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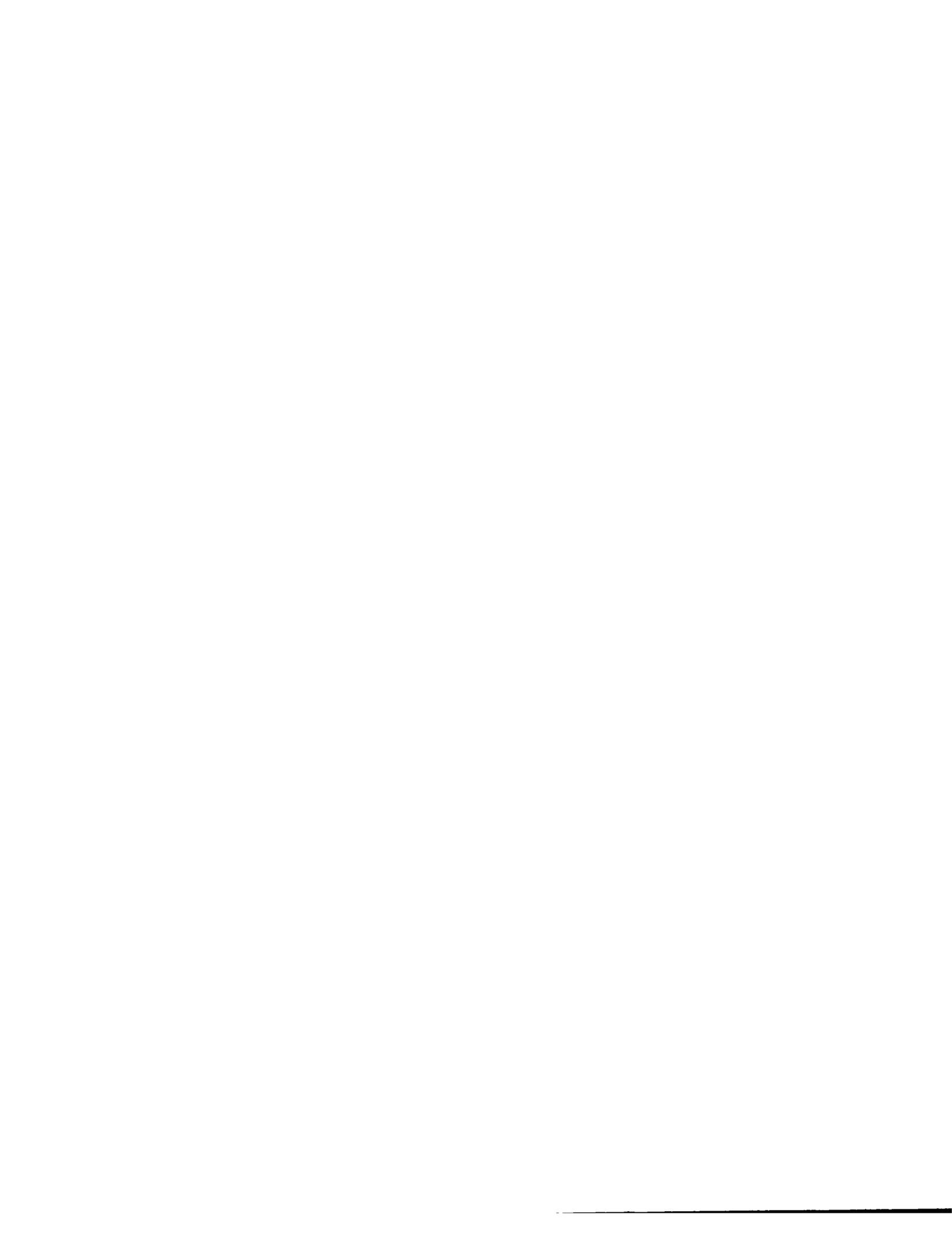
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MORAL EDUCATION IN THE CLASSROOM:
A COMPARATIVE ANALYSIS

by

James Philip Campau

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As members of the Final Examination Committee, we certify that we have read the dissertation prepared by James P. Campau entitled Moral Education in the Classroom: A Comparative Analysis

