question is such a strong counter-argument...but the fact is that there are lots of values we all share" (p. 12). He continues by stressing that, "Education is character formation" (p. 14).

In agreement, Thomas Lickona (1991) states, "There is a common ethical ground even in our value-conflicted society. Americans have intense and often angry differences over moral issues such as abortion, homosexuality, euthanasia, and capital punishment. Despite this diversity, we can identify basic, shared values that allow us to engage in public moral education in a pluralistic society. Indeed, pluralism itself is not possible without agreement on values such as justice, honesty, civility, democratic process, and a respect for truth" (p. 20). He further adds that, "Schools wishing to do values education, I believe, need to be confident that: (1) There are objectively worthwhile, universally agreed - upon values that schools can and should teach in a pluralistic society and (2) schools should not only expose students to these values but also help them to understand, internalize, and act upon such values" (p. 38). He suggests that, "Given our highly pluralistic contentious society, people are prone to expect conflict and division when you suggest teaching values in schools. Fortunately, as we've seen, there are many

noncontroversial values (e.g., respect, responsibility, honesty) that schools can and do teach in noncontroversial ways (modeling, community-building, cooperative learning, and so on" (p. 269).

Founded in the following three questions, Phi Delta Kappa (1995) performed six separate studies in the area of moral values agreement:

- "1. Are there certain values on which we agree?
2. Should the schools teach those values?
3. Do the schools teach those values now?" (p.1)

Using surveys and questionnaires on a non-randomized population of over 10,000 educators, non-educators, and high school students, the conclusions were summarized in the following four points: (1) "Educators accept democratic values as important for children to learn in school; they reject authoritarian values for children. (2) There are many values on which we agree. (3) Schools should teach those values to students. (4) Schools are not doing as well teaching those values as most educators think they should" (Kappa, p. 3).

Christina Sommers (1993) in her article, "Teaching the Virtues", makes the following statement concerning agreement in character education, "In teaching ethics, one thing should be made central and prominent; right and wrong do exist. This should be laid down as uncontroversial lest one leaves an altogether false impression that everything is up for grabs... it is universal and uncontroversial to mistreat a child, humiliate someone, torment an animal, think only of self, steal, lie and break promises (p. 6).

James Leming (1994) offers the following statement in regard to moral values, "The ideal that a common set of cultural values exists that should be taught to all youth is viewed with suspicion by many influential proponents of multicultural education. In their view, the very values such a system would teach are those that form the basis of the first society their ideological perspective so drives them to want to change" (p.125). He

continues with "...America's schools can teach character and a respect for cultural differences if the schools and communities can develop a common vision on what is to be accomplished. Is the sociopolitical activists, the mass media, and academics who can take one of the persisting dilemmas of America education and use it to widen the chasm between cultural groups in this society. It is at the local community level that this chasm will ultimately be bridged" (Leming, p. 129)

William E. Klingele (1994) , dean of the College of Education at the University of Akron, writes, "... educators must be given the freedom to deliver a moral education stressing the values that Americans share, to teach human dignity, tolerance, peaceful resolutions to conflicts, the benefits of democracy, truth, work ethics, the values of our American democracy self-reliance, and perhaps most important, responsibility" (p.199-200)

Different CE groups have not only discussed the need to put moral values in the classrooms but have also developed core lists which they believe to be appropriate and necessary for public schools. In 1992, thirty representatives of education and youth organizations met in Aspen Colorado to write the Aspen Declaration. As reported by Fineman (1994), this document lists "Six Core Elements of Character" that should be inculcated by all "youth-influencing institutions". These elements of character include "trustworthiness (including honesty and loyalty), respect, responsibility (including self-discipline and hard work), fairness, caring (compassion) and citizenship (including "obeying laws, staying informed and voting") (p. 32). The Association of Supervision and Curriculum Development (1993) further expounds on the Aspen Declaration when they write, "... these values transcend cultural, religious, and socioeconomic differences" (p. 4).

Wynne and Ryan (1993) in their article, "Curriculum as a Moral Educator", support C.S. Lewis's values focus in his book The Abolition of Man when they write,

"The moral facts of life, as identified by Lewis, seem to reside in the human condition and are universal" (p. 23). They continue with:

Many different lists of ideas and precepts might guide the development of curriculum for the moral domain. Lewis's approach, with its truly multicultural emphasis seem particularly appropriate for our schools. Drawing on Lewis's illustrations of the Tao and other materials, we have identified the following list of moral facts of life:

Human kindness is essential to a fully functioning society.

We owe a special love, loyalty, and support to our parents and our families.

We have a special responsibility to austerity, especially our children.

Married people have certain demands on each other that extend to specific rights and responsibilities.

Some degree of honesty is needed for a society to function

We are obliged to help the poor, sick, and less fortunate.

Basic property rights must exist in any organized society.

Some things exist that are worse than death, e.g. treachery, murder, betrayal, and torturing another person.

Our own inevitable death colors how we view life and, couple with the nature of man's posterity, gives the continuum of life its meaning. (p. 22)

In his book The Devaluing of America, William Bennett (1992) offers his core list of moral values when he writes, "There are values that all American citizens share that we should want all American students to know and to make their own: fairness, self-discipline, fidelity to task, friends and family, personal responsibility, love of country and belief in the principles of liberty, equality, and the freedom to practice one's faith" (p. 58). In his book, The Book of Virtues (1993), he reemphasize his belief in consensual moral values and justifies these moral values by stating, "The vast majority of Americans share a respect for certain fundamental traits of character: honesty, compassion, courage, and perseverance. These are virtues. But because children are not born with this knowledge, they need to learn what these virtues are" (p. 12).

Alan Lockwood (1991) in his article, "Character Education: the ten percent solution", expresses his concern for lists of moral values when he writes, "Listing values often gives the misleading impression that the relationship is simple and direct. That,

however, is not the only problem with lists. The major problem with lists is that they do not provide such clear guidelines for behavior as many character educators would lead us to believe. That is because values often conflict and because the assertion of a values does not tell us the degree to which we should follow it" (p. 247). He suggests that these lists do not provide clear guidelines for expected behavior nor do they address the degree in which implementation should take place.

Edward Harris and John Hoyle (1990) in their article, "The Pros and Cons of Teaching Ethics in the Public Schools" also deal with the difficulties and the ambiguity of defining moral education. They identify three areas of controversy as: philosophical, political, and pedagogical. Dealing with philosophy, they state, "...many philosophers argue that external coercion does not develop values at all, but is, in fact, detrimental to moral growth" (p. 22). They politically question the legality of moral education in public schools due to the First Amendment and the close relationship of morals with religious concepts.

James Leming (1994) suggests three factors that lead to uncontroversial implementation of a moral values curriculum:

- 1) curriculum developed by the community
- 2) identification of core values not difficult in some parts as was in urban centers
- 3) following tradition of teaching character in schools (p. 127-128)

Kristen Amundson (1991) , in her AASA Critical Issues Report, Teaching Values and Ethics: Problems and Solutions, goes beyond the Constitution and the Bill of Rights to recommend uncontroversial moral values when she writes, "There are many values - including compassion, integrity, and hard work - that are not included in the Constitution but that nonetheless are shared by virtually all citizens" (p25). She offers consideration for teaching about controversial issues in her statement, "The study of values in public schools is permitted by the Constitution as long as the subject matter is presented

objectively as part of a secular program of education. (That is if it complies with the "Lemon Test" (p. 27).

The "Lemon Test" derives from a 1971 Supreme Court Case (Lemon vs. Kurtzman) concerning the "constitutionality of aid to religious schools" (Amundson, p. 21). The "Lemon Test" provides these characteristics a program must meet in order to be considered constitutional:

It must have a secular purpose.

It must have a principal or primary effect of neither advancing nor inhibiting religion

It must not foster excessive government entanglement with religion. (p. 21)

Other considerations for controversial issues recommended by Amundson are,

The study of values in public schools is permitted by the Constitution as long as the subject matter is presented objectively as part of a secular program of education

Public Schools are not required to delete from the curriculum any subject matter that may offend any religious sensibility.

Teachers should be sensitive to the beliefs of their students.

Discussions about values should be conducted with the same academic thoroughness as discussions about any other subject.

There are developmental differences between elementary and secondary school students. In many values-laden subjects, a discussion that would be appropriate for older students might not be appropriate for younger children. (p. 27)

Amundson (1991) outlines a 1987 talk, "Moral Education - Character" as presented by William Profriedt of the City University of New York. In 1987 at the US Department of Education Conference. He outlined the following five strategies to resolve conflict and controversy: (1) consensus solution - agreement, (2) rationality solution - use best judgment and reasoning to make moral decisions, (3) hands-off - avoid moral education, (4) religious/institutional solution - replace moral education with

religious education in open settings - parent choice, 5) psychological - based on self-esteem and well-being tends to be more values clarification approach or model (p. 26).

Through a visionary and research format, this literature review offers an overview of the broad and specific areas in a character education program. Broadly, there are core values that are a component of the school's curriculum that offer a basis for societal unification. However, in specific terms, it is difficult to establish the degree and the format in which these values are transferred to students.

Chapter III

Methodology

Design of Study

This research involves a case study of an urban community regarding the educational stakeholder's perception of and role in the development of a moral values education. For this study, educational stakeholders are identified as middle school adolescents, a parent or guardian of the adolescents, school counselors, and community members. A descriptive single case study design is employed to focus on the following research sub-questions:

What do the parents of adolescents in middle school identify as the important elements of character education?

