• Commonwealth of Kentucky •

EDUCATIONAL BULLETIN

MORAL AND SPIRITUAL VALUES IN THE PUBLIC SCHOOLS

Digest
of

1. Lectures by Dr. William Heard Kilpatrick.
2. Reports on workshops held in certain teacher-training institutions during the summer of 1951.

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DEPARTMENT OF EDUCATION

Wendell P. Butler
Superintendent of Public Instruction

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FOREWORD

In 1951 the Kentucky Program of Emphasis on Moral and Spiritual Values in Education passed from its first stage of exploration, formulation, and initial experimentation and entered upon its second stage of extension. Three major events have marked this second stage: (1) the incorporation of the results of the first two workshops and the intervening year of experimentation in the pilot schools into the Department's Curriculum Guide for elementary and secondary schools; (2) the incorporation of seminars or workshops into the program for the professional preparation of administrators and teachers in this area by the University of Kentucky, the University of Louisville, Murray State College, Western Kentucky State College, Eastern Kentucky State College, and Morehead State College; and (3) half time service of Mr. J. Mansir Tydings for field supervision of the program. The total expense of his service is being made possible by a generous grant of the Lilly Endowment, Inc., of Indianapolis.

This Bulletin contains a report of the seminars and workshops in these six teacher-education institutions during the summer of 1951. Since space does not permit the detailed report from each institution, the several reports have been digested with as much detail as is necessary to make the report a significant record and interpretation of what was accomplished. These digests were made by Mrs. Mary F. Burt, of the Highlands High School of Ft. Thomas, to whom the Department is greatly indebted and to whom it extends its thanks for her valuable service.

Several of the institutions were fortunate in having Dr. William Heard Kilpatrick as special lecturer and consultant for limited periods.

Since the success of a program of emphasis upon moral and spiritual values in the schools depends upon the understanding, competence, and convictions of superintendents, principals, and teachers, the inclusion of this area in the professional preparation of administrators and teachers assumes utmost importance.

The thanks of the Department are due to the Presidents, Directors, and Assistants of the teacher-education institutions, and to the administrator and teacher participants whose contributions have made the results herein recorded possible.

WENDELL P. BUTLER,
Superintendent of Public Instruction

INTRODUCTION

The State of Kentucky was very fortunate in having Dr. William Heard Kilpatrick, Professor Emeritus of Teachers College, Columbia University, as consultant in four of the seminars on Moral and Spiritual Values in Education held in four of the teacher-education institutions during the summer of 1951. These were the University of Kentucky, the University of Louisville, Western State College, and Eastern State College.

The offering of these seminars in Moral and Spiritual Values for teachers in service and for teachers in preparation in the public teacher-education institutions marks a significant step of far-reaching implications in the development of the Kentucky Program of Moral and Spiritual Values in Education. The first phase, represented by the workshops held co-operatively by the public teacher-education institutions of the state at the University of Kentucky in 1949 and 1950 and the intervening experimentation in the pilot schools, was concerned with the working out of a basic philosophy, the formulation of procedures, and initial experimentation.

The movement has now entered upon its second phase—that of incorporation into the program of the State Department of Education, extension to other than experimental schools, and the preparation of teachers for emphasis upon moral and spiritual values in the total school program. In this further development, nothing is more important than the preparation of teachers for dealing intelligently and effectively with this emphasis.

Dr. Kilpatrick has occupied throughout his long and distinguished teaching career a position of unique importance in the modern development of educational theory and teaching procedure. He is known to teachers throughout the United States and the world, and his influence upon educational thought and practice has been profound. His deep interest in the moral and spiritual ends of education has long been known and finds its fullest and most impressive expression in his *Philosophy of Education,* published just prior to his visit to Kentucky. Through the lectures digested in this Bulletin and his conferences with working groups in the seminars he has helped us to clarify and establish our basic philosophy and further to examine and elaborate our procedures.

For those who were fortunate enough to hear the lectures it is hoped that these digests will help to recover the inspiration of the occasions on which they were delivered and to provide an intelligible record of their content. For those who were not fortunate enough to hear the lectures delivered, it is hoped that these digests may convey both the spirit and the content of the spoken word.

Dr. Kilpatrick's eightieth birthday was observed last November with a nation-wide celebration. Kentucky is honored in dedicating this Bulletin to him in view of this significant event in the long and distinguished career of one of America's most outstanding educators.

WILLIAM CLAYTON BOWER

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Part I

CERTAIN INTRODUCTORY PRINCIPLES

(NOTE: Since the following digests were made from Dr. Kilpatrick's notes without formal elaboration under the several headings, it has been impossible to achieve the grace of style that characterizes his formal writing, as in his *Philosophy of Education*. For the purpose of accurately conveying his thought, the language of the outline headings has been closely followed.—The Editor)

There are certain aims which do, and must, control all that the school does. One is the remote aim which has to do with the kind of civilization we mean to support and seek, arising out of what we conceive to be the worthy life, socially and individually. The second is the intermediate aim which has to do with the personal character traits necessary and sufficient to effect the desirable civilization, by bringing the worthy life to and for all. The third is the immediate aim which has to do with the teaching-learning process necessary and sufficient to build the needed traits and so support and promote the desired civilization and worthy living. The effective teacher has a working conception of the proper content of each of these aims and pursues all three aims at the same time. Our problem is to see how moral and spiritual values fit into the foregoing inclusive educational analysis and to study together how to pursue these values in the public school.

We may begin by clarifying for our purposes the meaning of three highly significant terms: "value," "moral," and "spiritual." John Dewey defines value as "The word to designate whatever is taken to have rightful authority in the direction of conduct." As to the source of values, E. L. Thorndike says, "Wants are the ultimate source of values. . . . Things are not good and bad for no reason. Better and worse, worthy and harmful, right and wrong, have meaning only in reference to conscious beings whose lives can be made more satisfying or more bearable. . . . A thing or event or act or condition is not, in the last analysis, desirable because it is valuable. It is valuable because it is desirable—because it satisfies a want or craving or impulse of some man or other conscious being. . . . Value or worth or the good means power to satisfy wants." I should myself say that a value is a want which has been critically evaluated and found worthy of choice. When I think through a conflict of wants and come out with a criticized result, that result has for me become a value.

The concept of "moral" and "morality" has its primitive origin in trial and error in which it appears in what Sumner termed "folkways" in the form of habit, routine, and skill. When folkways are developed to the point where there is regard for what is deemed right they become what Sumner termed "mores." In the development of morals self-consciousness plays an important part in that it permits a conscious and critical adherence to right, and this attitude is incorporated into the culture. It is at this critical level that true morality is achieved, as actually happened in Athenian thought. Thus personal morality arose, and, in its fully elaborated form, Ethics. Conscious morality is then the settled conscious obligation and will so to act as to promote and foster the good life in all persons affected by one's conduct, and to do this as well as possible, all things considered; negatively, not to hurt or lessen the good life for any; positively, to foster and promote the good life in all persons affected to the fullest degree that wisdom and justice demand and/or approve. Each individual is under positive obligation to make every reasonable effort to find out what is the right of each particular situation he faces and to live up honestly to the best he has thus found as right. So to live and act is moral; failure thus to live at any point is wrong and immoral.

In considering the meaning of the concept of the *spiritual* we are entering upon what has been considered controversial grounds. But as I understand that your Kentucky program is based upon the complete separation of church and state, we can avoid most, if not all, the controversy.

Webster defines the spiritual as "1. Of, pertaining to, or consisting of spirit; not material; incorporeal; as a spiritual substance or being. 2. Of or pertaining to the intellectual and higher endowments of the mind; mental; intellectual; also, highly refined in thought and feeling. 3. Of or pertaining to the moral feelings or states of the soul, as distinguished from external actions; reaching and affecting the spirit." These are the three original meanings of the term. J. L. Childs says, "By spiritual I mean those ways of living and thinking which undergird and contribute to the dignity and worth of human personality. Nothing that degrades the life of the individual man can be considered spiritual; nothing that enriches it can be considered unspiritual." The Seventh Yearbook of the John Dewey Society affirms that "The spiritual values of civilization were

first sensed by the supreme spiritual masters of the world in their deepest moments, being conceived as the best available ways of living then so far discovered among men. . . . Certain essential spiritual values: moral insight, integrity of thought and act; regard for human personality wherever found; faith in the free play of intelligence both to guide study and to direct action; and finally those values of refined thought and feeling requisite to bring life to its finest quality.'' I should say that primitive man reduced his few recurring conflicts to established mores. A higher stage reduced these to written codes. But the more complex and shifting a civilization, the more is the "active spirit'' of morality needed rather than the letter of a code. The ''spirit'' can be more discerning and discriminating, and can take far more into account.

Morality is a social necessity. It inheres in the relation of the individual to society. Some seem to think and act as if the individual need consider only himself and his particular interests, including family and friends. This idea will not bear scrutiny. *Physically,* each is born of two parents. And after birth without their continuing care the individual would starve to death. Beyond this, civilization depends on division of labor, so that anyone who lives well does so because others contribute. It is literally true that no man liveth to himself. *Culturally,* except for what we have socially inherited we had all been beasts. What each mostly is and does and enjoys comes from the culture. Our very *selfhood,* the ability to think self-consciously, depends on our living with others. By understanding others in terms of what one has first seen in one's self, by understanding one's self in terms of what one has first seen in others one builds a self-other compounded selfhood or center of understanding and action.

Out of this self-other selfhood comes self-consciousness or seeing one's self as others see it. Out of self-consciousness comes conscious planning and critical study. A child thus learns to do things consciously and intentionally and nothing at this stage is more gratifying that to show what he can do. When such power of conscious doing has been achieved, mother intervenes to say that some things must not be done and that others must be done. Thus the child begins to learn accountability and to hold himself responsible for what he ought to do. He is now beginning to learn right and wrong and to build a conscience and sense of ought.

But all these, along with self-consciousness, depend upon the self-other selfhood. Language and the guidance of older persons helps the child to grow in these things. All of these achievements depend upon the individual's association with others and upon the contributions made by culture. *Man at his best is possible because of what others contribute.*

II

FURTHER FUNDAMENTAL PRINCIPLES

How shall we think of the life good to live—often called the good life?

The longer wording is preferable lest some should think the term "good" refers to the morally good life. Morality is an essential part and factor of the good life, but not its definition. The definition is the other way around; the good life defines morality. In the life good to live the word "good" refers to the consummatory good, that which is good to the consumer for its intended purpose, as good music is good to hear, a good apple is good to eat, and a good plough is one that plows well for the farmer's purposes.

There are five psychological bases of good living. The first is the satisfaction of wants. The more strongly the want is felt, the greater is the satisfaction. The second is the satisfaction that comes from effort. As William James remarked, "Wherever a process of life communicates an eagerness to him that lives it, there the life becomes genuinely significant. . . . There is the zest, the tingle, the excitement of reality." The third is the growth of an enterprise under effort. The fourth is variety. The fifth is the satisfaction of living up to one's standards.

Certain constituents of the good life to live include: physical health, mental health arising from a well adjusted personality, satisfying personal relationships, the chance to choose, meaningful work versus either drudgery or mere leisure, the chance to create, the "leading on" quality of life, range of interests, the esthetic satisfaction which comes from living up to one's ideals, adequate social arrangements, an adequate philosophy of life, a cause worthy and able to call for one's supreme devotion.

From these considerations of the nature of the life good to live emerge the following definitions. First, morality is the conscious

guiding of one's acts so as to bring the best possible good life to all affected. Second, democracy is the effort to bring the good life to all by letting them run it. Third, education is the effort so to guide learning as best to promote the good life both for the individual and for all whom he affects.

And how shall we think of democracy?

One way is to think of democracy as a form of government. This is to conceive of democracy as government by the citizens versus government by kings and nobles, government by the consent of the governed, and rule by majority under a constitution designed to protect the rights of the minority.