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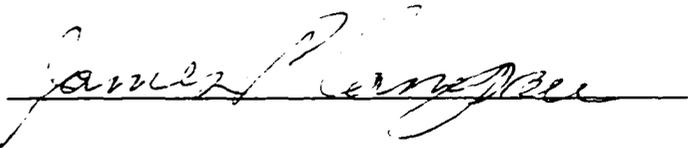
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SIGNED:

A handwritten signature in cursive script, appearing to read "James P. Langford", is written over a horizontal line.

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DEDICATION

To

SHELBY JEAN

KAREENA KAY

DAWN DELYNN

MARLA MARIA

JAMIN PHILLIP

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ABSTRACT

The purpose of this study is to extend the research of those interested in the enactment of moral education in public schools. This study was designed to look at how fifth grade teachers who teach social studies describe character education and how character education is enacted in their social studies classes. The second part of this design involved a comparison of two teachers in their social studies classes at two different schools.

To accomplish the purpose of this study the following methodology was used: eight teachers were interviewed, four were selected for an initial observation, a second interview of these four teachers was conducted, two teachers were selected for in-depth observations and a final interview; data were collected using interviews and observations.

The findings on how the teachers in this sample describe moral/character education are grouped into six categories. Those categories are: inculcation, values analysis, praise and rewards, the use of literature, teacher being an example, and community. Observations in the two fifth grade social studies classes produced findings on how character education is enacted in the classroom.

In the final chapter I put forth some questions to ponder. This was done to stimulate further thinking and research in the field of moral/character education.

CHAPTER 1

INTRODUCTION

Learn what a people glory in, and you may learn much of both the theory and practice of their morals.

--J. Martineau

When the moral fabric of society begins to crumble, it is soon reflected in its youth trends. A moral developmental specialist reports an increase in the following ten youth trends: violence and vandalism, stealing, cheating, disrespect for authority, peer cruelty, bigotry, bad language, sexual precocity and abuse, increasing self-centeredness and declining civic responsibility, and self-destructive behavior (Lickona, 1991). His reflection on youth trends is supported by statistics from surveys in the U.S.A. that indicate that juvenile problems are among the highest in the world (Nazario, 1990; Character Education Institute [CEI], 1994). Lickona (1991) relates these general youth trends to a lack of moral development of the young. He says that these trends are "evidence of a moral decline . . . among the youth" (p. 12). Lickona (1991) offers this challenge: "To develop the character of our children in a complex and changing world is no small task. But it is time to take up the challenge" (p. 22).

This author concurs with Lickona (1991). It is personally felt that these behavioral trends of children and teenagers are a result of a moral decline. Moral decline is brought on in part by a lack of moral education. There is a personal awareness that this perspective is only one world view. This study was not

designed to give consideration to the various world views. That which is presented in this study reflects this author's world view. This personal perspective reflects a religious world view, one rooted in a Wesleyan orientation. Such a position embraces a realistic view of moral responsibility. Moral responsibility means freedom and the consequences of negative moral choices. Humans are capable of self-determination, and that means moral accountability. Since humans are both moral and free, then moral failure or moral decline has become a reality. A personal perspective of moral/character education is that it has a twofold nature, Godward and personward. The religious nature of moral education has reference to the person and her/his relation to God. The social nature of moral education has reference to the person in relation to self and others. This study focuses on the social nature of moral education rather than the religious nature.