What do the school counselors of adolescents in middle school identify as the important elements of character education?

What do adolescents in middle school identify as the important elements of character education?

What do community members identify as the important elements of character education?

Can a large urban area reach a common understanding of guardian, school and community in the identification of the important elements of character education?

A case study methodology is appropriate in this research since the evidence is socially constructed through multiple sources of evidence. These multiple sources, what the respondents say, what they do and documents, are triangulated to determine the broad and specific patterns for the case. Locke, Spriduso, and Silverman (1993) further confirm the appropriateness of the case study design for this investigation when they

write the following of exploratory research: "... the focus of attention is on the perceptions and experiences of the participants. What individuals say they believe, the feelings they express, and explanations they give are treated as significant realities." (p.99).

Population and Site Selection

Contemporary City (CC) was chosen as the site for the case since it meets the diverse and urban qualifications needed for this study. It is a populous area with an estimated population over 575,000 by the year 2010. The current population is made up of 75% white, 17% black and 8% other with a 7% increase in the minority population from 1980 to 1990.

According to the Assessment Specialist of the Educational Planning Center for CC, the district is considered an urban area since as a member of the National Association of Urban and Suburban School Districts it is experiencing an increase in urban problems as well as an increase in student diversification.

The demographics of the adolescent population attending middle school in Contemporary City, outlined in Table 1, offers an illustration of the economic and ethnic diversity through a breakdown of ethnicity and the number of free/reduced lunches. As recommended by the Assessment Specialist, data for free and reduced lunch is used as an appropriate indicator for the socio-economic status of each middle school community.

The informants were selected in an attempt to ensure an ethnically and religiously diverse cross section of all areas within the city. The total N of 72 informants was derived by interviewing one male adolescent and one parent/guardian, one female adolescent and one parent/guardian, one guidance counselor, and one community representative from each of the twelve middle school zones. These middle school zones were used as a framework in which to structure the study and from which to ensure a broad base group.

Table 1
Demographic Data for Adolescent Communities
in Contemporary City

Middle School	Caucasian	African Am.	Asian Pacific/Isl.	Other	free/reduced lunch
1. Hormone	507	463	28	20	472
2. Pimple	1037	390	19	32	260
3. Peers	968	124	31	22	280
4. Awkward	1081	278	37	24	339
5. Confused	992	165	91	16	171
6. Emotional	1260	459	138	55	592
7. Abstract	1320	536	131	53	509
8. Growth	1128	265	27	32	395
9. Independent	817	411	46	62	582
10. Children	1246	192	40	25	235
11. Egocentric	790	334	176	46	215
12. Attitude	769	220	23	45	335

Since the Caucasian middle school population was 11,915 out of a total of 17,147, or 69.5% of the entire middle school population, the N of Caucasians to be interviewed was 50 or 69.5% of the 72 total number participating in the interview. The total African-American population was 3,837 or 22.4% of the total, therefore, 16 African-Americans were to be interviewed. The total Asian/Pacific-Islander population was 963 or 5.6% , therefore, 4 Asian/Pacific-Islanders were to be interviewed. The total of Other population was 432 or 2.5%, therefore, 2 Other were to be interviewed.

Adolescents, parents, counselors, and community representatives were used for data sources since, as described in the literature review, research indicates that they each

play an important role in the successful development and implementation of a moral values curriculum. As stated by Thomas Lickona (1991) in his book, Educating for Character, "The long-term success of the new values education depends on forces outside the school - on the extent to which families and communities join schools in a common effort to meet the needs of children and foster their healthy development" (p.395). He continues with, "Even if schools can improve student's conduct while they are in school - and the evidence shows that they can indeed do that - the likelihood of lasting impact on the character of a child is diminished if the school's values aren't supported at home. For that reason, schools and families must come together in common cause" (p. 35). Table 2 summarizes the groups participating in the study. Counselors are chosen as informants of the schools due to the nature of their position and their work dealing in the affective domain. As representative from the schools, they were able to provide a better insight due to their broad based interaction with adolescents, parents, and community resources.

Table 2

Groups represented in the interview
and card sort portion of the study

Group Name	N	Caucasian	African/Am.	Asian	Other
adolescents	24	11	8	2	3
parents	24	14	7	1	2
school counselors	12	7	5	-	-
community	12	9	2	-	1
Total					72

Steps were originally taken to procure the Contemporary City Schools (CCSs) as the site for stakeholder selection. These steps involved an application followed by

approval of the school board. Unfortunately, this study was not given approval due to the district's perception that moral values education was a controversial subject. Therefore, special care was taken so that adolescents, parents, and counselors within this geographical area of this city were approached and interviewed outside of the schools. All respondents were identified through various approaches of networking and identification. Previous colleagues and friends provided connections that led to other participants. When this method did not adequately identify respondents, people were then approached outright and asked to participate in the study. For example, one adolescent and parent were solicited in a restaurant and one counselor was tracked down at the beauty parlor.

No special provisions were made to interview the female or male parent/guardian of the adolescent. Since only one parent /guardian was interviewed, the one most available and willing was used as the respondent. In most cases, this was typically female.

The first priority in respondent selection was school zone affiliation. Special attention was given to ensure that all middle school zones had adolescent, parent, counselor and community representation. Then, special care was taken to provide a diverse selection of participants and that these people were willing to participate.

Three parents and one community member, although they participated in the study, are not used in the statistical analysis. The original methodology included any extra values added in Question 1 (Can you think of any additional moral that I have not included?). Because these added values distracted from the analysis, their inclusion was omitted and the four interviews containing more than the original thirty values were not used for the statistics. Therefore, for clarification and comparability purposes, the ensuing percentages are based on 68 interviews rather than the original 72. Any additional moral values that respondents suggested in Question 1 are noted in the Questions section of Chapter 4.

Of the 68 interviewees, 35.3 percent were adolescents, 17.6 percent counselors, 30.9 percent parents, and 16.2 percent community representatives. Females made up 61.8 percent of the respondents while 38.2 were male. The larger number of females taking part in the interview may be due in part to the fact that the mother (female) was more readily accessible for interview than the father (male).

All people in the interview supplied information regarding their ethnic background. White/non-Hispanic made up 57.4 percent of the respondents. The Black percentage was 32.4, Asian was 2.9 percent, and 7.3 percent made up the Other classification. These percentages vary from the original racial breakdown since within the families participating in the interview, there was a racial mixture. The Other classification included Hispanics which may also explain the significant percentage increase in this racial classification. However, this 7.3 percent more closely resembles the city's population data.

Religious affiliations included 50 percent Protestants, 27.9 percent Catholic, 4.4 percent Other, 16.2 percent none, and 1.5 percent did not provide an answer.

The mean age for the adults was 42.8. The mean age for the adolescents was 12.7. One counselor did not wish to provide age information.

Data Collection and Recording

Perceptions of character education are established through the process of interviews and a card sort involving a total N of 72 individual stakeholders. All interviews follow the interview protocol as outlined in Appendix A.

Data collection took place from December 1996 through February 1997 in Contemporary City.

The interviews were structured into three sections focusing on the topic of moral values perceptions. In the first portion of the interview, the respondent was shown a moral value, given the pronunciation, and asked to state a definition for the word.

Definitions could include a statement, example, or word meaning the same thing (synonym). If the respondent did not know the word, an example of the word in context was provided. (Example: "If you won't try beets because of the way they look, you are not showing objectivity"). If the respondent still could define the word, this was noted with an asterisk placed beside the word on the researcher's notes and the definition given to the respondent. There were, however, some words not known even when given in context. The definitions were provided so that the respondent would know the definition for the card sort.

There were a total N of 30 moral values given on pre-printed cards one at a time to the respondents. Appendix B provides the complete list. This list of 30 was derived by compiling core value lists proposed by the individual sources of: Norfolk City Schools, Kevin Ryan and Edward Wynne of The Character Education Partnership, Heartwood Ethics Curriculum, Phi Kappa Delta, Baltimore County Schools, Association for Supervision and Curriculum Development, and the American Institute for Character Education.

Upon completion and documentation of the responses from the first phase of the interview, each respondent was then asked seven questions (Appendix A). It is the first question: *Can you think of any additional morals that I have not included?*, that provided respondents an opportunity to confirm the inclusiveness of the moral values list or to add any additional moral values that they felt have not been included. This is explained in more detail in the Questions section of Chapter 4.

Upon completion and recording of the answers, respondents were then provided with all of the moral values individually printed on a 3x5 index card in a 40 point font. They were asked to sort the moral values into two piles indicative of how they perceive their need to be taught to adolescents - important and less important. Complete instructions and dialogue for the card sort are found in the Interview Protocol, Appendix A. This sorting was then followed by a rank ordering of the top five most important

moral values to be taught with one being the most important of the five. Each moral value was assigned a number identifier so the researcher could note responses and rankings. (Appendix B)

Data Analysis

The analysis to describe a large urban community's perception of character education is viewed through two ways. The first utilizes statistics to identify numerical patterns that emerge from the ranking data. The second describes stakeholder's perceptions and patterns through quotes and noted observations. By the use of statistical and descriptive tools, this analysis provides dialogue and numerical validation from which interpretations can be drawn.