Another way to think of democracy is as a way of life. This conception involves five fundamental principles. The first is what William James called "the sovereignty of the living individual." All social institutions, including the state, exist to express and serve the individual, not he them. This means respect for personality as such, in which freedom is assumed, limited only by the principle of maximum freedom for all. As H. L. Mencken has suggested, freedom means "freedom in thought, the liberty to try and err, the right to be each his own man." As Whitehead has said, "Freedom of action is a primary human need." Long ago Plato said, "Freedom in a democracy is the glory of the state, and, therefore, only in a democracy will the free man of nature deign to dwell." In his discussion of natural freedom, Locke remarked "that equal right every man hath to his natural freedom, without being subjected to the will or authority of any other man. . . . The freedom then of man, and liberty of acting according to his own will, is grounded on his having reason, which is able to instruct him in that law he is to govern himself by, and make him know how far he is left to the freedom of his own will." So also John Morley: "The right of thinking freely and acting independently, of using our minds without excessive awe of authority, and shaping our lives without unquestioning obedience to custom, is now a finally accepted principle in some sense or other with every school of thought which has the smallest chance of commanding the future."

The second principle of democracy as a way of life is equality of rights for all and special privileges for none. Thus, equality limits freedom. As Shotwell has put it, "Freedom is another name for that equilibrium among the needs of all which we call justice." As Norman Angell has remarked, "When all demand complete freedom, none

has any.'' So also Burke: ''The only liberty I mean is a liberty connected with order; that not only exists along with order and virtue, but which cannot exist at all without them.'' And John Milton: ''None can love freedom heartily but good men; the rest love not freedom but license.'' Equality also means equality of suffrage as set forth in the Declaration of Independence: ''We hold these truths to be self-evident; that all men are created equal, that they are endowed by their creator with certain unalienable rights, that among these are Life, Liberty, and the pursuit of Happiness. That to secure these rights, Governments are instituted among Men, deriving their just powers from the Consent of the governed.'' Equality also means ''equality of conditions,'' as DeTocqueville noted in his observations on American life: ''The more I advanced in the study of American society, the more I perceived that the equality of conditions is the fundamental fact from which all others seem to be derived, and the central point at which all my observations constantly terminated.'' To the same effect John Dewey has remarked: ''Democracy has many meanings, but if it has a moral meaning, it is found in resolving that the supreme test of all political institutions and industrial arrangements shall be in the contribution they make to the all-round growth of every member of society.''

Other fundamental principles of democracy as a way of life are, third, that rights imply duties; fourth, co-operation for the common good (disregard of which is perhaps our chief sin); and fifth, faith in the play of free intelligence which involves the method of free discussion versus the use of force and violence. This principle is well expressed in the United Nations Declaration of Human Rights: ''Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.'' To the same effect John Milton: ''Give me the liberty to know, to utter, and to argue freely according to conscience, above all liberties.'' And Thomas Jefferson: ''Reason and free inquiry are the only effective agents against error.'' Also John Dewey: ''There is but one sure road of access to truth—the road of co-operative inquiry by means of observation, experiment, and controlled reflection.'' I should say that honest minds are dangerous to nobody but the demagogs. Only by absolute freedom to think and speak can men dare hope for a permanently better world.

But democracy as a way of life presents two moral problems

which overlap. The first is the socio-economic scale. True, we have no titles of nobility in the United States, but we still do have a socio-economic scale according to which some families "stand higher" than others and we "look up to" some people while we "look down" on others.

Evils exist in our present scale. Among these are the fact that status depends too little on personal merit and too much on ancestral merits or ancestral inferior status; the disposition to prejudge the "out group," asserting that if one of our group does wrong "he" is bad while if one of the out-group does wrong "they" are all like that; a tendency to let the lowest group perpetuate its ignorance and vice to its own hurt and at positive cost to all the rest; prejudice against certain minority groups and a tendency to fasten all of the group at a low place on the scale.

In this matter certain facts are to be considered: while families may show hereditary traits and racial groups show outward physiological features, there are no known psychological race differences that are not environmental; present discriminations go counter to every professed religion, the Golden Rule, and democracy; present discriminations trouble our foreign friends while they are used against us by our enemies all over the world.

The second problem is that of group prejudice. This shows itself in the tendency of white Protestant and old stock Americans to exhibit bias against certain minority groups; in the West against Chinese and Japanese; in the Southwest against Mexicans, in the Northeast against Irish Catholics, and all over against Negroes, Jews, and recent immigrant groups. This constitutes a very serious problem. We are under obligation to study it and ask ourselves what is right and how we would like to be so treated. Some parts of this problem have to be solved gradually; other parts can be improved sooner.

III

THE LEARNING PROCESS

If we are concerned about moral and spiritual values, we have to understand how they are acquired. At the outset we may say that whatever people may say about books and their contents, one has not learned moral and spiritual values until he behaves that way. Learning and experience go hand in hand. In fact, learning is an essential

ingredient of each extended conscious experience. Unless learning goes on in and from experience, the experience itself could not as such take place.

In the case of book learning, the older reliance (before the influence of Pestalozzi began to be felt), was rote memory and for this the catechetical method was judged best. As S. G. Goodrich put it: "The questions should be numerous and the answers short. If the answer is long, it is generally hard to be committed, harder to be retained, often but imperfectly comprehended. . . . In this case the child generally learns words rather than ideas." Contentment with this catechetical rote memory astonishes us now. Until the 17th century pupils studied Latin in a book written in Latin with no thought at first of what the words meant. This held sway until Comenius (1592-1670). The same held for the Chinese until around 1906 and until recently in Hebrew. Indeed, understanding of what was learned was hardly, if at all, expected. An American English grammar of 1845 said: "Memorize first and then understand." The test of whether this older method of learning had taken place was the ability to give back on demand in recitation or examination what the book or the teacher had told.

This older book learning rested upon four assumptions: it was supposed to fill an otherwise empty mind; repetition would fill the mind and fix it there; enough of such learning would give effective intelligence; and appropriate conduct would follow. None of these assumptions we now accept, except in a sense and degree the place of repetition in learning.

In the case of learning to behave, as in the case of book learning, repetition, it was believed, would suffice, irrespective of attitude. According to a writer of 1839: "The Manual Labor System is moreover calculated to promote the habits of industry, frugality and economy. Whatever is frequently repeated, by the influence of that repetition upon a law of our constitution, becomes a habit, and if originally offensive loses by degrees that offensiveness, and becomes not only easy and agreeable, but even desirable." According to *Our Sunday Visitor*, "If he does it the first time, whether he wants to or not, he will do it the second time because he wants to, and the third time whether he wants to or not." This method entirely ignored antagonistic learnings and other concomitant learnings.

The new conception of learning stands in marked contrast to this older (I call it Alexandrian) concept. According to the newer view, learning is an inevitable and essential part in any experience process. It takes place in the commonest experiences. In a conversation, for example, Mary hears what John says, *learns* it, and accordingly replies pertinently. John also *learns* what he said, and makes his second remark support his first. Without such learning there could be no conversation. Again, I taste my soup, *learn* that it lacks salt, so put in some. Again, Mary calls up Sally; when Sally *learns* that it is Mary calling, this learning acts to determine how they feel, what they talk about, and how they say it.

The learning of anything new means by so much a change in insight or attitude, or habit—a change in character. Learning thus *means* what it afterward *does*—means the part it plays in life both currently and later. The test of such learning is what it does in and for life as opposed to the Alexandrian test of reciting or passing examinations. Anything—a thought, an attitude, a movement (any phase or aspect of an experience)—has been learned in the degree that it will thereafter get back at the right time in life to play there its appropriate part. What is learned is the inner object of the verb to live.

How, then, does learning take place? The answer is, it is first *lived*. We learn the content of our living and learn this content as we accept it consciously to live it. To live anything in any full sense, a thought, a feeling or a movement, is to put one's self wholeheartedly into the use of that thing in behalf of an end or purpose which one deeply feels. As Emerson put it, "Only those things do I know that I have lived."

This is made clear by an analysis of an actual instance of living. Under analysis such an instance of living reveals six phases. First, one finds himself in a real life situation (and in a real life situation the individual faces the consequences of his own actions). Second, the thing-about-to-be-learned offers itself as a suggestion for dealing with the confronting situation—for sizing it up and for responding to it. Third, the suggestion, after more or less consideration, is accepted to do it or not to do it. Fourth, it is learned as it is accepted. Fifth, it thus stays with the learner to enter the life process as soon as (and whenever) opportunity offers and thus to help carry on that process.

Sixth, when so put to use, the results from this use tend either to strengthen the original learning or to negate it, deny it and change it.

There are degrees of learning. One item is better or more strongly learned than another if it stays on longer with one to get back into life and/or tends more strongly to come back. Some things we can never forget; they insist on coming back to us. Stronger learning seems to depend on two factors: its greater importance to the learner and its fitting better into what he already knows.

In all this process there are also simultaneous learnings. The old school counted that only one learning was in process at any one time. We now know better. The whole organism reacts to any situation, as J. B. Watson has pointed out: "When man reacts to even the most minute sensory stimulus, the whole body co-operates in the reaction, even if he only raises a finger, or says the word "red." A man thinks, feels, moves, and (we believe) the internal glands of secretion act. A man learns both *all over* and under *each* such head. Thus when a teacher scolds a boy for failing in the lesson on fractions, he hopes the boy will do better next time, while the boy perhaps resents the scolding or feels ashamed or loses confidence in himself. Whatever the boy thinks and feels, that he learns. Or a girl devises a plan for the outline of a play the class is writing. If the class accepts it cordially, the girl learns the outline, but more: she builds stronger interest in the play and greater confidence in herself and probably a stronger interest in matters of making plays. Such concomitant learnings may consist of ideas and better insight (mental in character), feelings (emotional in character), and acting (habit building). For good or ill, concomitant learnings are always in process. It is immoral to ignore them.

Learnings are also cumulative. Some learnings we get all at once, as when I am told of my friend's death, I learn it at once. Other learnings come cumulatively, as in the case of the growth of my regard for my friend, that went on as long as I knew him. This cumulative learning builds my ideals, my standards, my principles of action, my habits, my skills, my concept of a dog, my ideal of fair play, my conception of government, and my skill in addressing a golf ball.

Thus we may conclude that I learn my responses, only my responses, and all my responses, each as I accept it to act on. I learn each response in the degree that I feel it or count it important, and

also in the degree that it interrelates itself with what I already know. And all that I thus learn I build at once into character. As Comenius said, "In schools therefore let the student learn to write by writing, to sing by singing, and to reason by reasoning." Or, as the Chambers Encyclopedia puts it, "In the widest sense of the word a man is educated, either for good or evil, by everything that he experiences from the cradle to the grave." Not bare repetition but acceptance fixes learning. We learn what we live *as* we accept it for living purposes. Also we may learn *not to do* by repetition as truly as *to do*. We learn in different degrees according as we value what we do and so accept and live it and according as it fits in well with what we have previously learned and do. We are building concomitant learnings all the time, the main stuff for our cumulative learnings. Out of our successive related learnings we build our cumulative learnings and these are the most significant of all learnings for life and character. *And all these learnings come out of life. Books can help—in fact are essential to civilized life, but are no substitutes for life.*

IV

TEACHING

Teaching exists to help learning take place—to help bring about proper and effective learning. Differing kinds of teaching affect the young differently. The problem is to find the kind of teaching that best helps learning toward the civilization we seek.

With this in mind, we do well to recall the simultaneous but successive aims in good teaching. As we have seen, these aims are three-fold. The remoter aim is to support and improve our civilization—to bring the best possible good life to each and all. The intermediate aim is to develop the traits of character necessary and sufficient to effect the desirable civilization and the good life. The immediate aim is to effect such teaching-learning processes as will develop the needed traits and so bring the desired civilization. Teachers must work directly with the immediate aim, having the intermediate and remoter aims in mind as guiding aims for the immediate aim.

We here seek three desired characteristics of our civilization. First, democracy, with respect for personality as its essential principle. Second, high moral standards adequately lived. Third, life of refined richness, or rich refinement. In seeking these we will develop

moral and spiritual values in our pupils. That is our aim. But it can only be accomplished by running the school on a behaving basis; we cannot teach morals on any other basis. In contrast, a former prevalent type of teaching ignored the three fundamental aspects of learning previously emphasized: behaving as an essential part of the learning process, in view of the fact that character is built only by behaving, inside and out; the fact that the whole child is always learning; and the further fact that concomitant learnings (attitudes, conceptions, habits, skills, ideals) are always in process and are probably the most important of all.