The problem that is the concern of this study is the behavioral trends of the youth, as indicated by Lickona (1991) above. This problem now being faced did not happen overnight. Some historians and researchers indicate that a de-emphasizing of moral education (see definition, p. 22) in public schools has contributed to this moral problem. Kirschenbaum (1992) points out that trends in moral education closely parallel American social history. During the Fifties it was conformity to traditional methods of inculcating and modeling character education (see definition, p. 22), with an emphasis on students behaving themselves. In the Sixties and Seventies, many students rejected or questioned traditional roles and

values and sought to do their own thing. This move from conformity to questioning and/or rejecting traditional roles and values has been a factor in the problem of the day. Other factors in the decline of morality have been: changes in the traditional family structure, the rise in media influence, emphasis on individualism (individualism resulting in a lack of feeling an integral part of and responsible to the larger community), and a lack of a school-wide emphasis on moral behavior (for a detailed discussion on these issues, see Lickona, 1991).

A growing number of schools, communities, and nongovernmental organizations (see Appendix A) are responding to the problem of behavioral trends of children and teenagers. They are confronting this problem with a reaffirmation of character education as part of the public schools' mission (Character Education Partnership [CEP], 1997). Support for character education in public schools is reflected in a 1993 Gallup Poll. It reported that: "97% of Americans said honesty should be taught in the public schools; 93%, democracy; 93%, acceptance of people of different races and ethnic backgrounds; and 91%, moral courage" (CEP, 1997, p. 3).

Educational leaders in Arizona have been aware of the national problem of moral decline, which is also evident in Arizona, and realize that the schools must do something. In 1990 the Arizona Board of Education appointed a task force to study values instruction in Arizona schools. The Task Force on Values Instruction in Arizona Schools issued the following recommendations (Josephson & Jackson,

1992):

1. Local school boards should be encouraged to support the teaching and reinforcement of a common core of values in every school.
2. A common core of universal, time-tested values based on the U.S. Constitution and Declaration of Independence should be selected and recommended to local school boards by parents, community members, and educators.
3. Parents must be actively involved in the teaching of values in the home and at school if the program is to be successful.

Prior to the work of this task force, the Arizona State Board of Education appointed a committee in 1985 to develop essential skills in the required subjects. In 1989 the Social Studies committee presented its recommendations. A look at the recommendations will reveal support for the teaching of values based on the U.S. Constitution and Declaration of Independence.

The following is a partial list of essential skills listed in the recommendations from the Arizona Social Studies Essential Skills (Arizona Department of Education, 1989):

1. For grades K-3: Participate in school clubs and community improvement projects; describe similarities and differences in family customs, traditions, and religions, and the multicultural/multiethnic nature of the American people; identify groups that make up a community and describe how individual and group needs are met through cooperation of people in the community; identify school and community laws and rules that protect the rights and property of individuals and groups; demonstrate group participation skills.
 2. For grades 4-6: Demonstrate respect for each person as a unique and valued individual and how our nation is a multicultural, multiethnic population; identify the rights of the individual in our
-

democratic society and explain how these rights guide public and private decision making; identify responsibilities people have to American democratic society; assume a responsible role in classroom or school activities.

3. For grades 7-8: Examine significant cultural and ethical developments; identify specific political and civic activities for group and individual participation.

4. For grades 9-12: Identify individuals and groups who have made major contributions to the political, economic, social, cultural, and ethical development of the United States and Arizona; develop basic study skills, critical thinking skills, problem-solving skills, personal intergroup skills, and social participation skills.

This partial list of essential skills points to the desire of the Department of Education to improve character education in Arizona schools.

Concerned about character education in Arizona schools, Matousek (1996) researched teachers' beliefs about character traits for his doctoral dissertation at Northern Arizona University. In his research, he sought to identify what character traits teachers felt should be taught. He identified 14 character traits (out of 15 listed) that Arizona teachers felt should be taught in public schools (see pp. 20-22).

Although teachers are not given specific guidelines on what to teach or how to teach in reference to character education, they do believe that character education is needed. According to Matousek's (1996) research, Arizona teachers believe character education should be taught in the classroom.