Chapter IV

Analysis of Data

Statistical Analysis

Statistical analysis was done to compare demographic characteristics to the interview responses. Because there were more than two choices and more than one sample, a Kruskal-Wallis test was run to determine if there was a significant relationship between demographic characteristics and moral value perception. The majority of the analysis indicated no statistical significance, however, there were a few statistically significant relationships. There was a significant difference between the rankings of married (assigned numerical value of 2) and divorced (assigned numerical value of 3) respondents. The married respondents ranked the moral values of charity, self-discipline, love, freedom, justice, knowledge and ethics higher than the divorced respondents. Statistical significance was also found between Caucasian and African American for the ranking of the moral value ethics. Most of the ranking differences were found between respondent classifications (adolescents, parents, community and counselors) rather than race or religion. These are discussed in detail in the Analysis of Weighted Disaggregate Rankings (Table 7) section of this chapter.

Values Unknown or Incorrectly Defined

Before comparing the perceptions based on the ranking of moral values, it was important to establish that respondents shared a common broad definition of these values. Table 3 offers a summarization of the respondent's correct and incorrect or unknown definitions. For the purpose of this study, definitions that were given by the respondents

that were not similar to the base definitions, as given in Appendix D, were labeled as incorrect. Similar or corresponding definitions were identified as correct.

Trustworthiness, responsibility, respect, love, knowledge, honesty, freedom and kindness were the only moral values in which everyone demonstrated a similar response to the word. On a broad scope, all respondents shared a common definition of these moral values.

Integrity, ethics, objectivity, civility, temperance, fortitude and prudence were the highest quartile of incorrect or unknown definitions. Civility was not a well known word and received a wide range of definitions including "non-abusive", "civilized", "sense of purpose", and "fair treatment". Six parents and 17 adolescents admitted to not having a clear meaning of the word. Twenty-two students did not know the word ethics, however, a few offered incorrect responses such as "humor" and "to be flexible". Parents, community and counselors gave a variety of correct responses that included ideas such as "work habits", "moral standards" and "truth". Counselors gave the definition of fortitude as strength. Some community members also provided a correct definition of this moral value. Twenty-one of the students and 10 parents were not familiar with the word at all. Eighteen students were unsure of the meaning of integrity. Counselors stressed honesty in association with this word, while community and parents focused on strong character and values. Eighteen adolescents, 4 parents, 2 community members and 1 counselor were unsure of the meaning of objectivity. Most of them offered no definition and several offered the definition of objectivity as having a goal. This goal-based definition was given by several parents and one counselor. Words used to correctly define objectivity included "impartiality", "open-minded" and the "ability to see things through other's eyes with no preconceived ideas". Prudence was a difficult word for most people in the interview. Twenty-two adolescents, 13 parents, 2 community members and 8 counselors did not know the word. A few parents offered the incorrect synonyms of "snob", "snobbish", and "stuck-up". Some community members

demonstrated an understanding of the word by offering definitions such as "caution", "reserve", "selective" and "frugal". Thirty-two respondents were unsure of the word temperance. Students could not provide a clear definition, however, a few related the word to temper. Parents and counselors were divided with some stating they were unsure and others offering definitions such as "level-headed" and "balanced". Community members provided the most definitions with words such as "moderation", "sobriety", "flexibility", and "restrain from".

The middle section composed of 16 moral values was the most difficult to numerically explain or categorically discuss. Later in this chapter, however, these values will be described in detail through dialogue and comments made by the respondents.

Table 3
Values Unknown or Incorrectly Defined

value	wrong/ unknown (68)	adolescents (24)	parents (23)	commun (9)	counselors (12)
prudence	45	22	13	2	8
fortitude	35	21	10	1	3
temperance	32	16	7	6	3
civility	26	17	6	2	1
objectivity	25	18	4	2	1
ethics	23	22	1	0	0
integrity	22	18	3	0	1
perseverance	18	15	2	1	0
patriotism	11	9	0	1	1
compassion	9	9	0	0	0
tolerance	8	7	0	1	0
hospitality	5	4	1	0	0
citizenship	5	4	1	0	0
hope	4	3	0	1	0
patience	4	1	1	2	0
manners	3	2	1	0	0
justice	2	2	0	0	0
courage	2	1	0	0	1
loyalty	1	1	0	0	0
self-discipline	1	1	0	0	0
faith	1	1	0	0	0
trustworthiness	0	0	0	0	0
responsibility	0	0	0	0	0
respect	0	0	0	0	0
love	0	0	0	0	0
knowledge	0	0	0	0	0
honesty	0	0	0	0	0
freedom	0	0	0	0	0
kindness	0	0	0	0	0

Selection of Important and Less Important Moral Values

Data were then analyzed to determine what the respondents identified as important moral values and which moral values the respondents identified as less important. The mean, mentioned below, equals the average number of values a group rated important. (Means have been rounded) Adolescents (24 cases) showed a mean of 22. This indicates that the average adolescent felt that 22 of the 30 moral values were important. These important values most often identified by the adolescents included: responsibility, respect, loyalty, honesty, trustworthiness, love, kindness, self-discipline, knowledge, hope, faith, patience, manners, freedom, justice, courage, charity, hospitality, tolerance, patriotism, integrity and compassion. Counselors (11 cases) showed a mean of 18. The 18 most often ranked important were: responsibility, honesty, compassion, self-discipline, respect, trustworthiness, love, knowledge, integrity, tolerance, ethics, kindness, loyalty, hope, faith, patience and perseverance. Parents (21 cases) with a mean of 21 most frequently rated the following as important values: self-discipline, responsibility, respect, honesty, trustworthiness, love, kindness, loyalty, knowledge, integrity, compassion, faith, patience, courage, hope, freedom, justice, and manners. Community (11 cases) showed a mean of 17. These 17 most frequently rated as important values were: responsibility, self-discipline, honesty, integrity, compassion, respect, trustworthiness, hope, faith, tolerance, love, kindness, knowledge, patience, courage, loyalty, justice, ethics, perseverance, patriotism. (There are 20 listed here due to several values receiving the same sum in frequency rankings). Table 4 displays the frequency in which each moral value was ranked important. This is further disaggregated to indicate the frequency in which each classification ranked the value important.

Table 4
Important and Less Important Values
Raw Frequencies
Aggregated and Disaggregated

value	no. times important (68)		adolescents (24)		guardian (21)		community (11)		counselors (12)	
	total	rank	total	rank	total	rank	total	rank	total	rank
responsibility	66	1	24	1	19	5	11	1	12	1
self-discipline	64	2	21	8	21	1	11	1	11	4
respect	64	2	24	1	20	3	9	6	11	4
honesty	63	4	22	4	21	1	10	3	12	1
trustworthiness	59	5	22	4	18	10	9	6	10	6
love	59	5	22	4	20	3	7	11	10	6
kindness	57	7	22	4	19	5	7	11	9	11
loyalty	57	7	24	1	19	5	6	16	8	15
knowledge	57	7	21	8	19	5	7	11	10	6
faith	56	10	20	10	18	10	9	6	9	11
integrity	56	10	16	22	19	5	10	3	1	27
compassion	55	10	15	23	18	10	10	3	12	1
hope	54	13	20	10	16	15	9	6	9	11
patience	53	14	20	10	18	10	7	11	8	15
tolerance	51	15	17	20	16	15	8	10	10	6
courage	50	16	19	15	17	14	7	11	7	18
justice	48	17	19	15	15	18	6	16	8	15
manners	45	18	20	10	15	18	3	27	7	18

Table 4
cont.

Important and Less Important Values

Raw Frequencies

Aggregated and Disaggregated

value	no. times important (68)		adolescents (24)		guardian (21)		community (11)		counselors (12)	
	total	rank	total	rank	total	rank	total	rank	total	rank
freedom	45	18	20	10	16	15	2	28	7	18
charity	42	20	18	18	14	20	5	21	5	22
ethics	42	20	12	25	14	20	6	16	10	6
perseverance	39	22	12	25	12	22	6	16	9	11
citizenship	38	23	19	15	9	25	4	24	6	21
patriotism	37	24	17	20	11	23	6	16	3	24
hospitality	34	25	18	18	10	24	4	24	2	26
objectivity	26	26	9	30	8	26	5	21	4	23
temperance	24	27	11	28	8	26	5	21	0	30
fortitude	23	28	13	24	5	28	4	24	1	27
civility	21	29	12	25	5	28	1	30	3	24
prudence	16	30	10	29	3	30	2	28	1	27

In ranking important values, there were no values that were never not ranked important. However, fortitude, civility, temperance, prudence and objectivity ranked important less than 50% of the time. This means that most often these values were rated as less important rather than important. It is significant to note that these were also the top 5 for incorrect definitions. This pattern indicates that even though definitions were provided when the respondent gave an incorrect response, familiarity with the word played a determining factor in whether it was considered important or less important.

Twenty-five of the 30 values (83%) were considered important at or more than 50% of the time. This means that respondents felt that most of the values were important most of the time. It also shows that all 30 of the values were considered important at least one time.

Responsibility ranked most frequently with 66 out of 68 times ranked as important. Only 2 people placed responsibility in the less important category. The moral value receiving the lowest frequency rank was prudence. Only fourteen of the 68 respondents placed prudence in the important category.

In each classification of respondents, there was an agreement that most of the given moral values were considered important. Among the classifications of respondents (adolescents, parents, community and counselors) the morals of responsibility, self-discipline, respect, honesty, trustworthiness and love were in the top quartile for each classification of respondents.