In the light of these considerations, teaching is to be thought of as guiding. The moral and spirtual values we seek "cannot be given to the individual, nor memorized by him, nor trained or inculcated into him in the direct sense; but (they) can be fostered by the provisions of such conditions for his living as direct his sensitiveness and responses into this distinctive way of behaving."

There are several steps or procedures involved in guiding learning. First, the teacher must have a "map of values," and keep this fresh and growing. Second, the teacher must begin where the learner is for the reason that he learns by his acceptance for living purposes, so that the new must fit with the old, or there is no acceptance. Of course, if we are not free to follow the modern type of teaching or the pupils are not used to it, we must do the best we can under existing conditions until we can change these conditions. But if we are reasonably free, we seize upon some promising interest now active or seek to rouse some latent interest. Only out of interests aroused will action come. We seize then upon the most promising interest that we can get going. Third, the teacher will call for suggestions from the class and get the class to choose, the teacher guiding the while so as to get an activity chosen that ranks high in pupil interest, is difficult enough to challenge but not so difficult as to bring failure and discouragement, and ranks high on the teacher's "map of values." Fourth, pupil commitment is essential to successful learning, since he accepts out of promise to his ends. Fifth, the teacher will seek the highest possible degree of self-directed pupil activity for thus comes the deepest activity and the strongest acceptances and therefore the strongest learnings. Sixth, the teacher thus *guides* rather than directs. He seeks the maximum of defensible self-activity co-operatively directed to initate the activity (choose or create the purpose), to plan the movement, to steer execution, to help judge during the process and

at the end, to note in the meantime possible suggestions of further activities to be undertaken later (it may help to list these in a book), and to be continually on the lookout for moral and spiritual values to take account of.

Four implications for the teaching of moral and spiritual values grow out of these considerations. First, the more truly the moral and spiritual values are inherent in the on-going experience, the more surely and the more strongly are they learned. Second, new possibilities must be sought, with emphasis, however, on the part the new can play in the on-going experience. Third, naming the new thought, idea, or suggestion *may*, as age increases, help to fix it in mind for further use in later experiences. Fourth, as always, it is behaving, behaving with acceptance, that brings learning. Coercion is hazardous.

V

THE GOOD LIFE TO LIVE

The word "good" as here used is the consummatory good—that which is good to the consumer for its intended purpose. What constitutes the good life is an age-old problem discussed from Plato on through the centuries by philosophic, religious, and literary thinkers. The definition of the good life, in the degree we can get it, serves then to define three of its important constituents: morality (the obligation so to live as to bring the good life to all affected), democracy (the effort to bring the good life to people by letting them run it), and education (the effort to lead the young to live the life good to live).

Intelligent effort in guiding pupils in the achievement of the life good to live rests upon the psychological bases of value. These were discussed in a preliminary way in the second lecture, but it will be well to consider them further in our discussion of the life good to live. The first is the satisfaction that comes from getting and enjoying our wants. The second is the satisfaction that comes from effort. As J. H. Tufts puts it, "Man is not a consumer of pleasures. He is a creator of life." So also Bertrand Russell: "Desire, activity, purpose are essential to a tolerable life, and a millenium, though it may be a joy in prospect, would be intolerable if it were actually achieved." To the same effect Shakespeare observed: "All things that are, are with more spirit chased than enjoyed." The third is the "leading on"

quality of experience. When an enterprise grows under effort, additional satisfaction results. The fourth is that variety creates satisfaction. The fifth is that satisfaction results from living up to one's personally held standards. As Muirhead states in his *Elements of Ethics,* "An artisan or an artist or a writer who does not do his best is not only an inferior workman but a bad man."

There are certain constituents of the good life. These too were considered in a preliminary way in the second lecture, but they need to be brought into sharp focus in this connection and to be further elaborated. The first is physical health. The second is mental health, resulting from a well-adjusted personality. This idea is new to the world, and has grown largely out of the pioneer exploration of Sigmund Freud. It now increasingly appears essential to nearly all else. The third is satisfying personal relationships. A fundamental need of individuals is "to belong," to be wanted. The fourth is the chance to choose as a responsible self. This, as we have seen, is an assumption underlying democracy. But many seem contented simply to obey, though this seems to be only a frequent maladjustment, as illustrated under the Nazi and USSR regimes and by certain religionists. The fifth is meaningful work. As Bagehot observed, "There is no fun like work." And Carlyle, "Blessed is he who has found his work." The sixth is the chance to create. To feel one's self creating worthily is one of the keenest pleasures. The seventh is the "leading-on" quality of experience, as M. Meister has pointed out: "The chief characteristic about a boy who succeeds in overcoming a difficulty (arising in play with mechanical and science sets) is that he almost always finds a new problem arising out of the old one." The eighth is the range of interests. Bacon called attention to the fact that the more good things we are interested in, the more ardently we live. The ninth is esthetic satisfaction. In experience there often is some part or phase which we enjoy, at least in this phase, simply for its own sake, whatever other value may or may not connect with it. This kind of experience, a phase enjoyed simply for the experience itself, is what we call the esthetic. Art is the effort to present in physical form or arrangement that which will evoke the esthetic experience. Webster defines taste as "the power of discerning and appreciating fitness, beauty, order, congruity, proportion, symmetry, or whatever constitutes excellence, especially in the fine arts and belles lettres; critical judgment, discernment, or appreciation." John Dewey observes that "The scope of art is measured by the number and variety

of elements coming from past experiences that are organically absorbed into the perception had here and now.'' I. A. Richards says: "In the arts we find the record, in the only form in which these things can be recorded, of the experiences which have seemed worth having to most sensitive and discriminating persons.'' The tenth is music. Of music Joseph Addison has written,

''Music, the greatest good that mortals know,
And all of heaven we have below.''

and William Boyd:

''Since singing is so good a thing
I wish all men would learn to sing.''

The eleventh is an adequate social life process. The twelfth is religion.

And so, moral goodness is inseparably related to the good life. But it is inherent goodness that is so related—goodness inherent in the life process, rather than commanded goodness.

VI

CHARACTER BUILDING

Character may be defined as the organized aggregate of a person's tendency to behavior, involving all of his habits, insights, dispositions, and psychological tendencies which make him what he is as an individual. Character is the inclusive term which takes in all aspects of the organism's behavior in relation to itself and its environment; it is the habit aspect of the whole, recognizing that habits are not merely motor or physical, but mental and emotional as well. Character is the sum of all one's tendencies to regularized and predictable behavior, which includes personality. Personality is an aspect of character, and accordingly is distinguishable from character. Personality is the self-conscious, self-directing self. Though the term is less inclusive, personality is the central and crucial essence of character, the self as it feels and thinks about itself, about others, about things, about values, all in terms of the interrelation of the person with his environment.

How does character develop? As the question indicates, the primary emphasis in the achievement of character is on development and distinguished from building. Learning, moreover, is the essential factor in the development of character.

Character, it has been said, "cannot be given to the indivdual, nor memorized into him, nor trained or inculcated into him in any direct sense; but it can be fostered by the provision of such conditions for his living as direct his sensitivities and responses into this distinctive way of behaving." This general statement, however, involves a number of specific items of procedure. To begin with, character is not innate, but developed through experience from hereditary bases. Infants from the first learn from the care given or withheld. Language is an essential factor in the self-other sense, leading to selfhood and self-consciousness. A sense of being an effective agent develops through accountability and responsibility, beginning with prudence and advancing through a discrimination of right and wrong to conscience. In this process perhaps conscious choice is the main factor. This means that choice will often be exercised against impulse, involving as it does a broader, longer, or more considerate view. It is the function of guidance to help the pupil to develop the sense of agency and to make wise choices. It is in this connection that concomitant learnings (attitudes, conceptions, habits, skills, ideals) play so important a part in developing character. But it is at the level of critically adopted behavior that true full character is achieved.

In all of this, full account must be taken of the effect of culture upon character. There is danger that the group may constrain the individual to mere obedience. Primitive societies do this. So do dictatorships. Certain religions do. The question may well be raised as to how far the culture cultivates critical questioning. On the contrary, it is the duty of the older adolescent to question his cultural patterns. In any case, moral freedom is an ideal to be striven for.

The type of character to be sought depends upon one's deepest values. Among these will be included a well adjusted personality, democratic regard for others, personally adopted standards, regard for the common good, rich and refined living, and acting on critical thinking.

What can the school do to develop character? The answer involves seven pertinent principles of learning. First, what is to be built must be lived; one must behave that way in a life situation. Second, the individual must accept the new way as his own. Third, the teacher must help by guiding situations and by avoiding the building of antagonisms. Fourth, the individual must see and accept more and more of conscious *why;* the child must eventually get the idea

back of *what* and *why*. Fifth, strength of character follows clearness of decision and internal support of decision. Sixth, the more the desired new is felt by the learner to be good for him, the better. Seven, the teacher should be alert to possible moral failures and to help avoid them.

VII

EDUCATION AS I UNDERSTAND IT

(NOTE: Since this lecture was delivered at a general session open to the public, it presents a comprehensive statement of Dr. Kilpatrick's philosophy of education. While some of its substantive content is contained in the preceding lectures, it will be most useful as an interpretative summary of the series.—The Editor.)

There are three guilding aims in education, successive and yet simultaneous. These are the remoter aim—the kind of civilization and good life we wish to promote; the intermediate aim—the personal character traits necessary and sufficient to the effective promotion of the desired life and civilization; and the immediate aim—the kind of teaching-learning procedures appropriate for the building of the desired traits.

It follows that the guiding aim of the teaching-learning process is the *whole personality*, including knowledge and intellect; but knowledge, school skills, and intellect are, however, but parts of the whole personality. The older type of school, still found at the elementary level and still too prevalent at the secondary and college levels, sought intellect only, but often reduced intellect to memory.

The older conception of education (which I shall call Alexandrian because it was based upon the first school exclusively of books founded at Alexandria) stressed memoriter intellect. It was the aim of education from the Ptolemies through Roman, early Christian, Medieval, and Revival of Learning education down to its survival in contemporary education. It was brought to America in the Colonial period. Even today, wherever pupils or students learn the conclusions of others formulated in textbooks or lectures, where they are tested by their ability to give back what was thus assigned through recitations or examinations, where memorizing plays the chief role, where "cramming" is a possible practice—there the Alexandrian conception of education is still in vogue.

The post-Darwinian outlook has been in the direction of a constructive social-moral aim which involves the ideas of change and

process, the inductive study of social-moral problems, and is in radical contrast to the older Platonism.

The newer outlook as to the intermediate aim has been to stress the whole personality as an effective unified whole, a personality qualified to uphold the desired civilization. This includes an effective intelligence constructed upon native ability; skill and resourcefulness in creative *inductive* thinking; social-moral attitudes involving respect for personality as such wherever found and understanding of and commitment to the common good; skill in constructive group discussion and decision as distinguished from debate which is often immoral; positive constructive commitment to community service; appropriate knowledge of the past, the present, nature, and man necessary to carry out the foregoing; and appropriate skills of behaving to carry on the foregoing.

The verb "to learn" is related to life. It is essential in experiencing, to carrying on the experience, to making it be an experience and not a mere succession of separate happenings. Most learnings are effected and applied within the same experience, but can be used later also.

How does learning take place? We learn our responses, only our responses, all our responses, as we accept them for our purposes. We learn each one in the degree of its felt importance to us and in the degree that it fits in with what we already know and believe. This means that learning follows *behaving*—behaving in a felt life situation, behaving as one's natural and pertinent response to that situation, as the behavior is accepted by me as pertinent to this life situation as I see it and feel it. Note the difference between this behaving-in-and-for-an-actual-situation and the Alexandrian acquiring of someone else's conclusions, especially where the learner felt no present need to use the conclusions.

There are also attendant (concomitant) learnings. In addition to what one is doing or undergoing in such a way as to like it or dislike it, to give others credit or blame for what is happening, to like or dislike them for what they have done, to value one's self or one's ability for succeeding or devalue one's self for failing, to like or dislike the connections of the happenings.