Statement of problem

The question: "What is the right thing to do?" is the central moral

question in any society. It is the question that needs to be regularly posed to students in public education (Wynne & Ryan, 1993). Students must learn what responsible behavior is and practice it. Graduation does not make a person a responsible citizen and a maintainer of the democratic way of life. Students need to become skillful ethical thinkers and responsible for their behavior before they graduate.

The problem of moral decline in the nation is reflected in Arizona. Efforts by the Arizona Department of Education (1989), the Task Force on Values Instruction (Josephson & Jackson, 1992), Embry (1996), and Matousek (1996) have been to identify character education as a possible solution to the problem of moral decline.

The problem addressed by this author is the moral training of young people in Arizona's public schools. Those who are responsible for the education of America's youth need to face this problem. This leads to the consideration of the questions to guide this research.

Purpose of the study

Teachers in Matousek's (1996) sample indicated that character education should be taught in public schools. These teachers view themselves as role models for the following traits that should be taught: responsibility, honesty, cooperation, civic mindedness, courteousness, self-discipline, tolerance, patriotism, self-respect, self-reliance, compassion, soberness, reflection, and morality. In reference to the

trait of chastity, these teachers were undecided about teaching it in public schools.

Based on the findings of his study, Matousek (1996) recommends the following:

1. Research is needed to determine what character traits are actually addressed in the classroom and by what methods, as opposed to teacher perceptions on the matter.
2. Research is needed to determine the extent to which students see their teachers as role models of character traits and the effect this has on their character development.
3. Research is needed to determine which methods are most effective in teaching character traits.
4. Research is needed to determine the ways in which character is formed on a society and community wide basis and what can be done by the various societal systems to work in concert with the public schools on this matter.
5. Research is needed to find ways to educate young people that will meet the specialized educational needs of society and the needs of the whole person in terms of their character formation (p. 296-297).

His first recommendation is the central focus of this study.

The purpose of this dissertation study is to extend the research of Matousek (1996), by looking at how elementary teachers describe character education and how character education is enacted in their classrooms. This researcher investigated two public elementary teachers who teach social studies and investigated their social studies classes. One teacher teaches at a school in Southern Arizona that has incorporated a formal program for character education. The other teacher teaches at a school in Southern Arizona that does not have a

formal program for character education.

This research used the following questions as a guide:

How do teachers who teach elementary social studies describe character education in their classrooms?

How is character education enacted in elementary social studies classes?

Sub-question #1: How is character education enacted in a social studies class at an elementary school where character education is a formal part of the curriculum?

Sub-question #2: How is character education enacted in a social studies class at an elementary school where character education is not a formal part of the curriculum?

Rationale for the study

It is personally felt that the role of the school should include moral training. Fenstermacher's (1992) advice is fitting here: "By educative purpose. I mean those activities of schooling intended to enlighten and emancipate the mind of the student, activities whose purpose is to impart the noblest forms of intellectual and moral virtue" (p. 5).

The necessity for the school to provide moral education is more paramount today than ever. "The school's role as moral educator becomes even more vital at a time when millions of children get little moral teaching from their parents and where value-centered influences such as church or temple are also absent from

their lives” (Williams, 1992, p. 5).

Matousek (1996) has identified a set of character traits (see pp. 21-22) that teachers feel need to be taught in public schools. To teach character traits is one thing. To see them demonstrated in the lives of the students is another. Etzioni (1996) expresses it this way: “It is not enough to know what virtues are: they must be incorporated into the routines of our daily behavior to become an integral part of our self, our character” (p. 32), (also see Tomaselli & Golden, 1996; Day, 1991).

Weil (1997) points out that researchers need to listen to classroom teachers. This is a concern of this author and one reason for this research. The teacher knows what is going on in the classroom and, to a limited degree, in the lives of the students within the class. To determine what moral education is taking place, the researcher must enter the classroom. The researcher must observe what is taking place there, and listen to the teacher in and out of the classroom.