Analysis of Mode

The moral values were also analyzed to determine mode or which were most often selected for the top 5 rank. Table 5 provides the raw frequencies for the numbers of times a specific value was ranked in the top 5 and is further disaggregated to indicate how many times each classification of respondent ranked the value in the top 5.

Overall, honesty was most often ranked in the top 5 with a frequency of 41 times.

More than 50% of the people ranked this value along with love and respect in the top 5. Hospitality, prudence, temperance, civility and fortitude were the lowest ranking having never rated in the top 5. When comparing these rankings with the amount of times a value was not known or given an incorrect definition, there is again a pattern that indicates the familiarity of a word effects the ranking. This is true except with the value of hospitality. Although respondents generally understood the meaning of the word (only 5 wrong/unknown definitions given), it was still never ranked in the top 5.

It is interesting to note the disparity of rankings for the values of loyalty, courage and freedom. The adolescents ranked these significantly higher than parents, community or counselors. This is indicative of this age group's characteristic shift from the dominant parental influence to the search for individuality and the dominant peer influence.

More than 50% of the adolescents ranked honesty, love and respect in the top 5. As indicated in Table 5, this very closely parallels the parent, community and counselor rankings. More than 50% of the parents ranked honesty, love, respect, faith and knowledge in the top 5. Most counselors ranked honesty, love, respect and responsibility in the top 5. Most community members ranked love and self-discipline in the top 5. It is interesting that all groups except community would rank respect in the top 3. In the community classification, this moral value dropped to a rank of 8.

Table 5
Top 5 Selections
Raw Frequencies

rank and value	no. times in top 5 (68)	adol- escent rank (24)	par- ents rank (21)	com- munity rank (11)	counse- lors rank (12)
honesty	41 1	14 1	14 1	5 3	8 2
love	39 2	14 1	13 2	6 1	6 3
respect	35 3	13 3	10 4	3 8	9 1
faith	29 4	9 6	13 2	4 6	3 7
knowledge	25 5	6 8	10 4	4 6	5 5
responsibility	24 6	7 7	6 6	5 3	6 3
self-discipline	18 7	5 10	5 7	6 1	2 9
loyalty	15 8	10 5	4 9	1 14	0 17
hope	14 9	5 10	3 11	3 8	3 7
integrity	12 10	0 20	5 7	5 3	2 9
freedom	11 11	11 4	0 24	0 19	0 17
trustworthiness	10 12	3 15	2 14	1 14	4 6
compassion	10 12	5 10	3 11	2 1	0 17
courage	10 12	6 8	1 16	3 8	0 17
manners	8 15	5 10	3 11	0 9	0 17
justice	8 15	4 14	2 14	1 4	1 12
ethics	7 17	0 20	4 9	2 1	1 12
patience	5 18	3 15	1 16	1 4	0 17
tolerance	4 19	0 20	1 16	2 11	1 12
citizenship	3 20	2 17	1 16	0 19	0 17
perseverance	3 20	0 20	1 16	0 9	2 9
kindness	3 20	1 18	1 16	0 19	1 12
charity	3 20	1 18	1 16	1 4	0 17
objectivity	1 24	0 20	0 24	0 19	1 12
patriotism	1 24	0 20	1 16	0 19	0 17
hospitality	0 26	0 20	0 24	0 19	0 17
prudence	0 26	0 20	0 24	0 19	0 17
temperance	0 26	0 20	0 24	0 19	0 17
civility	0 26	0 20	0 24	0 19	0 17
fortitude	0 26	0 20	0 24	0 19	0 17

Analysis of Weighted Aggregate Rankings

The moral value rankings were then weighted in order to provide a more specific analysis. Each moral was assigned a numerical value corresponding to its ranked position in the top 5. If the moral was ranked number 1, then it was assigned a numerical value of 5. If it was ranked 2, then it was given a numerical value of 4, 3 was assigned a value of 3, 4 was assigned a value of 2, and a 5 rank was assigned a numerical value of 1. Therefore, the higher the weight, the higher the rank. The information regarding the disaggregated weighted calculations are provided in Table 6.

All moral values were ranked in the top 5 by some respondent classification except for: hospitality, temperance, prudence, civility and fortitude. These 5 were never ranked in the top 5. Again, it is important to note that prudence, fortitude, temperance, and civility were also the most common unknown or incorrectly defined values.

More than half (63%) of the total weighted sum can be derived from the top 6 ranked moral values. This indicates that the majority of respondents in all classifications (students, parents, counselors and community) perceive love (16%), faith (12%), honesty (11%), respect (10%), knowledge (8%) and responsibility (6%) as more important than the other 24 values combined.

Analysis of Weighted Disaggregate Rankings

To look for variability in group perceptions, rankings were also analyzed in the disaggregate. This provides a much clearer picture of how each classification of respondents ranked the values. The data are outlined in Table 7.

As respondents ranked the moral values, many expressed a difficulty in selecting the most important values. The divergence in the ranking data seems to validate this, however, a pattern does emerge as the rankings are broken into approximate quartiles as illustrated in Table 7. In the top quartile, most of the rankings are within the same top 6. Exceptions to this include the students ranking of knowledge at 7 and responsibility at 8,

faith received a ranking of 7 by counselors and responsibility was ranked 7 by the community. Respect fell to a 10 ranking by the community.

In the second quartile, the majority of values fell within the rank of 7 to 14. The 31% that does not fit this pattern consists of the student's ranking of integrity and compassion at 19. Parents ranked courage at 18 and freedom at 24. The community ranked trustworthiness at 15, loyalty at 16 and freedom at 19. Counselors ranked loyalty, freedom and courage each at 17.

The third quartile rankings consistently fell between 15 and 23. In all cases, the moral values that did not match were ranked with smaller numbers (indicating a higher rank) than between 15 and 13. For example, by adolescents, manners were ranked 11, justice was ranked 13 and patience was ranked 14. Parents ranked ethics at 9 and citizenship at 12. Community ranked ethics at 12, tolerance at 8 and charity at 13. Counselors ranked perseverance at 9 and tolerance and kindness at 13. The last quartile consisted of all ranking at or below 17 with the exception of objectivity which counselors ranked 16.

These numbers indicate that there is a majority agreement in the identification of the most important values. There are several interesting number fluctuations. As noted earlier in this study, the moral value of freedom deserves comment. It received an overall rank of 11, however, it is interesting to note that all 34 times that this value was placed in the top 5, it was placed there by adolescents. Obviously, it is a major concern during the adolescent stage as they begin to break away from the parental influence and develop a stronger self identity. No counselor, parent or community member ever ranked this value in the top 5. Adolescents also ranked loyalty (5) and courage (9) much higher than parents, community and counselors. This again can be explained by the characteristic change during this age. The loyalty and courage could be associated with the peer influence and pressure which are so strong during this time. In the third quartile, adolescents rank manners and patience higher than the adults. Based on the comments

Table 6
Aggregated
Frequencies of Top 5 Selections
Total N = 68

value & rank	#1 & rank	#2 & rank	#3 & rank	#4 & rank	#5 & rank	weighted sum
1 love	23 1	7 3	5 3	2 12	2 14	164
2 faith	11 2	13 1	2 11	2 12	1 19	118
3 honesty	1 11	10 2	15 1	8 3	7 1	113
4 respect	6 4	6 5	10 2	9 1	4 6	106
5 knowledge	7 3	7 3	3 7	5 4	3 11	85
6 responsibility	1 11	5 6	4 6	9 1	5 2	60
7 self-discipline	4 5	1 12	5 3	3 8	5 2	50
8 loyalty	3 6	2 8	5 3	1 15	4 6	44
9 hope	2 8	1 12	3 7	4 5	4 6	35
10 freedom	3 6	2 8	2 16	1 15	3 11	34
11 integrity	0 *	3 7	3 7	4 5	2 14	31
12 trustworthiness	2 8	1 12	1 16	4 5	2 14	27
13 courage	1 11	1 12	1 16	3 8	5 2	23
14 compassion	1 11	1 12	2 11	1 15	5 2	22
15 justice	0 *	0 *	3 7	3 8	2 14	17
15 ethics	0 *	1 12	2 11	3 8	1 19	17
17 manners	0 *	2 8	0 *	2 12	4 6	16
17 tolerance	2 8	1 12	0 *	1 15	0 *	16
19 kindness	0 *	2 8	0 *	1 15	0 *	10
19 charity	0 *	1 12	2 11	0 23	0 *	10
21 patience	0 *	1 12	0 8	1 15	3 11	9
22 citizenship	1 11	0 *	0 *	1 15	1 19	8
23 objectivity	0 *	0 *	0 *	0 *	4 6	4
23 perseverance	0 *	0 *	0 *	1 15	2 14	4
25 patriotism	0 *	0 *	0 *	0 *	1 19	1
26 hospitality	0 *	0 *	0 *	0 *	0 *	0
26 temperance	0 *	0 *	0 *	0 *	0 *	0
26 prudence	0 *	0 *	0 *	0 *	0 *	0
26 civility	0 *	0 *	0 *	0 *	0 *	0
26 fortitude	0 *	0 *	0 *	0 *	0 *	0

Table 7
Weighted Ranking of Top 5 Selections
Aggregated and Disaggregated

Value	Overall sum rank (68)		Adolescent sum rank (24)		Guardian sum rank (21)		Community sum rank (11)		Counselor sum rank (12)	
honesty	41	1	32	5	44	3	14	5	23	3
love	39	2	58	1	56	1	25	1	25	2
respect	35	3	41	2	26	5	7	10	32	1
faith	29	4	37	3	52	2	17	3	12	7
knowledge	25	5	24	7	35	4	13	6	13	5
responsibility	24	6	18	8	15	6	11	7	16	4
self-discipline	18	7	12	12	12	7	20	2	6	9
loyalty	15	8	32	5	11	8	1	16	0	*
hope	14	9	15	9	5	12	9	9	6	9
integrity	12	10	0	*	9	9	17	3	5	12
freedom	11	11	34	4	0	*	0	*	0	*
trustworthiness	10	12	4	15	8	11	2	15	13	5
compassion	10	12	0	*	5	12	6	11	11	8
courage	10	12	15	9	3	18	3	13	0	*
manners	8	15	13	11	3	18	0	*	0	*
justice	8	15	9	13	4	15	1	16	0	*
ethics	7	17	0	*	9	9	5	12	3	15
patience	5	18	7	14	1	21	1	16	0	*
tolerance	4	19	0	*	2	20	10	8	4	13

Table 7
cont.