There are also cumulative learnings. Thus one builds conceptions, attitudes, ideals and standards, principles of action, and habits. In the aggregate these are the most important of all learnings, but were formerly disregarded except as memorized conclusions of others.

The school is a place for living. Since our pupils do inevitably learn what they live, teaching is the providing and guiding of actual living. By contrast, in the former school desks were screwed down in straight rows and there was no behaving except at the call of the teacher.

The curriculum is the aggregate of child living so far as the school accepts responsibility for it as contrasted with a course of study made in advance. Its content is as wide and deep and rich as teachers and pupils can together contrive. It is democratic rather than authoritative. It is organized in accordance with pupil growth rather than on the basis of subject matter to be covered.

Discipline becomes a result of learning and not a means to be used to secure learning. The child learns what he accepts. If he accepts bad things, he builds a bad character. If he accepts fine and good things, he builds a fine and good character. The teacher cannot compel child acceptance. Coercion may seem to work, but at a hazardous risk. This raises the question as to how much freedom shall be given to pupils. The answer is, as much as they can progressively use wisely.

Teaching assumes the form of guiding living. This means starting with the child where he is. It also means discovering his available interests and stimulating and developing them as best the teacher can. These must not be so easy as not to challenge and at the same time not so difficult as to bring hurtful failure. It means building on the increasingly larger equipment of interests. It means so steering the learner as to take care eventually of the all-around good life. It means that the teacher must know that pupil commitment to what he is doing is essential to good learning, especially to good concomitant learnings. It further means that the teacher must know that he is working to develop intelligent, *morally responsible* whole personalities.

PART II

UNIVERSITY OF KENTUCKY

LEXINGTON, KENTUCKY

PERSONNEL

Administration:

President, Dr. Herman Lee Donovan

Director, Dr. Ellis Ford Hartford, Head Department of Educational Foundations, College of Education

Assistant Director, Mr. Leonard C. Taylor

Mr. J. Mansir Tydings, Chairman, Department of Education's Committee on Moral and Spiritual Values

Students:

Frances Auxior, English Department, Pikeville Junior College, Pikeville, Ky.

Garland Blair, Graduate Student, University of Kentucky

Bennie E. Bridges, North Middletown Junior High School, North Middletown, Ky.

Julia Burgess, Clifton Heights, Jefferson County, Ky.

J. I. Cheek, Principal, Blaine High School, Blaine, Ky.

Nannie D. Clark, Third Grade Teacher in Bourbon County

D. H. Dalluge, University High School, Normal, Illinois

Hazel Dryden, Sixth Grade, Doming High School, Mt. Olivet, Ky.

Joan Dumbacher, Bourbon Co. Vocational High School, Paris, Ky.

Davis Lowrey Gardner, Eighth Grade, Lafayette High School, Lexington, Ky.

A. L. Garner, Assistant Professor of History, Georgetown College, Georgetown, Ky.

Leoda Goodwin, Teacher Dunbar High School, Lexington, Ky.

James Graham, Teacher Bardstown High School, Bardstown, Ky.

Bernard Gravitt, Eastern High School, Jefferson County, Ky.

Henry Hale, Principal Nicholas County High School, Carlisle, Ky.

Clinton B. Hammons, Principal Knox County High School, Barbourville, Ky.

K. H. Harding, Superintendent of City Schools, Mt. Sterling, Ky.

Robert Insko, Vicar of Christ Church, Lexington, Ky.

G. W. Kemper, Principal Harrison County High School, Cynthiana, Ky.

John Norton, Prestonia Elementary School, Jefferson County

Mary L. Phelps, Jefferson Davis Elementary School, Lexington, Ky.

Tunis Romein, Mitchell College, North Carolina

Gentry A. Shelton, Minister of Education and Music, Central Christian Church, Lexington, Ky.

Sidney Simandle, Former Teacher, Jenkins, Ky.

W. J. Smith, Science Teacher, Bridgeport High School

Raymon Stanford, Graduate Student, University of Kentucky, Lexington, Ky.

Opal S. Vincent, Spring Lake Elementary School, Kenton County, Ky.

Jean S. Wright, Bourbon Co. Vocational High School, Paris, Ky.

Jane Wyatt, Teacher-elect, Owensboro City Schools, Owensboro, Ky.

Leaders:

Miss Grace Anderson, University Training School, Lexington, Ky.

Miss Anna B. Peck, University Training School, Lexington, Ky.

Miss Martha V. Shipmen, University Training School, Lexington, Ky.

Mrs. Ruth Collins Stallings, Critic Teacher in Music, University of Ky.

Mr. Leonard C. Taylor, Superintendent of City Schools, Mayfield, Ky.

Consultants:

Dr. William H. Kilpatrick, Professor Emeritus, Teacher's College, Columbia University

Dr. William C. Bower, Professor Emeritus, Divinity School, University of Chicago

Dr. Lysle Croft, Personnel Division, University of Kentucky

Miss Betty Beaty, Training School, University of Kentucky

Miss Helen Reed, Training School, University of Kentucky

How the Workshop Was Set Up

The workshop at the University of Kentucky was set up in the Department of Education (Education 241a). The course opened June 18 and closed July 14. It carried three hours credit and was open to graduate students.

The class was divided into the following five groups: Social Analysis; Curriculum Analysis; Counselling; Sports and Recreation: and Symbols, Ceremonials, and Celebrations.

Dr. William H. Kilpatrick, Professor Emeritus of Educational Philosophy, Columbia University, was guest lecturer from June 25 to June 29.

Dr. Kilpatrick's lecture "Education As I See It" was given on June 25. On the four succeeding days he discussed the following questions respectively: How can we get the child to accept moral and spirtual values? How can the school in the community approach the problem of developing moral and spiritual values in a climate somewhat hostile to some of these values? If you could set up a program of a school to promote the development of these moral and spiritual values, what would that program be? What program would you propose for grades six through twelve?

Dr. William C. Bower, Professor Emeritus, University of Chicago and Part-Time Professor of Sociology, University of Kentucky, served as Consultant during the first week of the workshop.

A few of the problems which he discussed were as follows: "The Problem of Church and State in Education," "Personality: Its Nature and How It Develops," and "Functional Relation of Values to Experience."

Reports of the Groups

Social Analysis

The group in Social Analysis worked on questions which they gathered from three general areas:

1. The School as a Community
2. The Student as a Citizen of the School Community
3. The Parent as a Citizen of the School Community

Then they listed some possible Methods of Procedure.

The child, in the learning process, begins with himself and learns to understand himself in terms of himself and others. He learns what he accepts and in the degree that he counts it important. He learns his responses, only his responses, and all his responses in the degree to which these responses are accepted. The school should accept each social experience as a means of developing moral and spiritual values for the individual. Situations being what they are, we find that the present schools are not ideal for the initiation of such a program as this, and we recognize that all one can do is his best with what he has. It, therefore, becomes necessary to ascertain, insofar as is feasible, just what the moral and spiritual values are in any given school as well as those factors which will be considered hazardous or beneficial in the development of such a program.

Curriculum Analysis

A Table of Contents of the material arranged and worked out by the Curriculum Group is as follows:

1. Philosophy
2. Introducing the Program of Emphasis on Moral and Spiritual Values into the School Curriculum
3. Utilization of Community Organizations in Planning a Curriculum Rich in Moral and Spiritual Values
4. A Consideration of Long Range Plans for the Development of a Curriculum which Adapts Itself to a More Effective Emphasis on Moral and Spiritual Values in Public Schools
5. A Typical Day's Experience in Emphasizing Moral and Spiritual Values in the Third Grade

The work of the Committee on Curriculum was based on the underlying philosophy that "the school as the chief interpreter of a people's culture to its young" is "as much responsible for the cultivation of moral and spiritual values as it is for knowledge, skills, and the techniques of citizenship" (Bower, Moral and Spiritual Values in Education, p. 29), that "in man's associated life the community is the ultimate social reality" (Bower, *ibid,* p. 36) and "Both church and state are rooted in and dependent upon that reality, and, in the last resort, are accountable to that community for the service they render to it" (Bower, *ibid.,* p. 36). The Committee also believed the same responsibility to hold true for any other agency in the community, i.e., Boy Scouts, Red Cross, Lion's Club, Rotary, or any other professional, service, or business organizations—indeed all individuals within the community, have a role to play in the discovery and development of moral and spiritual values. In planning the curriculum, therefore, it must be remembered that the total community must be kept in mind, that the impetus will usually be given by the school, that provision must be made for movement into the community, that any one individual in the school may start the process of curriculum development in this direction.

Counselling

The Guidance and Counselling Group worked in four general areas:

1. A Philosophy of Guidance
2. Potential Power of the Curriculum
3. Methods and Techniques
4. Qualifications for Counselling

The rapid growth in school population, the apparent breakdown in certain social agencies dealing with the school age child, the changing conditions in the industrial world bringing about increased enrollment, especially in the secondary schools, the expanded program of educational offerings and the accelerated life of the age in which we live have all emphasized the need for moral and spiritual guidance in the schools of America.

The Group agrees with the philosophy expressed by Dr. William Clayton Bower when he said that you cannot separate things physical from things spiritual; that one blends into the other. Therefore, even when the child is guided in his thinking with reference to physical things he is being guided in spiritual thinking.

The guidance must be such that the child's inspiration must come, as Dr. William H. Kilpatrick states, "from within, not from without."

The heart of the guidance program is that it must be centered in the contact between the teacher and the child.

Physical Education, Athletics, and Recreation

A Table of Contents for the report by the Group on Physical Education, Athletics, and Recreation is as follows:

1. Philosophy
2. Opportunities for Developing Values through Plays and Games
3. Procedure
4. Evaluation
5. Bibliography

The teachers working in the area of physical education, recreation, and sports decided on the basis of the expressed need of the group that a suggested program of plays and games be set up for the first six grades of the elementary school. The group found that much has been done in physical education on the junior and senior high school levels, but the work on the elementary school level has been of a limited nature.

In view of the fact that the regular physical education instructors are not numerous enough to take the responsibility of the play program for all the pupils of all the schools, nor would it agree that such a program would be desirable, the group felt a suggested program should be worked out to meet the needs of the regular elementary teacher. It was the unanimous opinion of the group that the regular elementary teacher should follow her group of pupils each period of the day. The program worked out by this group is elastic enough

to be used by a school which requires one teacher to supervise more than her own group of pupils. The success of this supervisory work of more than one group will depend on the full cooperation of all the teachers and administrator in the planning and in the initial and continuous operation of the program.

This workshop group felt that moral and spiritual values may be developed if the teacher will enter into the play program as conscientiously as she does in her regular classroom duties.

The program proposed by this group does not supplant the work of the trained physical education teacher in any way. It is believed this program will aid her in her work with the teachers and pupils.

Symbols

The thinking of the Symbols Group resolved itself into four questions, the answers to which, perforce, could certainly not be satisfactorily and completely made in the brief span of time allotted. It was the consensus of opinion, however, that an attempt to state the questions and to answer them as fully as time would permit might be very meaningful and worthwhile.

1. What are the various areas of living in which a human being usually finds himself and for which he needs a happily integrated personality in order to pursue the life "good to live"?
2. What are the character traits commonly thought of as vital and strategic in the production and make-up of the well-integrated personality?
3. What learning situations may be provided in which the desirable character traits will be the natural day-by-day outcomes of the child's experiences, many of which are rich in symbolic expression?
4. May the same learning situations be used to produce a desire on the part of the human being to develop the character traits commonly accepted as desirable?

The members of this group were individuals who had always been to some considerable extent aware of the worth of moral and spiritual values in their implications for the life "good to live". The experience in the workshop served to confirm the belief of the group and to stimulate them to further consideration of the matter.

Evaluation

The workshop met in general sessions the first week. Dr. Bower, acting as Consultant, gave a background for Moral and Spiritual Values in Education in one-hour lectures. A one-hour open discussion period followed.

Dr. Kilpatrick gave public lectures the second week.

The members met in five groups (mentioned above) beginning the third week, but there were no consultants. It is the opinion of the majority that it would have been better to have kept the consultants through the entire course.

The problem of having the elementary teachers together arose. This group formed a sub-group and attended the Curriculum Group meetings.