This research is designed as a qualitative comparative analysis. Data were collected through an initial observation in four classrooms, interviewing of eight teachers who teach fifth-grade social studies and sustained contact with two teachers and students in their classrooms. (Refer to chapter 3 for an explanation of this design.)

Limitations

The methodology used in this study includes interviews with teachers and

classroom observations. The use of sustained contact with two teachers in this research can heighten the sensitivity of teachers and administrators “to the myriad events and features of moral consequence that they may presently be overlooking within their own schools” (Jackson, Boostrom, & Hansen, 1993, p. xii).

The data collected and the analysis presented are influenced by this researcher’s personal perspective, academic training, and design. (Personal perspective is: Human morality is bestowed by God; humans are both moral and free; moral failure results in moral decline; the lack of moral education contributes to moral decline. This researcher’s academic training consisted of courses at the undergraduate and graduate levels in human development, religion, theology and learning theory; the course that pertains to this research design was qualitative research. For the design used for this study, see chapter 3.) However, these influences do not carry over to the teachers’ description of character education.

Subjects selected for this study were not chosen by random sampling, but by the guidelines stated (see chapter 3) and upon the recommendations of the schools’ principals. Therefore, the results reported are reflective of the population sample. Results of this study may be reflective of a broader population if they are supported by additional research.

Definition of terms

The pertinent terms in this study are:

Character

“Is broadly conceived to encompass the cognitive, emotional, and behavioral aspects of the moral life” (Lickona, Schaps, & Lewis, 1997, p. 3).

Core Character Traits (Matousek, 1996, pp. 20-21)

(Matousek [1996] compiled his list of traits from “those commonly found listed as character traits or virtues in literature concerning character and/or moral education” [p. 88].)

PATRIOTIC: To have love and respect for the United States and be devoted to the majority of the concepts and ideals which it represents.

HONEST: To be truthful and trustworthy in relationships with others.

RESPONSIBLE: To be willingly accountable for one's own conduct and obligations.

TOLERANT: To be patient, fair, and open minded toward those whose opinions/practices differ from one's own: free from bigotry of all types.

COURTEOUS: To have good manners and be polite.

SELF-DISCIPLINED: To regulate oneself, giving proper priority to long-term self-improvement rather than gratification of immediate desires.

SELF-RESPECTING: To have a high regard for oneself, taking realistic pride in one's own standing or position.

CHASTE: To abstain from sexual intercourse prior to marriage and be faithful to one's spouse after marriage.

SELF-RELIANT: To be independent, relying on one's own efforts whenever possible, so as not to place an undue burden upon others.

COMPASSIONATE: To have sympathy and caring for others and to act in ways consistent with those feelings.

COOPERATIVE: To work and act together with others, offering help and talents to them harmoniously.

SOBER: To avoid the use of illegal drugs, tobacco products, and to allow oneself at the very most a temperate use of alcohol.

REFLECTIVE: To be thoughtful, inquisitive, and to think things through with critical deliberation.

CIVIC MINDED: To be aware of and to exercise the rights, responsibilities, and obligations of citizenship in the United States.

MORAL: To take guidance from accepted and tested standards of right and wrong rather than by, for example, one's personal preferences.

Moral/Character Education

“Strategic instruction that promotes social and personal responsibility and the development of the good character traits and moral virtues that make this possible” (Vessels & Boyd, 1996, p. 55). Based on this definition, the terms moral education and character education are used interchangeably in this dissertation. The various authors cited throughout this study use one or the other of the terms. This author used the term character education in his research questions. The

reason this author used this term was to avoid any negative connotation that might be conveyed by the term, morality.

(For a description of the nongovernmental organizations involved in character education which are mentioned in this study, refer to Appendix A.)