Weighted Ranking of Top 5 Selections

Aggregated and Disaggregated

Value	Overall		Adolescent		Guardian		Community		Counselor	
	sum	rank	sum	rank	sum	rank	sum	rank	sum	rank
	(68)		(24)		(21)		(11)		(12)	
citizenship	3	20	3	16	5	12	0	*	0	*
perseverance	3	20	0	*	1	21	0	*	0	*
kindness	3	20	3	16	4	15	0	*	6	9
charity	3	20	3	16	4	15	3	13	0	*
objectivity	1	24	0	*	0	*	0	*	1	16
patriotism	1	24	0	*	1	21	0	*	0	*
hospitality	0	*	0	*	0	*	0	*	0	*
prudence	0	*	0	*	0	*	0	*	0	*
temperance	0	*	0	*	0	*	0	*	0	*
civility	0	*	0	*	0	*	0	*	0	*
fortitude	0	*	0	*	0	*	0	*	0	*

* indicates not selected

made during the definitions, it seems adolescents associate the value manners with adults and could therefore perceive it as something that should be ranked highly. The same appears true for the word patience. This is something that is stressed by adults and is therefore perceived as something that should be ranked highly. Both manners and patience are terms more often stressed in the discipline of adolescents. It is not necessarily stressed in adult lives. Integrity was ranked very low by this group, however, as earlier data indicates, this was a word that was not well understood.

Parents most closely paralleled the overall rankings. The top 6 ranked moral values for parents were the same top 6 ranked overall. Again, it is interesting to note the big variance in the way parents ranked freedom (24) and courage (18) and the way their children ranked these values. Parents also put more emphasizes on citizenship and ethics than did adolescents, community or counselors.

The community ranked respect (10) much lower than adolescents, parents, or counselors. This could be in part due to the lack of direct exposure to the scarcity of respect that adolescents, parents and counselors expressed experiencing on a daily basis. The community is more directly removed from this issue.

Two interesting rankings noted by the counselors are trustworthiness (5) and perseverance (9). They were both ranked higher by counselors than by parents, adolescents or community. This is understandable due to the nature of the counselor's job. Their job is to foster trustworthiness and encourage perseverance. They are the "cheerleaders" of the adolescent in the schools. It therefore makes sense that they would stress the moral values of trustworthiness and perseverance. However, contrary to adolescent rankings, counselors ranked loyalty (17), courage (17) and freedom (17) the very lowest in the rankings.

Descriptive Analysis

Although a common element was established in the first level of analysis, it is important to view the data in light of the second level of analysis also. As the following Definitions and Questions sections detail, two patterns emerge from the descriptive data. The comments and observations provided offer more insight into the differing perceptual views of each of the classifications (adolescents, guardians, counselors, and community) than did the first level of statistical analysis. The second pattern shows a strong connection between the adolescent's answers and their typical developmental characteristics.

Definitions

Adolescent's responses to the word freedom, suggested that they felt the idea of freedom meant that there were no rules and one could do as one wished. In addition, several of the definitions included the idea of choosing to do things without parental permission. The adult informants provided a variety of similar meanings for this word. Several stressed personal rights within limits while one community member used the word "unchained". One parent and one counselor indicated their belief in the lack of freedom for the African Americans. One informant stated they felt that there is no such thing as freedom and there never would be.

The general perception of knowledge included wisdom and understanding. Adolescents focused more on school-based learning while adults stressed life-experience learning. The moral value respect prompted one student to say that respect is "not interfering in matters that don't concern you". Other examples of respect included "being nice", "obeying your parents", "looking up to someone", and "not going through other people's stuff". Parents stated ideas relating to admiration and honor in relation to respect. Respondents agreed that responsibility was taking care of a commitment or duty. Parents also used words such as obligation and accountability to define responsibility. Love appeared the most difficult word in which to provide a definition.

People knew the concept but had a difficult time expressing it in words. Generally, students used the word "like" as synonymous with love. Both counselors and parents used the word "unconditional" in connection with love. All four of the stakeholder groups agreed and understood the idea of kindness. "The Golden Rule" was mentioned as the definition several times, as well as, words such as gentle and nice. The majority of adolescents thought of trustworthiness in terms of trusting someone not to tell a secret. All respondents provided definitions that were based on the idea of believing in someone to be true to their word.

Loyalty, self-discipline and faith were each given the unknown definition once. All three of these incorrect definitions for each moral value were given by students. All other respondents had a similar definition for the word faith which included some type of belief. However, parents and community also included the words, "God", "family", and "religion", whereas, neither counselors or students mentioned these words. Loyalty cultivated responses concerning trust and faithfulness. Respondents also agreed on a definition of the word self-discipline, however, adolescents offered more expressive definitions such as, "to correct your mistakes", "know the limit", and "being hard on yourself to do something right".

Justice and courage were each given a unknown definition 2 times. Both of the incorrect definitions for justice were given by adolescent. One adolescent and 1 counselor gave a wrong definition for the word courage. The general understanding of courage focused on bravery or standing up for oneself. Fairness, for the majority, was associated with the word justice. Parents and adolescents associated this word with the law more so than counselors and the community. One student stated that justice was "not having a record". Another adolescent qualified justice as "a result of something you do". One parent stated that justice was "court determined" and another parent expressed a belief that there was no justice.

Manners and charity were each unknown 3 times. Charity was never defined incorrectly; however, the 3 respondents were unable to express the definition in their own words. Correct definitions given included words like "giving", "helping" and "generosity". Students defined manners as being polite and proper. One adolescent said that manners were "something that make others think you know how to act" or [manners mean] "not to embarrass your parents in public". Adolescents most often provided examples rather than definitions for manners. One example provided was "not picking your nose in public". The word etiquette appeared several times with adults however, no one offered an explanation of etiquette. One community member provided a definition that included the idea that manners were learned as a part of their culture.

Hope and patience were incorrectly defined 4 times each. Most informants that correctly defined hope used expressions such as either to dream or to be optimistic. One parent defined hope as "eternal". Adolescents provided concrete examples for these abstract ideas. One adolescent defined patience as "sitting there and not going off". Other adolescent definitions included, "holding back", "waiting without complaining", and to "splurge on time". Community members associated this word with age and suggested that patience increased with age. Counselors associated this word with listening. Several compared patience to tolerance and endurance.

Hospitality and citizenship were each incorrectly defined 5 times. Four adolescents and 1 parent gave incorrect definitions. The word citizenship promoted responses from the community, counselors, and parents that included ideas involving being a member of a society, community or country. This membership included participating in the democratic process and behaving properly in public. No one offered an explanation of what properly entailed. Adolescents, however, offered a very narrow picture of the citizenship message they understood. Their answers ranged from not knowing what the word meant to defining it as a job well done. Possibly the clearest indicator of how an adolescent perceived citizenship was when one suggested that it

meant having a positive attitude in school. This suggests that adolescents most often associate citizenship with school behaviors. All parent's, community's, and counselor's correct definitions of hospitality included friendliness or making someone feel comfortable in the home. Adolescents were divided on this word. Several were unsure of the meaning, some provided meanings opposite to what the majority of informants said, and some provided definitions that were in accord with the parents, counselors and community.

Seven adolescents and 1 community member could not define the moral value tolerance. One student suggested that it was what she had to do with her parents. One community member defined tolerance as "what to do with an ex-husband". Most responses stayed within the idea of putting up with or learning to appreciate something or somebody.

Nine adolescents did not define the word compassion. Several adolescents confused the word compassion with passion and romance. One young man associated the word with how he felt about baseball. The adults generally agreed with ideas relating to feeling and caring.

Nine adolescents, 1 community member and 1 counselor could not provide a definition for patriotism. Rather than not being familiar with the word, the adolescents were unable to put their understanding into words. Counselors and community correctly used words such as loyalty, allegiance and courage to provide a definition. Parents, however, most frequently associated the word with a commitment to a country.

Fifteen adolescents, 2 parents and 1 community member could not explain perseverance. Those that offered a correct definition focused on the idea of "stay withitness" and endurance.

Questions

In Question 1 (Can you think of any additional morals that I have not included?) recommendations are made by the parents to add: "standards", "self-respect", "self-love", "diversity", and "togetherness". Two counselors suggested the addition of "self-reliance" and "humility" to the list of moral values. Out of the 24 adolescents, 1 includes the value, "self-pride", in response to question number 1. Three of the community representatives added additional values to the list. These included: "self-esteem", "empathy", and "gratitude". With the exception of a value relating to self worth, no two people added the same additional values. This, along with the low number of words added seemingly provides credibility to the thoroughness of the range for the original 30 values.