It was felt that the Pilot Schools were not used enough in this project.

Twenty-two school systems were represented, several principals from County School Systems were present, and their schools will be able to serve as nuclei in various communities.

It is the hope of the University to hold workshops in various school systems. A need to follow up and visit these participants in their respective schools is felt.

Part III

UNIVERSITY OF LOUISVILLE
Louisville, Kentucky

Administration:

President, Dr. Philip G. Davidson
Mr. Omer Carmichael, Superintendent, Louisville Public Schools
Dr. Richard P. Van Hoose, Superintendent, Jefferson County Public Schools
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Dr. Hilda Threlkeld, Dean of Women and Acting Head of the Department of Education, University of Louisville
Mr. J. Mansir Tydings, Chairman, Department of Education's Committee on Moral and Spiritual Values

Staff:

Dr. William H. Kilpatrick, Professor Emeritus, Teachers College, Columbia University, Visiting Lecturer
Mr. J. Robert Allen, Director of Curriculum Department, Louisville Public Schools
Dr. Paul Bowman, Assistant Professor, Department of Psychology, College of Arts and Sciences, University of Louisville
Mr. Rollin E. Godfrey, Assistant to the Dean, College of Arts and Sciences, University of Louisville
Dr. John W. McCarthy, Head, Department of Philosophy, College of Arts and Sciences, University of Louisville
Mr. John Mohr, Teacher, Eastern High School, Middletown, Kentucky
Mrs. Sara Belle Wellington, Director of the Workshop, Principal at Cane Run School. R.F.D. 5, Louisville, Kentucky
Mrs. Rollin E. Godfrey, Secretary of the Workshop, 2116 Gladstone Ave., Louisville, Kentucky

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Below, Margaret, 210 Idlewylde Drive
Bennett, Emma B., 640 East St. Catherine Street
Berry, Dorothy L., 1642 Cowling Avenue
Bertram, Aora Ellison, 407 South Twenty-Eighth Street

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Briscoe, Catherine, Taylorsville, Kentucky
Brown, Lavelle, 811 Cumberland Apartments
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Corley, Gladys, 1201 Valley Drive
Engleman, Rena C., 1317 Olive Street
Fulkerson, Elizabeth M., Beargrass Avenue
Furniss, Ruth V., 151 South Crestmoor Avenue
Gardner, Angie F., 1457 South First Street
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Guest, Rebecca, 1013 West Chestnut Street
Harrell, Elizabeth, Route I
Haverstock, Lora Smith, 837 Minoma Street
Heideman, Blanche S., 3917 Elmwood Blvd.
Hoover, Virginia, 1267 Cherokee Road
Huddleston, Anna, 1134 Ford Place
Johnson, Lillian C., 2800 Riedling Drive
Johnson, Mae B., 4637 Bellevue Avenue
Johnson, Martha Fugett, 2500 Napoleon Blvd.
Jones, Martha Lipps, 3901 Brownlee Road
Keller, Carleton, 553 Sunset Drive
Kersey, Susan Y., 4710 Southern Parkway
Lawrence, Doris S., 209 Fairfax Avenue
Link, Henrietta, 177 North Jane Street
Logan, Lillian, 2024 South Second Street
Mallory, Beulah, 2338 Emerson Avenue
Matthews, Florida Louise, 2121 West Chestnut Street
Mitchell, Rebecca Parrish, 4032 Brookfield Avenue
Moody, Lorraine, 4011 Hycliffe Avenue
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Seekamp, Adelaide, 1634 Lucia Avenue
Seiler, Helen, 28 Warren Road
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Slaughter, Clara Jane, 3216 Cross Bill Road
Stallings, Evelyn Strange, 157 Wiltshire Avenue
Stallings, Frank H., 157 Wiltshire Avenue
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Watkins, Virginia, 1451 South Sixth Street
Webb, Murrell, 3238 Taylor Blvd.
Wedding, Christine, 1506 South Fourth Street
Williams, David L., Route 2, Valley Station, Kentucky
Williams, Jennie Hewitt, 2416 W. Chestnut Street
Willis, Beatrice C., 3307 Kirby Avenue
Young, Erna A., 503 Brown's Lane

The workshop held at the University of Louisville was set up similar to the first workshop held at the University of Kentucky.

The enrollment totaled seventy-four, and the members came from three counties and from the State of Indiana. Therefore the coverage was good.

The course was a concentrated one and ran for two weeks. It carried two hours credit.

The influence of Dr. Kilpatrick, guest lecturer during the first week, was strongly felt.

Daily Schedule

Monday, June 11, 1951, Opening Session: 1:00-2:00, Welcome Remarks, Dean Hilda Threlkeld; 2:00-2:30, Explanation of the Workshop and introduction of the Group leaders. Also recognition of Superintendent Carmichael, Superintendent Van Hoose, Mr. Tydings, and the University of Louisville for making the

workshop possible; 2:30-3:00, Get acquainted period; 3:00-4:00, Discussion Group Assignments; Symbolic Expression, Dr. McCarthy; Curriculum Analysis, Mr. Allen; Personal and Group Counselling, Dr. Bowman; Sports and Recreation, Mr. Mohr; Social Analysis of School Community and Human Behavior, Mr. Godfrey.

Tuesday, June 12: 1:00-1:15, The presentation of Mansir Tydings, State Chairman of Moral and Spiritual Education, who at that time welcomed the group and introduced Dr. William H. Kilpatrick as the guest speaker for the first week of the workshop; 1:15-2:00, Address by Dr. Kilpatrick; 2:00-2:30, Registration; 2:30-3:00, Dr. Kilpatrick resumed address; 3:00-3:30, Discussion Groups (Dr. Kilpatrick met with Sports and Recreational Group); 3:30-4:00, General Questions answered by Dr. Kilpatrick; 4:00-6:00, Tea at Gardencourt given by Dean Threlkeld with the Principals' workshop and the kindergarten, Elementary, and Secondary Education workshops as invited guests.

Wednesday, June 13: 1:00-2:00, Address by Dr. Kilpatrick; 2:00-2:10, Recess; 2:10-4:00, Discussion Groups with Dr. Kilpatrick visiting these Groups; 4:00-4:30, General Question Period. Sports and Recreation Group announced a buffet luncheon for Dr. Kilpatrick.

Wednesday Evening, June 13: 6:00-7:30, Dinner for Dr. Kilpatrick sponsored by Kappi Pi Epsilon Honorary Social Science Fraternity, to which members of the workshop were invited; 7:30-8:30, Address, "The Philosophy of John Dewey", Dr. Kilpatrick.

Thursday, June 14: 1:00-2:00, Address by Dr. Kilpatrick; 2:00-2:10, Recess; 2:10-4:00, Discussion groups with Dr. Kilpatrick visiting these groups; 4:00-4:30, General Question Period; 4:30-6:30, Staff meeting at the home of Paul Bowman.

Friday, June 15: 12:15-1:00, Buffet luncheon sponsored by Sports and Recreation Group; 1:00-2:00, Address by Dr. Kilpatrick; 2:00-2:10, Recess; 2:10-4:00, Discussion Groups with Dr. Kilpatrick visiting these Groups; 4:00-4:30, General Question Period.

Monday, June 18: 1:00-1:15, Opening Exercise with Symbolic Group in charge. Musical selection, Hadyn, Quartet in D Major, First Movement. Poem, "Atomic Clock" by Mae W. Goodman, read by Gladys Corley. Quiet time. It was decided to go into small groups at the close of opening exercises. 1:15-4:00, Discussion

groups met and took recesses as needed; 4:00-4:30, Report of the Curriculum Group.

Tuesday, June 19: 1:00-1:15, Opening Exercise with Symbolic Expression Group in charge. Musical selection, Hadyn, Quartet in D Major, Second Movement. Poem, "The Singers" by Henry W. Longfellow, read by Marian Boyd. Quiet time. 1:15-2:00, Questions were discussed that had been submitted by the Counseling Group to be answered in general discussion. Mr. Robert Allen in charge of the discussion, with Dr. Paul Bowman as resource person; 2:00-4:00, Discussion groups met; 4:00-4:30, Report by Social Analysis Group.

Wednesday, June 20: 1:00-1:15, Opening exercise with Symbolic Expression Group in charge. Musical selection, Chopin Prelude. Poem, "It Was Always People," by Angela Morgan, read by Carmeleta Moore. Quiet time. 1:15-1:30, Announcement was made that some of the University of Kentucky students with Mrs. Ruth Stallings and Dr. Ellis Hartford, would visit the University of Louisville on Thursday, June 21, if the workshop group so desired. It was voted that they be asked to come.

Notes for the Closing of the Workshop:

Groups were asked to meet together by Schools to discuss procedures for 1951-52. Individual Schools were also asked to submit plans which might be added to the bulletin for the entire workshop to share. Proposed procedures, gathered from these findings, may be used as a guide for 1951-52.

The workshop members were asked to evaluate the workshop as a whole and also as groups.

Each member was asked to get his name on the mailing list, and it was decided that we should try to have a meeting in the spring to share experiences with each other. No definite date was set.

Announcement was made that graduate students should turn in suggestions on what they would like to know as graduate students, and any other suggestions concerning ways and means by which the University might best serve them.

Program for Friday was announced.

1:30-4:00, Discussion groups met; 4:00-4:30, Report by Sports and Recreation Group.

Note: Dean Dwight W. Anderson, from the University of Louisville School of Music, met with the Symbolic Expression Group on Wednesday, at 3:00.

Thursday, June 21: 1:00-1:15, Opening exercise with Symbolic Expression Group in charge. Musical selection, Chopin "Prelude." Poem, "The Touch of the Master's Hand," by Myra Brooks Welch, read by Toney Conley. Quiet time. 1:15-2:15, The University of Kentucky panel discussion group, scheduled to be heard at this time did not arrive. Dr. Paul Bowman led a discussion period instead. Mrs. Mary Burt, leader at Eastern Kentucky State College, visited the Workshop; 2:15-4:00, Discussion groups met. Refreshments were served; 4:00-4:30, Report by Symbolic Expression Group.

Friday, June 22: 1:00-1:15, Opening exercise with Symbolic Expression Group in charge. Musical selections, with Miss Jane Slaughter at the organ. Poem, "Walking Alone" an original poem read by the author, Rebecca Guest. Quiet time. 1:15-1:45, Counselling Group reported; 1:45-2:50, Discussion groups in closing meeting; 2:50-3:00, Recess; 3:00-4:00, Opening remarks, Mrs. Sara Belle Wellington.* Talks: "The State's Responsibilty for Moral and Spiritual Values," Mansir Tydings, Chairman of State Moral and Spiritual Values Education Committee. "The University's Responsibility for Re-Emphasizing Moral and Spiritual Values," Dr. Philip G. Davidson, President of University of Louisville. "Responsibilty of the Public Schools for Re-Emphasizing Moral and Spiritual Values," Dr. Omer Carmichael, Superintendent of Louisville Public Schools. "The Home's Responsibility in Re-Emphasizing Moral and Spiritual Values," Mrs. James G. Sheehan, President, Kentucky Parent Teachers' Association. Closing Remarks, Mrs. Sara Belle Wellington; 4:00-4:30, Refreshments served by the Symbolic Expression Group.

*P.T.A. Presidents and others who gave scholarships were invited to this meeting.

Reports From These Five Groups

The five discussion groups referred to in the Daily Schedule were the Sports and Recreation Group, Symbolic Expression Group, Curriculum Analysis Group, Personal and Group Counselling, and Social Analysis of School Community and Human Behavior.

Sports and Recreation:

Consideration in this Group was given to the learning process and to teaching as they are related to the development of moral and spiritual values in recreation and play in the public school and in the

community as it participates in public school functions. By values we mean those wants that have been critically tested and found desirable. Experience is the test given to wants. When man found he could not live by himself alone, morality became a social necessity. When critical self-consciousness appeared in his experience, man made a noble step in learning the difference between what is right and what is wrong for him. When spiritual quality transcended the written word or law, his experience brought man to that moral insight which demanded respect for personality, integrity of thought and act, and promotion of the good life. This spiritual quality made man understand that not only what he does, but what he would do, exalts him. In recreation and play the educational problem is to find how moral and spiritual values fit into the learning process. When understood, teachers may guide pupils in their experience to make those character traits which we wish to develop as a part of themselves. Pupils are then qualified to promote the good life to which teachers are committed.

When it is recalled that we learn only what we live, it is easy to see that recreation and play offer especially fruitful fields for the production of moral and spiritual values. No experience in the school is more real, more sharp and clear, more appealing than that of participating in games and kindred activities. On the other hand, in subject-matter topics it is often necessary to reconstruct situations far removed from the present and from the life of the pupil and the community. These vicarious experiences lack the concrete action associated with games where there are present unusual opportunities for the cultivation of character traits essential to the good life. It follows, therefore, that the teacher assigned to recreation and play may well be the most important member of the school staff in building wholesome personalities. Because this teacher has such an important part in the development of self-realizing persons, he or she is entitled to worthy recognition by school officials, to the fullest co-operation from his or her colleagues, and to adequate equipment in the classroom and on the ground.

Symbolic Expression Group

At the first meeting of the Symbolic Expression Group there was some discussion of symbols, and then suggestions were offered as to what the group might do. Some time was spent on defining the meaning of symbolic expression.

Another well-made point was that suitable means should be de-

vised to bring people together; to bring some out of isolation; to bring some out of loneliness.

Our second meeting opened with an orchestral work by Faure, "Prelude from Pelleas and Melisande," played by the Boston Symphony Orchestra, Koussevitsky conducting.

Music is one kind of expression of the relation of one to another and also to the world. The German composer, Schopenhauer, said that "Music is the embodiment of the will to live." Music can be a sanctuary from the everyday world.

Likewise, art is a field where people can share values. The spiritual values grow in intensity by being shared by others. This is also true of literature.

Educational values can be shared by all. Schools can get behind and support the best in spiritual values. The teacher can be the leader. We must be careful not to rob people of their initiative.

In the teaching of moral and spiritual values tradition must not be ignored. Dr. Kilpatrick, when visiting our group, agreed that tradition is important. He said, "We do not build morality by reading the Bible. No morality is learned; the words are learned. Through the church and the family one can hope the Bible has become a symbol."

Program plans were discussed by the group and by Mrs. Wellington. Her thought was that we must share ideas. The whole workshop was built on the idea of sharing, and in our final program this theme should be used.

Curriculum Analysis Group

This group found three ways in which curriculum content might be screened for potential values. These are: (1) Analysis by subject area, (2) Analysis by specific materials, (3) Analysis of large areas of emphasis, such as, (a) Conservation of resources, (b) Appreciation of the American heritage, (c) Consumer education, (d) Home-making and preparation for parenthood, (e) World citizenship, (f) Community study, (g) Human relations.

It recommended the following books for any group that begins a study of the curriculum as a source of potential values:

Association for Supervision and Curriculum Development, *Toward Better Teaching,* 1949 Year Book

National Elementary Principles, N.E.A., *Spiritual Values in the Elementary School,* 26th Year Book

Childs, John L., *Education and Morals,* Appleton-Century-Craft, Inc.

Stratemeyer, Florence, *Developing a Curriculum for Modern Living,* Bureau of Publication, Teachers College, Columbia University

Association for Supervision and Curriculum Development, *Fostering Mental Health in Our Schools,* National Education Association

Personal and Group Counselling

This group listed major questions which were in their minds relating to counselling and its place in the schoolroom. They tried to find for themselves some answers to these questions. They spent most of the time in discussions, but also used resource books, listened to recorded interviews, did some sample counselling in the group, and demonstrated several different problem situations that members of the group had experienced as teachers.

Some of the problems discussed are listed below with some of the main points considered:

1. What is counselling? What is the difference between guidance and counselling?

Counselling has a therapeutic purpose and has to do with attitudes and feelings. It is the process of overcoming emotional tensions by thinking them through and substituting in their places more satisfying patterns of behavior. Guidance is an educational activity concerned with facts. It is more tangible and can supply the child or adult with facts and information that will help him solve his problem.

2. What are some of the basic principles of counselling?

(1.) Most personal difficulties come from upset and confused emotions, not from lack of information or erroneous thinking. (2.) All children have the capacity to solve their own problems, if they can be given the patience and understanding they need while they work out their solutions. (3.) Probably the majority of emotional disturbances come from loss of self-respect, loss of confidence in oneself. (4.) The teacher or counsellor can never solve the child's problem for him.

3. When is counselling needed?

Whenever any person or persons are experiencing such intense feeling and emotion that they interfere sufficiently with his or their daily activities. Sometimes this may mean professional help, some-

times the help of a teacher or a friend who has a warm interest and a non-judgmental attitude.

Social Analysis of the School Community and Human Behavior Group

The particular problem of this group lay in those relationships which the teacher had with each of the component human agencies of the school community. The group subdivided into three smaller groups where attention was focused upon these questions:

> (1) What are we considering as possible objectives for our work in this workshop? (2) What activities can we undertake which will be most apt to help us attain these objectives? (3) What sort of organization, if any, should our group set up in order to facilitate engaging in the activities which we have suggested in question 2?

There appeared to be a desire to:

> (1) Become more familiar with what is meant by "moral and spiritual values"; (2) Find out *how* one goes about emphasizing these values in the classroom; (3) Investigate areas involving other than teacher-pupil relationships in moral and spiritual values; (4) Share with others the school experiences involving moral and spiritual values each had had.

It was the sense of the group that they might be able to attain some of the objectives if they could: (1) Read pertinent books, especially Dr. Bower's book, the Educational Bulletins and the Educational Policies Commission's publication on moral and spiritual values; (2) See films which would be applicable to the subject; (3) Share with each other the school experiences involving moral and spiritual values which each had had at his school; (4) Hear inspirational lectures on moral and spiritual values in the classroom.

An Evaluation of the Workshop Program

Dr. Kilpatrick's Lectures: All members seemed to feel that the workshop was fortunate in having Dr. Kilpatrick for the lecture and discussion periods. The statement of his educational philosophy was described as stimulating, challenging, and thought-provoking. Much expression was given to the feeling that a wider concept of the term "moral and spiritual values" had developed from these lectures, and that there had been aroused a new sense of obligation on the part of the teacher to be alert for opportunities to teach these values in the school situation.

The Discussion Groups: It was in the discussion groups that definite suggestions were made as to the procedure for next year's work. Here, in the smaller unit, members were able to "thrash out" their common problems. The interchange of ideas between the members themselves and their leaders was stimulating and rewarding. Other expressions of appreciation were for book reports within the discussion groups, the examination of courses of study, and the books and other materials made available by individual leaders.

The Workshop as a Whole: Each member was asked to write an evaluation of the workshop to be submitted to the Director at the close of the two-weeks period. "It was not 'just another workshop,'" "The time seemed all too short—couldn't we have three weeks next summer?" "I am better prepared to keep the classroom work on the child's level . . ." Thus some of the papers summed up their feelings about the workshop.

Through the papers there ran a thread which strongly suggested a hunger on the part of these teachers for association with other members of their profession. Many members felt that they had acquired practical techniques which they planned to incorporate into their next year's work.

The workshop, whatever its accomplishments or limitations, definitely aroused anticipation for further developments in the field of moral and spiritual values. The recommendations of the group seemed to follow this pattern: that such a workshop be made a regular feature of the University, that it be made a required part of the teacher training program, and that the staff of the 1951 workshop be used as a core for possible expansion in future programs.

Part IV

MURRAY STATE COLLEGE
Murray, Kentucky

Administration:

President, Dr. Ralph H. Woods
Director, Dr. H. M. Sparks
Mr. J. Mansir Tydings, Chairman, Department of Education's Committee on Moral and Spiritual Values

How the Program Was Set Up

An experimental project was undertaken at Murray State College. Since there is no specific area of subject matter in the teaching of moral and spiritual values, it was decided that no workshop would be held, but that all teachers should give increased emphasis to moral and spiritual values with the teacher-training teachers taking the lead in the plan.

The program was presented to the entire staff by Mr. J. Mansir Tydings, Chairman of the State Committee, and Dr. Raymond F. McLain, President of Transylvania College. This was followed by a special meeting with the Staff from the Department of Education and the Training School Staff. Each teacher agreed to stress moral and spiritual values when teaching his respective courses, and ways to integrate the program through the summer school were discussed. It was suggested that a log be kept so that progress could be checked easily.

A Moral and Spiritual Conference was held in July. Thirteen hundred invitations were issued. About 200 people, students excluded, attended. Mr. Tydings presented the program to the group.

The purpose of this conference was to have the superintendents, principals, and off-campus people decide how to implement Moral and Spiritual Values in the present day school program.

Evaluation

It is too early to measure progress in an area such as this, but it is generally felt that some progress has been made.

The teachers felt that they had been doing a lot toward this movement before the renewed emphasis came about. The campus at Murray is a very religious one. There are three student center build-

ings sponsored by the Methodist, Christian, and Presbyterian Churches, and a student center room, sponsored by the Church of Christ.

In a program of this kind it is feared that opportunities may be neglected, but one may not be sure that they are. The leaders are convinced that the Staff is conscious of Moral and Spiritual Values and that therefore, many students have been impressed by the plan.

Part V

WESTERN KENTUCKY STATE COLLEGE
Bowling Green, Kentucky

Personnel

Administration:

President, Dr. Paul Garrett
Director, Dr. Earl A. Moore
Assistant Directors, Mrs. Ravena Crockett, Miss Dawn Gilbert, and Mrs. Ethel Hancock
Mr. J. Mansir Tydings, Chairman, Department of Education's Committee on Moral and Spiritual Values

Students:

Norman Antle, Jamestown
Lyle C. Baugh, Central City
Thomas F. Beard, Hardinsburg
Estill J. Branham, Paris
Mrs. Nannie Belle Burks, Glasgow
Mrs. Virginia Ruth Chapman, Henderson
Naomi Fentress, Hardinsburg
Mrs. Jamie Hardaway, Bowling Green
Mrs. Mary Edna Hodge, Louisville
Mrs. Violet Houk, Russell Springs
Edwina C. Jones, Bowling Green
Marian Drexel Lively, Bowling Green
Nelda R. Mefford, Owensboro
James Park, Central City
Elizabeth Parker, Bowling Green
Mrs. Rubye S. Parker, Bowling Green
Mrs. Jess Payne, Bowling Green
Rhea S. Peden, Temple Hill
Mrs. C. A. Ray, Bowling Green
Frances Russell, Columbia
Margaret Sutton, Owensboro
Ada Young, Owensboro

(Miss Mae Wilson, Bowling Green; Mrs. G. W. Butler, Kirkmansville; and Mrs. Bernie Tichenor, Bowling Green, attended many of the meetings, although they were not able to enroll regularly.)

Group Leaders:

Mrs. Rebena Boyd Crockett, College Street School, Bowling Green, lower elementary grades

Mrs. Ethel Webb Hancock, Center Street School, Bowling Green, upper elementary grades

Dawn Gilbert, Senior High School, Bowling Green, junior and senior school

Recorder:

Edwina C. Jones, Bowling Green

Guest Speakers:

J. Mansir Tydings, Chairman of State Committee

Mrs. C. H. Flowers, Glasgow, President of Third District P.T.A.

Special Lecturer:

William H. Kilpatrick, Professor Emeritus, Columbia University

In Kentucky a movement has been in progress for several years calculated to produce results, so far as schools are concerned, in the discovery and development of moral and spiritual values in the education provided by our public schools. This movement has been under the general direction of the Kentucky Committee on Moral and Spiritual Values in Education, an agency of the State Department of Education. The workshop herein reported was arranged for cooperatively by the administration of Western Kentucky State College and the State Committee. The groundwork having been laid in summer workshops at the University of Kentucky in 1949 and 1950, it was felt to be advisable to diffuse the project over a wider area. The workshop at Western was a part of the resulting plans.

The Organization of the Workshop

This workshop was set up as a concentrated course in the Department of Education (Education 383), and it lasted two weeks. It was open to seniors and graduate students and carried two hours credit.