Parents answered 20 yes and 1 "I don't know" to Question 2 (Do you think that public education has a role in teaching these moral values?) Of the twelve counselors taking part in the survey, 10 felt that schools do have a role in teaching values to adolescents, 1 did not feel that schools have a role and 1 counselor stated that personal beliefs should not be taught; however, there are universal values that should be taught. Several of the counselors commented on the need for a character education curriculum to be approached carefully. Eighteen of the adolescents believed that schools have a role in teaching moral values, 2 responded negatively to the question, and 4 provided other responses. These other responses included: "some, depends on what it is", "somewhat", "elementary should" and "somethings - they don't teach manners but they teach discipline." Community perception of character education reaffirms the belief that public education does have a role in teaching moral values to the adolescents and further suggests that this role is primarily the responsibility of the teacher. Nine of the 11 respondents answered yes to question number 2. One respondent stated no and 1 respondent commented, [the school's responsibility is to] "reinforce but not to teach".

When asked "Are the schools currently teaching moral values to the students?" (Question 3), parents responded with 9 yes, 4 no and 8 don't know. The "don't know" comments from the parents included: "in some locations", "very inadequately", "very low key", "implicitly", and "more in the younger grades." Nine counselors felt that character education was currently being taught. The comments stressed that values are currently taught by example and only implicitly. One counselor felt that values were not currently being taught and 2 counselors responded with these comments: "maybe not intentionally" and "some try but there is no structured program". Eight adolescents replied yes, 5 no and 11 other. Other responses included remarks like: "not all the time - just in social studies", "kinda", "in a way", "some teachers are but not everyone", "a little, but not really", "they give you a word and you have to spell it", and "they talk about them but don't really teach them". Community members expressed a belief that although the schools are making an effort, they are not explicitly teaching these values and therefore students learn by observation. In many cases, this is neither appropriate nor consistent.

Out of the 21 parents, 19 responded yes and 2 said no to a belief in common moral values regardless of ethnicity and religion (Question 4). They suggested that common moral values included: "religion", "equality", "hope", "honesty", "faith", "respect", "peace", "responsibility" and "manners". Eleven of the 12 counselors felt that there were common values. Examples of these universal values included: "respect", "honesty", "loyalty", "faith" and "love". Twenty-two of the 24 adolescents believed there are common moral values. There was 1 no response and 1 other. The other was stated as "black people shouldn't hate whites". All community respondents agreed that there were common values regardless of ethnicity and religion but that the application of these beliefs might vary. Ten of the 11 members stated a positive yes. No respondent replied negatively, however, one member provided an other answer when they stated, "There are no race barriers to what is right and wrong."

For Question 5 (Are adolescents acquiring moral values from media?) parents responded with comments suggesting that media: "pressures [adolescents] to engage in sex", "shows there is a dark side to life", "it is ok to be violent" and "drug, sex, murder and crime are rampant". Most parents felt that sex and violence were too common in the media and that television and movies had more of a negative than positive effect. However, one parent suggested that "there is no more violence today than when I grew up". Most counselors expressed a concern for violence in the media. They felt that media desensitizes children to violence and promotes excessive behaviors. Counselors expressed a concern that television was a baby-sitter and that many times the adolescent was left to fend for themselves. Adolescent's overall perspective of the media's impact was more positive than those opinions expressed by adults, however, they seemed very cognizant of the negative publicity associated with excessive violence and sex. As many of the adolescents pointed out, "It depends on what is watched". One respondent gave the movie of *Michael* as an example of teaching lessons about God. Other positive comments included [media teaches] "not to get into gangs", "ways to solve problems", "sense of humor", "if you are determined to achieve you will end up doing it." and "how to handle peer pressure". Some negative responses to media teachings included: "the big world is scary and it isn't a happy place - bad things happen", "violence is cool.", "sex is everywhere.", and "it [media] shows what not to act like". The community respondents felt that adolescents were receiving the wrong messages through movies and television. Media, print and non-print, suggested that sometimes crime does pay and that material possessions are the ultimate goal of life. Violence is glorified, death is not finalized and casual sex is a natural and acceptable way of life. More importantly and destructively, community members expressed a concern that adolescents are getting the message that everything is ok as long as they do not get caught.

From their peers, parents feel that the adolescents learn their attitudes towards adults, sex, drugs and permissiveness. They are pressured to get along with the crowd

which in turn widens the gap between the teens and their parents. Peers, counselors feel, transmit both good and bad ideas. As an answer to Question 6 (What moral values are adolescent learning from their peer?), one counselor offered the statement, "the good, the bad, and the ugly". Another counselor expressed concern that adolescents see a great deal of cruelty among peer relationships and that there was a lack of stable role models. A third counselor expressed a positive belief that "rotten apples are a minority".

Adolescents took a positive attitude to what they acquired from their peers. Comments included that peers teach: "if you are a good person, people will appreciate you.", "how to work together", "everything" and "loyalty". There were also negative responses like: peers teach how "to lie and be bad", "drink, smoke, and take pills", "nothing", and "mostly bad". One girl described the 2 groups of kids as "misguided" and "straight-edge". The Misguided group used drugs, smoked, and engage in sex. She, however, did not do those things as was therefore considered a straight-edge.

From home (Question 7), parents felt that adolescents are "learning what they see". Several parents expressed hope that they were teaching Christianity/Jesus, honesty, loyalty, responsibility, respect, love and manners. The values that an adolescent learned from the individual community and the home depended on the community and the home in which they lived. Many times, adolescents received the message that the community and society owed them a living. From the home, adolescents felt they learned "how to survive", "Jesus", and "table manners". Other comments included: "everything", "right stuff to say", "responsibility", and "don't drink and smoke all day." One female felt that she learned dominance and the complete lack of freedom from her home. Counselors expressed a concern that homes appeared to promote "passing the buck" or non-acceptance of responsibility. There seemed to be a trend in explaining away or validating inappropriate actions. Parents emerged as too busy to offer the time needed for character development in the children.

Sex, violence and drugs seem to be the reoccurring focus or concern from all classifications of respondents, however, no specific moral value was offered to address any one of these areas. For example, chastity was never mentioned by any of the respondents and was deliberately left off of the original list. This was done for 2 reasons: 1) chastity was never mentioned on any of the lists that were used to compile the respondent's list and 2) chastity deals with a specific behavior while all other values on the list are more general. Because chastity was never included, although a specific concern for sex was mentioned, it is inferred that perceived immoral sexual behaviors were categorized under general moral values.

In general, the communities' perception within this limited study, indicates statistically there is a general agreement in the importance of character education. In addition, the numbers also show a general consensus in the understanding and the importance of specific values to be taught in school. But, to enhance the meaning of this case, it is also important to look at the descriptive or second level of the data analysis. This descriptive analysis in the form of observations and dialogues identify 2 patterns that indicate a much broader perspective of the moral values and does not interpret or measure actions based on the definitions.

Chapter V

Conclusions and Implications

The conclusions of this study regarding educational stakeholders' perceptions of character education were based on multiple sources of evidence. The way in which a respondent defined a value, ranked importance of the value and expressed opinions regarding a value based character education were analyzed and compiled to offer a description of their perception. The results of this study allow identification of several significant patterns in the educational stakeholder's perception of character education

There was a strong connection between familiarity with a word and its importance ranking. When a word was not known, it was ranked low even though the definition was provided after the respondent gave the incorrect or no definition. In addition, the definition process validated the comparable consistency in the rankings by showing that all respondents had the same understanding of the word when they gave it a rank. For example, all respondents provided a correct definition to the value love and most respondents ranked this value in the top 5. This indicates a perceptual agreement of the importance for this value and that the agreement was based on the same general understanding of the word. The moral value rankings, based on the consistency of the definitions and weightings, are comparable.

Table 8 relates the number of times a value was not known or defined incorrectly to the rankings it received both weighted and non-weighted.

Table 8
Comparable Consensus
Top 6

value	definition wrong or unknown	ranking top 5 raw freq.	ranking top 5 weighted freq.	ranking top 5 weighted overall
love	0	2	2	1
faith	1	4	4	2
respect	0	3	3	5
responsibility	0	6	6	6
honesty	0	1	1	3
knowledge	0	5	5	5

With a slight variation in their placement, love, faith, respect, responsibility, honesty and knowledge were consistently ranked the top 6 moral values. The unknown or incorrect definition column indicates that most respondents had a similar definition of the word. This data suggest that consensus can numerically be established based on broad definitions and that because of the diverse population specifically selected to define this case, the data also indicates consensus across ethnicities in this urban community.

Diversity was not a subject that the respondents in this study naturally associated with value perception. When discussing moral values, only 2 of the respondents in this study made reference to cultural influence. Although the respondents were composed of diverse racial and religious backgrounds, a consensual pattern emerged in their perceptual dialogues, definitions, and importance rank of moral values. As detailed in chapter 4 there was a common thread in the meanings given and collective agreement in responses to the questions posed.

A pattern between perception and role classification (adolescent, parent/guardian, community, counselor) also emerged. The adolescent stakeholders provided answers and responses indicative of characteristically adolescent behaviors. Freedom, loyalty and

courage were ranked higher by adolescents than by counselors, community or parent/guardians. Trustworthiness and perseverance, two values closely associated with the counseling profession, were rated much higher by the counseling stakeholders than by the other 3 groups. Parents/guardians ranked love, faith and honesty as the three most important. The community stakeholders stressed love and self-discipline.