For all the students enrolled in the workshop, this was an initial experience. The principal objectives were to assist the participants:

1. In becoming more keenly aware of the importance of the moral and spiritual aspects of education.
2. In becoming conversant with the literature on the subject.
3. In becoming familiar with the philosophy and techniques worked out by the antecedent workshops.
4. In becoming inspired to stress pertinent values in their own work and to quicken interest on the part of administrators and teachers in their various school systems.

With these objectives, it was thought wise not to attempt much in the way of creative ideas and procedures not already accounted for in the reports of previous workshops. Hence, the material in this report lays little claim to originality or the contribution of new ideas. We believe, however, that the objectives, as stated above, were satisfactorily realized. There was evident on the part of the participants an arousal of concern with reference to the moral and spiritual features of school activities and a genuine enthusiasm about their exploitation.

The plan of procedure called for a meeting of the entire personnel of the workshop each forenoon from 9:00 to 9:50, with the Director of the workshop in charge. The lectures and discussions at these morning sessions, other than on special days noted below, were chiefly devoted to orientation in the field, specific pertinent cases, personality, moral responsibility, respect for property rights, the nature and training of conscience, and sanctions for moral codes.

For two hour sessions in the afternoon, except Saturdays, the members were divided into three groups on the basis of grade level, the teaching interest, or the experience of the persons concerned. The three levels were the lower elementary grades, the upper elementary grades, and the junior and the senior high school grades. The three leaders of these groups guided the discussions most efficiently and supplied many stimulating ideas.

In addition to attendance at these forenoon and afternoon meetings, each member of the workshop devoted much time to reading, thinking, and writing. Each was required to read a selected list of books and articles, and each read additional material of his own selection. The fact that a large majority of the bibliographical items employed have appeared in the reports of other workshops and in Dr. Bower's book obviates the necessity for appending a bibliography to this report.

Each day during two-thirds of the workshop each member wrote a paper on some topic in connection with the discussions. One other paper was written extemporaneously during one of the morning sessions. Another and longer paper was written by each member during the closing days of the workshop.

In addition to the procedure described above, the workshop had the privilege of hearing three lectures by Dr. Kilpatrick on the opening day of the workshop. Inasmuch as these lectures were also delivered in other workshops in the state, and as it is probable that a digest of them will be made available through the state committee, no space is taken in this report for summary of their content. They were on

"Basic Principles," "Our Troubled World and Its Demand on Education," and "Learning and Teaching." These lectures were a most valuable contribution to the worthwhileness of the workshop.

Also in addition to the daily procedure indicated above, the closing session of the workshop was devoted to an open meeting. Invitations had been sent through the presidents of all local P.T.A. organizations in the Third District to the entire membership of the local units to attend. A considerable number responded, including school administrators, teachers, and parents. For this occasion, we had secured the services of Mrs. C. H. Flowers of Glasgow, president of the Third District of the P.T.A. She voiced enthusiastic support of the movement represented by the workshop. On this program Mr. J. Mansir Tydings had an informal and inspirational part. Mrs. Mary Finney Burt, of Ft. Thomas, also spoke briefly concerning some research and synthetical work she plans to do in connection with the current movement in Kentucky. Each of the three group leaders spoke briefly by way of summary. Five of the papers prepared by members of the workshop were presented by their authors.

In addition to being present at this closing session, Mr. Tydings twice visited the workshop during its progress and aided by his counsel and encouragement.

At two of the forenoon sessions a portion of time was devoted to listening to a tape recording of the closing session of the workshop held in Lexington last summer.

Two recreational breaks in the routine of the workshop were provided. One evening a picnic was enjoyed in Covington Woods Park in Bowling Green. Opportunity for relaxation, playing games, and getting acquainted was offered. A number of members of families and friends of the personnel were present. Mrs. Hancock and her group had charge of the arrangements.

One afternoon a brief period was given over to visiting some points of interest in Cherry Hall, in which the meetings of the workshop were held.

To all who rendered special service to the workshop—the state chairman, the special lecturer, and other visiting speakers, the three group leaders, the recorder, and the College Administration—gratitude is here expressed. The faithful work and enthusiastic response of all the members of the workshop are deeply appreciated.

Publicity

Adequate information concerning the workshop was distributed by:

Letters sent to school superintendents; letters sent to P.T.A. presidents; news items in campus, local, and metropolitan newspapers; news items on local radio stations; and a radio broadcast. The radio program was presented on June 18, from 7:45 to 8:00 P.M., over Station WKCT, in Bowling Green, using time on the regular weekly commercially sponsored program of the Director of the workshop.

The three group leaders, together with the Director, presented a round table discussion.

The history and background of the Kentucky movement for increasing interest in the moral and spiritual values in education were set forth. Some of the accomplishments of the previous workshops were recapitulated. The workshop held at Western was explained to the public. Several specific cases, drawn from the experience of teachers and pupils in actual classrooms, were presented by way of illustration.

The moral and spiritual values listed by the Educational Policies Commission were brought to the attention of the listeners.

By way of further illustration, the question whether conscience is always a safe guide for conduct was raised and discussed briefly.

Statements by Group Leaders

The students in the workshop were a very responsive and interested group. Although the members ranged from first grade teachers to high school principals, with attendance officers, ministerial students, music supervisors, and housewives included, all were enthusiastic about the work and the prospects of a re-emphasis program in their schools this fall.

The association and exchange of problem cases and ideas with one another made the entire group more conscious of the problems confronting us. We know that all principals and teachers have typical cases, and that satisfactory solutions can be found to these cases, but the procedures may differ.

The personality of the child, home and economic conditions, the personality and cooperation of parents, and the sympathetic counsel of teachers play important parts in the solution of most problems.

Many of the participants felt that a good starting place for the movement would be in the Parent-Teacher Association. Each teacher

planned to enlist the help and interest of the P.T.A. unit in his own school this fall.

Rebena B. Crockett

The teachers and students who attended the workshop at Western have expressed their appreciation for an opportunity to study and to participate in the round table discussions on moral and spiritual values in education. We hope this type of workshop will be held each summer and that many others will take advantage of this privilege.

The Bowling Green teachers and the other participants wish to thank Western for the part it has taken in the national and international movement in the pioneering of moral and spiritual values to be stressed in education.

We realize there should be a great awakening within each of us to live as an example for those we wish to guide. The Great Teacher said, "Whatsoever a man soweth that shall he also reap." So let each of us be more conscious of the pattern we set before others.

Ethel Webb Hancock

It seems to me that the workshop held at Western was a very effective means of arousing the interest of a number of teachers who will carry these ideas back to their communities.

The inspirational and morning periods which Dr. Moore conducted were very helpful to the group leaders, as well as to the other members of the workshop. From them we gained new ideas and a renewed interest and enthusiasm. We had the opportunity of spending many hours in the library, and enjoyed the privilege of reading the material which had been so conveniently arranged on the reserve shelves. It was a pleasure to meet with the earnest and enthusiastic members of the discussion groups, in which, I think, all of us were benefitted by the exchange of ideas.

I think the way of grouping according to the grades taught was a good one, because the problems which arise and their solutions are to a great extent dependent upon the age of the child.

Dawn Gilbert

Part VI

EASTERN KENTUCKY STATE COLLEGE
Richmond, Kentucky

Personnel

Administration:

President, Dr. W. F. O'Donnell
Director, Dr. J. D. Coates, Principal Model High School
Assistant Director, Mrs. Mary F. Burt
Mr. J. Mansir Tydings, Chairman, Department of Education's Committee on Moral and Spiritual Values

Students:

Eunice S. Abner, McKee Rural School
William J. Aiken, Pineville, Bell Co. High
Florence E. Asher, Pineville, Bell Co. High
Grant F. Asher, Pineville, Bell Co. High
Helen Mae Bicknell, 6th grade, Berea, Ky.
Mary W. Callagan, 5th & 6th grades
Erwin Caudill, Clay Co.
Sam C. Cockeran, Lee Co.
Elmer Deaton Cornett
Bertha A. Crase, 3rd grade, Kingston, Ky.
Claude R. Dozier, Everest
James E. Gumm, Meade Co.
Florence C. Ison, Columbia, Ky.
William S. Justice, 8th grade, Lookout, Ky.
Jack Little, High School, Belfry, Ky.
Mattie L. McKinney, 1st grade, New Albany, Ind.
Virginia Noel, 4th grade, McAfee, Ky.
Ernest N. Perry, Madison Central High, Richmond, Ky.
Mary T. Perry, Madison Central High, Richmond, Ky.
Marie Pigg, Central High, Madison Co.
Ella Prewitt, 5th grade, Junction City, Ky.
Katherine Ratliff, 5th & 6th grades, Pikeville, Ky.
Burgess B. Robbins, Coach, Mt. Vernon
Lula Mae Rogers, Estill High School, Irvine, Ky.
Josephine A. Stanley, Hardy Grade School, Hardy, Ky.
Roscoe V. Taylor, Rural School, Pike Co.
Ray C. Wilson, Clay Co. High

Dennis Wooten, Perry Co. Elementary
Carolyn Yates, Greenup High, Frankfort

Because of the present day feeling of insecurity, people everywhere are searching their own lives to see whether or not they have done enough toward the promotion of peace and good will. Therefore, it seemed advisable to hold a class at Eastern to give courage to future teachers.

Organization of the Workshop

Our attempt in this course at Eastern State College was to re-emphasize moral and spiritual values. We were not attempting to work alone in such a large undertaking. We recognized the fact that the home, the church, and the school have parts to play.

This workshop was set up in the Department of Education (Education 490), and it opened June 4 and closed July 11. The group met one hour each day except Tuesdays and Thursdays when the class convened for a second hour in the afternoon.

The class was divided into the following five groups: Curriculum Analysis; Personal Counselling; Physical Education, Sports, and Recreation; Social Analysis; and Symbols, Ceremonials, and Celebrations. The morning hour was used by these respective groups to determine how moral and spiritual values might be stressed in these various fields. The afternoon sessions on Tuesdays and Thursdays were used as report periods so that everyone might know the procedures and work of each group.

Dr. William H. Kilpatrick, Professor Emeritus of the Philosophy of Education at Columbia University, was guest lecturer for one week. The participants of this workshop, together with four other classes in the education department, were privileged to hear him.

Because of the limited number who were permitted to hear Dr. Kilpatrick, the student body at Eastern petitioned President W. F. O'Donnell for a special convocation so that all might have an opportunity to hear at least one lecture by the renowned educator. The petition was granted, and the large attendance was very gratifying.

The members of the workshop sponsored a tea in honor of Dr. Kilpatrick, and a faculty dinner was held in his honor. Many of Eastern's teachers enjoyed hearing him speak at that time.

Each day Dr. Kilpatrick met with small groups composed of some faculty members and some students during his lunch hour.

Curriculum Analysis

After studying the curriculum of Kentucky Schools the subject matter was divided into four classes, namely: Language Arts, Social Studies, Natural Sciences, and Mathematics.

Using the basic textbooks available we attempted to outline the first unit in each as a guide for teachers to see what values could easily be stressed and integrated into our regular classroom work.

We realized our limitations of time in this work. We know that all children cannot be taught the same way, and children will respond differently to real experiences; therefore, we made no attempt to give methods or procedures, feeling sure that each teacher will be better capable of handling the experiences in the classrooms to fit the needs of the pupils.

Language Arts

The language arts holds more promise for the development of moral and spiritual values than probably any other phase of the school curriculum. This field offers more real experiences for the pupil and gives the pupil many opportunities to evaluate opinions of other people; to respect the work of mankind; to make choices and value judgments. It is also an outlet for a pupil to express himself and to express his appreciation of the finer things in life.

The cultural arts present a wide variety of areas for the promotion of moral and spiritual values. Music and art classes yield an excellent opportunity for cooperative experiences. Appreciation of music and art should be taught so as to provide insight into other cultures and periods of history. They also develop skills and understandings that can be carried over to leisure time, and they give excellent experience in making choices and judgments.

Social Studies

The content of the social studies provides many experiences that help pupils discover the essential principles of democracy. The social studies also offer experiences that will help pupils to deal with *present* social situations as well as to understand the past and thereby develop such moral and spiritual values as: obedience for laws; respect for the rights, opinions, and property of all human beings; respect for various types of productive labor and services; willingness to get along with others; and the dignity and worth of every human being.