In addition to viewing the conclusions through patterns, the conclusions may also be addressed as approached in Chapter 2, the Literature Review, through a visionary and research perspective. The vision review looked at the ideal of achieving a consensus of broad societal goals or societal unity while maintaining an appreciation for specific cultural diversity. The justification for character education was based on a perceived historically moral base and the Jeffersonian ideal of a self-imposed moral democracy. The research from this dissertation study concludes that there are some common broad values in which this particular case shared regardless of the culturally diverse make up of the community.

The research portion of the literature review focused first on curriculum development as designed by Ralph Tyler. This dissertation confirms the role contemporary life plays in the identification of educational goals. The stakeholders interviewed for this case study expressed an agreement on the need for a values education and the strong influence that contemporary life in the form of media and peers played on the moral acquisition of adolescents. However, there was little agreement in what form or degree the learning experiences should be implemented. There was also little agreement in the degree in which each stakeholder fulfilled their role in the transmitting of moral values to adolescents.

This study is easily summarized through an article written by Peter Kahn, Jr. (1991). In his writing, "Bounding the Controversies: Foundational Issues in the Study of Moral Development", he summarizes the moral education controversy in the four foundational issues of 1) moral definition, 2) ontogeny, 3) variation, and 4) epistemology.

Moral definition deals with the philosophical approaches to answering the question regarding what is the right thing to do. In contrast, the virtue-based theorists focus on the question regarding what type of person to be. Ontogeny studies moral development in an internal (cognitive) or external (modeling) framework.

Moral variation looks at the similarity and differences across the cultures. Kahn offers a unique analogy of perceptual moral differences across cultures compared to men's suits. He suggests that even though men's suits may be made from different materials and in different sizes and colors, their function is the same. Relating this to cultural morals, some morals are universal truths although they may take various forms. (p. 330). Moral epistemology focuses on the validity and limitations surrounding moral education. This philosophy asks the questions regarding whether a moral is right or wrong, good or bad.

The findings from this research address each of these areas mentioned by Kahn. Broad based consensual agreement of the meaning of certain moral values was attainable. Respondents expressed a common belief in what was the right thing to do or the appropriate way to act. The data shows that the different age groups (adolescents, and adults) may vary in the level of importance associated with the moral value but on a broad scale, agreement is reached.

Comments and dialogue gathered in the Questions portion of the interview suggested that respondents supported Lawrence Kohlberg's (1964) ontogeny propositions regarding moral growth. He stressed the levels of cognitive development interacting with the environment and suggested the necessity to provide an environment conducive to cognitive growth while modeling moral behaviors. In agreement with his theories, respondents expressed concerns and ideas regarding the impact that outside influences (peer, media, home environments) had on moral standards. Respondents also expressed a common belief that schools played a role in the moral development of adolescents.

Cultural variation also does not appear to be an area of character education discord in this urban community. Based on the respondent dialogue and the review of literature, this research concludes that the city in which this study takes place, although culturally diverse in population, shares a broad common understanding of the moral values they feel are needed for society.

Epistemology or the philosophy that deals with knowledge is the area in which general agreement may not be attainable for public education. Based on the fundamental democratic ideals on which this society functions, it is the right of each individual to determine to what degree they practice their moral values as long as they do not infringe on the rights of others. It is in this area of implementation or actions that general consensus may not be obtained. In an interview with one of the city's school administrators, they confirmed this thought that the difficulty in a values-based curriculum is not in the identification of broad common values but in the specific implementation of how they would be taught. After this administrator's work with the Phi Delta Kappa 1995 survey, Values on Which We Agree, she suggested that the controversy surrounding moral values education does not lie in gaining consensual moral values but in the actual teaching methods regarding "how much" to teach.

It is determined by this study that in this urban community there are broad moral values on which people can agree. It is also determined by this study that the educational stakeholders in this community feel that schools do have a role in teaching these moral values. On a very broad scale, stakeholders feel that public education has the responsibility to teach and reinforce the knowledge of the democratic values which are interwoven in the American society.

The implications of the study further suggest that more research is needed in the area of cultural unification within American education. Is there an American culture? Can we unite culturally if we can identify broad views? Agreement can be reached on the identification and labeling of general ideas; however, agreement established on the

degree of actions still needs investigation. The methodological implications would therefore require a more in-depth study of not only what the stakeholders say but their actions in relation to their words.

Through dialogue with the educational stakeholders of this urban community, it is the belief of this researcher that there is an American culture. The culture in America is an integration of multicultural skills, arts, and lifestyles that, originally founded in Eurocentric ideals and customs has embraced a multitude of ethnicities and beliefs to establish a unique cultural blend. This mosaic of people and their lifestyles need to be unified through a broad understanding exemplified through specific behaviors of what is right for our society.

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Appendix A

Interview Protocol

Recruitment:

Hello, my name is Suzanne Houff and I am a doctoral student at ODU. I am conducting research regarding people's perception of moral values and I wonder if you and your child would be willing to participate by answering a few questions. This should only take approximately 30 minutes of your time.

All information is confidential. Your name will not even be recorded. You will only be identified by the information on this sheet. (Appendix C)

At the time of introduction, I will provide each person with my business card (attached) to offer personal validity as well as the information to contact me if they have further questions or would like the results of the survey.

This survey consists of three parts. In the first part, I will tell you a moral value and ask you to give me a definition, example, or similar word. This is followed by seven questions. Lastly, I will ask you to sort the moral values according to how you see their importance.

After the respondent has agreed to participate with the study, the demographic data is completed. This is followed by the interview process.

Interview:

I am going to say a moral value. I would like for you to tell me the definition of the word or what the word means to you.

Responses are recorded by the researcher on the data recording sheet.

Can you tell me more? Can you give an example?

Now, I would like for you to tell me other words that mean the same thing.

Responses are recorded by the researcher on the data recording sheet.

Continue with:

I am going to ask you seven questions that relate to your feeling concerning teaching moral values in the public school. There are no right or wrong answers, I am interested only in your opinion. I will be taking notes and therefore may ask you to elaborate on or repeat an answer.

Interview Questions:

On the actual interview form, ample space will be provided for the interviewer to record responses.

1. Can you think of any additional morals that I have not included?

At this point, index cards will be available to write any recommended morals.

2. Do you think that public education has a role in teaching these moral values?

3. Are the school currently teaching moral values to the students? If so, what moral values are the schools teaching?

4 Do you believe that there are common moral values regardless of ethnicity, and religion? What are these?

5. Are adolescents acquiring moral values from media? (print and non-print) If so, what are these values?

6. What moral values are adolescents learning from their peers?

7. What moral values are adolescents learning from the community and home?

Responses are recorded.

On each of these cards, there is a moral value. I would like for you to read each card and sort them into 2 piles. One pile for moral values that you feel are important to teach to adolescents and another pile of moral values that you do not feel are important to teach to adolescents based on the definitions you just gave me. If you need a reminder of the definition you gave me for the word, please ask and I will tell you.

Upon completion, I will take the "important" pile and give the following directions:

From this pile of "important" morals, what do you believe are the five most important? From these five, which moral is the most important? Which is the second most important? Third most important? Fourth? Fifth?

Now, for the moral values that you indicated were important to teach adolescents, please sort these into 2 piles. One pile will be for moral values that you feel are appropriate to be taught in the schools and one pile for moral values that you feel are not appropriate to teach in the public schools.

Each card/moral value will have an identifying number so that I can record to which pile the respondent placed the card. After sorting is completed and responses are recorded

Appendix B

List of Moral Values and numerical identifiers as used for the card sort and definitions

1. kindness
2. charity, 3. citizenship, 4. civility, 5. compassion, 6. courage
7. ethics,
8. faith, 9. fortitude, 10. freedom
11. honesty, 12. hope, 13. hospitality
14. integrity,
15. justice,
16. knowledge
17. love, 18. loyalty
19. manners
20. objectivity
21. patience, 22. patriotism, 23. perseverance, 24. prudence
25. respect, 26. responsibility
27. self-discipline
28. temperance, 29. tolerance, 30. trustworthiness

Data Recording

Definitions and synonyms and example

1. kindness _____
2. charity _____
3. citizenship _____
4. civility _____
5. compassion _____
6. courage _____
7. ethics _____
8. faith _____
9. fortitude _____

10. freedom_____
11. honesty_____
12. hope_____
13. hospitality_____
14. integrity_____
15. justice_____
16. knowledge_____
17. love_____
18. loyalty_____
19. manners_____
20. objectivity_____
21. patience_____
22. patriotism_____
23. perseverance_____
24. prudence_____
25. respect_____
26. responsibility_____
27. self-discipline_____
28. temperance_____
29. tolerance_____
30. trustworthiness_____

Card Sort**Important****Least Important****Ranking - five most important**

1. _____
2. _____
3. _____
4. _____
5. _____

Appendix C

Demographic Data

- | | | |
|--|---|---------------------|
| 1. <u>Gender:</u>
Male
Female | 2. <u>Marital Status</u>
Single
Married
Divorced
Separated
Widowed | 3. <u>Age</u> _____ |
| 4. <u>Racial/Ethnic Background</u>
Asian/Pacific Islander
Black/African American
Hispanic
Middle Eastern
Native American
or Alaskan Native
White/Non-Hispanic
Other | 5. <u>Religious Preference</u>
Catholic
Jewish
Muslim
Protestant
Other _____
None | |
| 6. <u>Education level</u>
Not a high school graduate
High school graduate
Junior College Graduate
Bachelor's Degree
Master's Degree
Specialist's Degree
Doctor's Degree | 7. <u>Classification</u>
student
teacher
parent
community | |

Appendix D

Moral Values and qualifying statements/definitions

altruism/kindness - unselfish interest in the welfare of others
charity - love for others
citizenship - the quality of a person's response to membership in a community
civility -courtesy, politeness
compassion - sorrow or pity caused by the suffering or misfortune of another
courage - strength of mind to carry on in spite of danger or difficulty
ethical - of or relating to what is good and bad and with moral duty and obligation
faith - the quality of being true to one's promises
fortitude - strength of mind that enables a person to meet danger or bear pain or hardship with courage
freedom - the state of being independent
honesty - the quality or state of being truthful
hope - full of or inclined to trust
hospitality - generous treatment of visitors and guests
integrity - total honesty and sincerity
justice - the quality of being fair
knowledge - understanding or skill gained by experience
love - a quality or feeling of strong or constant affection for and dedication to another person
loyalty - the quality or state of being faithful
manners - social conduct or rules of conduct as shown in the prevailing customs
objectivity - dealing with facts without letting one's feelings interfere with them
patience - the state of putting up with pains or hardships calmly or without complaint
patriotism - love of one's own country
perseverance - to keep at something in spite of difficulties
prudence - the ability to govern and discipline oneself by the use of reason
respect - to consider worthy of special regard
responsibility - the quality or state of being the one who must answer or account for something
self-discipline - correction or regulation of oneself for the sake of improvement
temperance - control over one's acts, thoughts, or feelings
tolerance - sympathy for or acceptance of feelings, habits, or beliefs that are different from one's own
trustworthiness - deserving confidence

Qualifying statements were adapted from:

Merriam-Webster's Intermediate Dictionary (1994) Springfield, Massachusetts:
 Merriam-Webster.

Appendix E

**Character Education
Partnership**

Board of Directors

Sheldon Berman
Superintendent
Hudson Public Schools
Hudson, Massachusetts

Diane G. Berreth
Deputy Executive Director
Associatio for Supervision &
Curriculu Development
Alexandria, Virginia

Gary Edwards
Senior Resarch Fellow
Ethics Resource Center
Washington, D.C.

VanBuren Hansford
Chairman
Hansford Manufacturing Corp.
Rochester, Neew York

Charles C. Haynes
Scholar-in-Residence
Freedom Forum First
Amendment Center
Vandervilt University
Nashville, Tennessee

Thomas Lickona
Professor of Education
Center for the 4th & 5th R's
(Respect & Responsibility)
SUNY Cortland
Cortland, New York

Mary Lou McCormick
President & CEO
McCormick Corporate
Communications
Alexandria, VA

Sanford N. McDonnell
Chairman Emeritus
McDonnell Douglas Corp.
St. Louis, Missouri

Linda McKay
Coordinator
Personal Responsibility
Education Process
Cooperating School Districts
St. Louis, Missouri

Forest Montgomery
Counsel
Office of Public Affairs
National Association of
Evangelicals
Washington, D.C.

Sylvia I. Peters
Founder
Whole Village/Whole Nation
Baltimore, Maryland

Thomasina M. Portis
President
Portis & Associates
Washington, D.C.

Sammy J. Quintana
President-Elect
National School Boards
Association
Santa Fe, New Mexico

Kevin Ryan
Director & Professor
Center for the Advancement of
Ethics and Character
School of Education
Boston University
Boston, Massachusetts

Rabbi David Saperstein
Director
Religious Action Center of
Reform Judaism
Washington, D.C.

Eric Schaps
President
Developmental Studies Center
Oakland, California

Character Education Partnership Advisory Council

Norman R. Augustine
President and CEO
Lockheed-Martin Corporation
National President Boy Scouts of
America (1994-1995)
Bethesda, Maryland

Charles W. Bray
President
The Johnson Foundation
Racine, Wisconsin

Zbigniew Brzezinski
Senior Adviser
Center for Strategic and
International Studies
Washington, D.C.

Barbara Bush
Houston, Texas

Stephen L. Carter
Yale Law School
New Haven, Connecticut

Bruce L. Christensen
Dean
College of Fine Arts and
Communications
Brigham Young University
Provo, Utah

John L. Clendenin
Chairman and CEO
BellSouth Corporation
Atlanta, Georgia

William H. Danforth
Chairman of the Board
Washington University
St. Louis, Missouri

Amitai Etzioni
Founder
The Communication Network
Washington, D.C.

George H. Gallup, Jr.
Chairman
The George H. Gallup
International Institute

Robert W. Galvin
Chairman
Executive Committee
Motorola, Inc.
Schaumburg, Illinois

John W. Gardner
Stanford University
Palo Alto, California

Earl G. Graves
Chairman & CEO
Black Enterprise Magazine
New York, New York

Robert R. Hermann
Chairman & CEO
Hermann Companies, Inc.
St. Louis, Missouri

William R. Howell
Chairman
J.C. Penny Company
Dallas, Texas

Rev. Jesse L. Jackson
National Rainbow Coalition, Inc.
Washington, D.C.

William S. Kanaga
Former Chairman
U.S. Chamber of Commerce
New York, New York

Rushworth M. Kidder
President
The Institute for Global Ethics
Camden, Maine

Polly S. Kosko
Director of Development
South Carolina Education
Television Network
Columbia, South Carolina

Rick R. Little
Secretary General & CEO
International Youth Federation
Battle Creek, Michigan

Peter S. Lynch
Vice-Chairman
Fidelity Management &
Research Company
Boston, Massachusetts

Harry C. McPherson, Jr.
Partner
Verner Lippert Bernhard
McPherson & Hand
Washington, D.C.

Richard Moe
President
National Trust for Historic
Preservation
Washington, D.C.

Jere B. Ratcliffe
Chief Scout Executive
Boy Scouts of America
Irving, Texas

Joyce Rumsfeld
Chair
Chicago Foundation for
Education
Chicago, Illinois

Harold T. Shapiro
President
Princeton University
Princeton, New Jersey

Franklin L. Smith
Superintendent
District of Columbia Public
Schools
Washington, D.C.

Forrest L. Turpen
Executive Director
Christian Educators Association
International
Pasadena, California

William H. Webster
Partner
Milbank, Tweed, Handley &
McCloy
Washington, D.C.

Princeton, New Jersey

Character Education Partnership Organizational Members

National Education Associations

American Association of School Administrators
 American Federation of Teachers
 Association for Supervision and Curriculum Development
 National Association of Secondary School Principals
 National Education Association
 National School Boards Association

Character Education Organizations

Center for Learning
 Rocky River, Ohio

Center for the 4th and 5th Rs (Respect and Responsibility)
 State University of New York, Cortland, New York

Character Education Institute
 San Antonio, Texas

The Close Up Foundation
 Alexandria, Virginia

Community of Caring
 Washington, D.C.

Ethics Resource Center
 Washington, D.C.

The Giraffe Project
 Langley, Washington

Jefferson Center for Character Education
 Pasadena, California

Josephson Institute of Ethics
 Marina del Rey, California

Personal Responsibility Education Process
 Cooperating School Districts
 St. Louis, Missouri

Quest International
 Newark, Ohio

Southern Poverty Law Center (Teaching Tolerance)
 Montgomery, Alabama

VITA
Suzanne G. Houff

Academic Experience

Ph.D.	Old Dominion University	1997	Urban Services
Advanced Studies	George Washington University	1991	Administration/Supervision
M.Ed.	Virginia Commonwealth Univ	1980	Library Science/Media PK-12
B.S.	Longwood College	1976	Elementary Education (4-7)

Pre-Collegiate Teaching

1994-1996	Larkspur Middle School, Virginia Beach City Public Schools
1986-1994	Library Media Specialist, Plaza Middle School , Rosemont Forest Elementary School , Virginia Beach, Virginia
1985-1986	Library Media Specialist, Mercer County Schools, Princeton, West Virginia
1984-1985	Library Media Specialist, Petersburg, Virginia
1976-1980	Teacher, Henrico County Schools, Highland Springs, Virginia

Collegiate Teaching

1996-present	Visiting Instructor of Education, Christopher Newport University
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Publications

- Virginia English Bulletin, Fall, 1996, "LAWS" (Language Arts Workshops for Students).
- Multicultural Education, Summer, 1995, "Moving Toward a Multicultural Curriculum".
- School Library Media Activities Monthly, April, 1994, "Preparing a Multicultural Library".
- Kibby, Marsha ed., Houff, Suzanne contributing author, Skills for Life: library information literacy for grades 6-8, Linworth Publishing, 1994.
- Library Talk, March/April, 1993. "Linking Classroom & Library".
- School Librarian's Workshop, December, 1992. "The Uniqueness of Cornelius: An in-house study guide".
- School Library Media Activities Monthly, June, 1992. "Celebration of the Earth's People through Literature".
- School Library Media Activities Monthly, March, 1992. "Read it with humor".
- The School Librarian's Workshop, Winter, 1990. "Getting Ready for Whole Language".
- Virginia PTA bulletin, May, 1991. "A Special PTA".
- School Library Media Activities Monthly, November, 1990. "Flexibility is the Key".