Through the real experiences of our leaders we will have many opportunities to teach many values, such as, character, courage, honesty, and fair play.

Mathematics

Mathematics will give the pupil that kind of experience which will enable him to grow in the ability to make sound judgments with respect to quantitative problems. Other values found in the teaching of mathematics are as follows: honesty; thrift; fairness; appreciation of the formation of nature-objects; seeking for truth and not being satisfied with inaccurate results; and an open, inquiring, critical attitude.

Personal Counselling

In order to understand the moral and spiritual values to be obtained through counseling, it is essential that the counsellor have a definite goal in mind when working on any particular case. An abundance of counselling techniques are available to the counsellor, and it is essential that he be familiar with many of them. These techniques are not cut-and-dried methods, nor time-saving devices. They are primarily to aid the counsellor in his task and in the main are to be used as aids. The task of counselling is made even more difficult because there is no definite plan available with which to solve every case. Each case is unique. A counsellor who is successful in solving every case confronting him by any one system or plan is a rare individual and his ability as a counsellor is subject to question.

Before any attempt is made to counsel, a knowledge of normal child growth and development is paramount. A counsellor must know how to diagnose a case, to establish rapport with the counselee and oftentimes with the home. He must know how to formulate a plan of action and to follow through his plan with a critical yet open-minded attitude. He must also know how to bring about a final answer within the counselee.

The purpose of this group was to give to those persons interested in counselling an understanding of some of the important aspects of counselling and to show how moral and spiritual values may be planted within the mind of the pupil through personal and group counselling.

With this purpose in mind, the aim immediately comes into view. What is counselling and how is it administered? The group compiled some data pertinent to the counselling procedure. These data were

secured through an intensive, but by no means exhaustive study. It was compiled primarily for the benefit of school personnel faced with the need of counselling. Some aspects given are as follows: Who shall counsel? What are the qualifications of the counsellor? What are some counselling techniques? What are some moral and spiritual values to be derived from counselling? What is the necessity for group counselling? Counselling procedures used in several specific cases were worked out.

Report on Physical Education, Sports, and Recreation

Physical Education as we have come to accept it in our system, consists broadly of those activities that are brought about by putting into play the large muscles of the body. These activities should be directed by a skilled, trained instructor in the field of Physical Education. We justify Physical Education as an integral part of the curriculum because the attainments of the mind only reach their maximum peak with a sound, healthy body.

Sports are the large muscle activities used in active plays and games which require an individual degree in training and talent. The activity resulting from sports is usually competitive. The passive or mental games would not be considered under the classification of sports.

Recreation is any and all activity, both mental and physical, which we do in our leisure time for the sole purpose of enjoyment. Leisure time activity could possibly have economic importance in a person's life, but if that activity is not done for sheer enjoyment then it is no longer recreation.

Relationship between Physical Education, sports, and recreation is close in that they all require activity either mental or physical. There are some developments of individual skills for competition or for enjoyment: (1) Each requires individual participation. (2) In most cases, all three require some type of muscle activity. (3) There must be an individual desire to participate. (4) Each should strive to bring forth the highest in moral and spiritual values. (5) In Physical Education, sports, and recreation the participants are on an equal footing. A person's economic or social level means nothing, but rather the important thing is individual skill.

By proper handling of activities, democracy is functioning, cooperation is learned, and a respect for other people is developed. Sports was one of the first phases of American life to accept the Negro

on an equal basis. Physical Education, sports, and recreation will continue to strengthen our lives as citizens in a democracy and create within each of us a desire to excel in whatever we do.

This group listed several values which may be attained in this realm, and their work was divided into two sections: (1) The coach, and (2) The team.

Social Analysis

The many cases that were brought to our class helped us to understand the unlimited possibilities of integrating moral and spiritual values into the school program.

The cases which we included in our report gave us concrete illustrations covering pupil-teacher roles, teacher-teacher roles, pupil-pupil relations, and teacher-administrator roles.

Each case included in our report contained a statement of the relevant facts, a listing of the potential values, and a suggested procedure by the committee for dealing with the case.

Symbols and Ceremonials

The Symbols Group chose to work in this particular field because of a need to express ourselves through other mediums and to experience new situations.

It thinks that individuals learn through sensory experience more than any other because we retain anything we see much longer than through just reading about it. We know that the movies are the greatest machines of propaganda. So in our schools we can tend to cultivate the moral and spiritual values through our experiences.

We are a people who like to have symbols. We become sentimental over a pressed corsage of orchids. For some of us those symbols are a definite part of our beliefs, as our loyalty to the flag of the U.S.A., an engagement ring, a wedding band, or a baptism.

Visual aids in education are those recognized as having the greatest value. To meet the changing complexities of teaching in this modern age we must utilize every force and opportunity to stimulate the pupil's growth and release the energy of the pupil so that he will put forth his greatest effort,

Any school that fails to meet the demands through an extra-curricular program is a dead school and is not developing the pupils to be well-rounded individuals for life. Our duty in the school is to train pupils for life. Our schoolroom is a meeting place of all per-

sonalities. There are latent possibilities inherent in every individual and it is the duty of the teacher and the school to discover these. "We learn to do by doing" is a maxim which schools should adopt.

The selections included in the report from this group were chosen out of experiences of various members and served to illustrate some of the things that can be done to stress moral and spiritual values.

Evaluation

The participants felt that the success of this workshop will be measured in terms of what happens when they handle problems in their respective schools.

They thought the five weeks course was more profitable than a shorter course would have been because they had a longer time to consider the problems.

It was suggested that this workshop be repeated with another group next summer so that the idea of Moral and Spiritual Values in Education will continue to spread. This group agreed to advertise the course so that many teachers will hear of it, and enrollment in such a course will not be merely by chance.

A great opportunity lies in the hands of our teachers. They are privileged to work with parents, welfare workers, doctors, ministers, and community leaders in helping our boys and girls to make the most of themselves and in giving them the inspiration needed to make their best contribution as citizens of the land. Let us not fail our duty.

Part VII

MOREHEAD STATE COLLEGE
Morehead, Kentucky

Personnel

Administration:

President, Dr. William Jesse Baird
Director, Dr. Marjorie J. Palmquist
Assistant Director, Mrs. Pearl Haggan
Mr. J. Mansir Tydings, Chairman, Department of Education's Committee on Moral and Spiritual Values

Students:

Mr. Paul Loey Owens, mathematics in the secondary school, Belcher, Ky.
Mr. James T. Carroll, commerce, Grahn, Ky.
Mrs. Phoebe Butcher, first grade, Morehead, Ky.
Mrs. Pauline R. Johnson, mathematics in junior high, Morehead, Ky.
Miss Ethel Patton, first grade, Morehead, Ky.
Mrs. Mary Jane Quesinberry, first grade, Morehead, Ky.
Mrs. Lydia K. Rice, first to fourth grades, Newfoundland, Ky.
Miss Christine Blevins, second grade, Olive Hill, Ky.
Miss Verna May, biology, Phelps, Ky.
Mr. David B. Leslie, principal of secondary school, Prestonsburg, Ky.
Mrs. Elizabeth Evans Lee, fifth through eighth grades, Wallingford, Ky.
Mr. William Mullins, seventh and eighth grade, Watts, Ky.
Miss Agnes Prather, third grade, Dayton, Ohio
Mrs. Iris Prather Reis, third grade, Dayton, Ohio
Mrs. Selma Frush, first and second grades, Hillsboro, Ohio

How the Workshop Was Set Up

The first workshop on Moral and Spiritual Values in Education to be held at Morehead State College was sponsored jointly by Morehead State College and The Kentucky Committee on Moral and Spiritual Values in Education.

The Workshop was an outgrowth of the two previous workshops held at the College of Education of the University of Kentucky, June 5-21, 1949, and June 5-17, 1950.

The director and participants of the workshop met for one hour periods Monday through Saturday during the regular eight weeks summer term, June 4 to July 27, 1951. The course carried three college semester hours credit.

The purpose of the workshop was to further the movement in the development of a program for the Discovery and Development of Moral and Spiritual Values in Education by acquainting teachers in Eastern Kentucky with some of the methods and techniques developed in the two previous workshops that have proved helpful in developing desirable attitudes and sensitivity to potential values.

It is hoped that in sharing the experiences of the workshop, teachers may become more sensitive and responsive to these values. It is further hoped that the patterns developed in the workshop may serve as guides for more effective teaching.

Acknowledgements

The participants of the workshop wish to express their appreciation to Mr. J. Mansir Tydings for providing reference material; Dr. W. C. Bower for his book, *Moral and Spiritual Values in Education;* Dr. Marjorie J. Palmquist for a demonstration on "The Use of the Sociodrama as a guidance technique in the classroom"; Mr. Carl Sinclair, Mrs. Virginia Rice, Mrs. Ruth Webb, Miss Inez Faith Humphrey, Mr. Tom Young, and Miss Clarissa Williams for inspirational talks on how they identified and developed moral and spiritual values in their particular fields; Miss Ione Chapman, Miss Bess Watson, and Miss Marguerite Bishop for personal interest and help in the use of reference materials in Morehead State College Library; Mr. Ted Crosthwaite, Superintendent of Rowan County Schools, and Mr. Monroe Wicker, Director of Student Teaching, for granting permission to the workshop participants to use their textbooks while working on the project of finding textbooks that contained materials from which moral and spiritual values could be developed.

Summary

The first activity of the workshop was that of becoming acquainted with each other, with the position each held, and the purpose of the workshop.

In an effort to determine the interests, needs, and problems of the group, each participant was asked to write his philosophy. The need for a personal philosophy and its relation to each individual's teaching position was discussed.

After examining the reports of the two previous workshops, a search was made for related materials. Much pertinent material was found in popular periodicals.

It was decided that each participant would prepare a source book of materials suited to his level of teaching and personal interests. Each participant examined the textbooks he would be expected to use in his teaching to ascertain if they contained materials from which moral and spiritual values could be developed. Supplementary materials will be used to bring in these values as the need arises. The major portion of the course was devoted to this project.

Codes of desirable behavior for primary, intermediate, and secondary grades were prepared.

An activity of much interest was the sharing of experiences in classroom activities and discussing techniques of identifying and developing moral and spiritual values in education in each participant's school program.

On June 25, the members of the workshop were given the opportunity to hear Dr. W. H. Kilpatrick who was a guest speaker in the University workshop at Lexington, Kentucky.

The place and value of sociograms and sociodramas in understanding and in guiding behavior were discussed and demonstrated in the classroom.

One day of each week was set aside for guest speakers. Each speaker, an expert in his particular field, told how he believed moral and spiritual values could be brought out through his field.

In conclusion, the activities of the course consisted in making individual source books; hearing Dr. W. H. Kilpatrick, the famous educational philosopher, speak; hearing seven subject experts interpret their fields in the light of moral and spiritual values; in studying the values of sociograms and sociodramas; and in discussing techniques of handling problems encountered by the workshop participants in their various schools. The case studies and feature articles written by the participants illustrate, to a certain extent, this last activity.

A Code of Behavior for Elementary Schools

This room is our school home. We believe that we shall enjoy it more if we learn:

1. To be kind and courteous to others.
2. To be honest and fair.
3. To tell the truth.

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4. To keep our school home clean and attractive.
5. To do a kind deed each day.
6. To take turns both in work and play.
7. To be thankful for the good things in life.
8. "To do unto others as we would have others do unto us."

Codes of Behavior for Secondary Schools

We are the men and women of tomorrow. The taxpayers have given us buildings, equipment, and teachers to make our school days both profitable and enjoyable.

We shall show our appreciation by endeavoring:

1. To care for the school property entrusted to our use.
2. To work and play cooperatively.
3. To welcome new pupils and make them feel at home.
4. To respect authority.
5. To respect the contributions made by each individual.
6. To practice self-control.
7. To be self-reliant.
8. To be polite, truthful, and honest.
9. To have the courage to say "No" when tempted to do wrong.
10. To eradicate hate, envy, and strife by developing traits of friendliness and love.
11. To respect the opinions of others and, when differences occur, to strive for settlements satisfactory to all concerned.
12. "To do unto others as we would have others do unto us."