Conclusion

“Americans want the school to accomplish what is not occurring in the home” (Lasley, 1997). To this assertion Goodlad (1992) would respond, “healthy societies have healthy schools. To call upon our schools alone to produce a healthy nation is to engage in fraud” (p. 97). Perhaps, as a result of this study and other studies, a closer partnership can be established between the home, the school, and the community. Such a partnership needs to be committed to training children and teenagers to be productive members of society and maintainers of the democratic way of life.

The structure of the dissertation will be as follows:

Chapter 1 The statement of the problem, the rationale for the study, and its limitations.

Chapter 2 The review of literature related to moral education.

Chapter 3 The explanation of procedures for gathering data.

Chapter 4 Analysis of data and discussion of the findings of study.

Chapter 5 Summary, conclusions, and questions to ponder.

CHAPTER 2

REVIEW OF THE LITERATURE

Thewald thought it very unfair to influence a child's mind by inculcating any opinions before it should have come to years of discretion and able to choose for itself. I showed him my garden and told him it was my botanical garden. "How so?" he said. "Weeds cover the garden." "Oh." I replied, "it has not yet come to its age of discretion and choice. The weeds, you see, have taken the liberty to grow, and I thought it unfair of me to prejudice the soil in favor of roses and strawberries."

--Samuel Taylor Coleridge

Introduction

Children, like soil, need proper care. Children do not naturally grow to be moral individuals if left uncared-for. A responsibility of the community is to provide moral training for children. This responsibility first rests with the parents, then with society as a whole. The "religious arm" of the community extends the training offered by the parents. Schools, as units of society, must also be involved in the moral training of children.

Concern over the moral education of children is not a new phenomenon for the century America. Israelites were commanded to provide moral education for their children. A record coming from the 13th century B.C. states: "Impress them [commandments] on your children" (Holy Bible, Deuteronomy 6:7). Another command from the Bible, from the tenth century B.C., states: "Train a child in the way he should go" (Proverbs 22:6).

"Wise societies since the time of Plato have made moral education a deliberate aim of schooling" (Lickona, 1991, p. 6). In 1690 Benjamin Harris

printed *The New England Primer*. It incorporated Puritan theology and was the reading textbook for 150 years. By 1836 the *McGuffey's Reader* had replaced *The New England Primer* as the text for moral education among school children (Duck, 1996).

Schools are social institutions. John Dewey believed that the school of necessity must continue the training the child received at home. "The home is the form of social life in which the child . . . has had his moral training. It is the business of the school to deepen and extend his sense of values bound up in his home life . . . to enter into proper relations with others in a unity of work and thought" (Dewey as cited in Ryan & Cooper, 1992, p. 365).

Walter Lippmann (1941) was a scholar journalist of the midyears of the 20th century. He was a Pulitzer prizewinning editor and author who believed that "Modern education rejects and excludes from the curriculum of necessary studies the whole religious tradition of the west" (p. 323). He insisted that a "cultural vacuum was bound to produce, in fact it has produced, progressive disorder" (p. 324). His concern in maintaining the democratic state led him to make such an indictment. Moral education for him was education in the classical heritage.

Thomas Lickona, a developmental psychologist and educator, has written extensively on the subject of moral education. Moral education for Lickona (1991) is the teaching of respect and responsibility to all children. Respect and responsibility "have objective, demonstrable worth in that they promote the good

of the individual and the good of the whole community. [These values provide] healthy personal development, caring interpersonal relationships, a humane and democratic society, and a just and peaceful world” (p. 43).

To maintain the democratic state that we presently have, children need to learn the rights and obligations of citizenship. Part of the moral education of children is teaching the rights and obligations of citizenship—democratic values. R. Freeman Butts (1990), for example, lists twelve values he feels should be taught in public schools: freedom, diversity, privacy, due process, property rights, international human rights, justice, equality, authority, participation, truth, and patriotism. For him moral education would be teaching the basic principles of our democratic society. R. Freeman Butts, emeritus professor at Teachers College, has distinguished himself as a professor, author, and scholar in the field of educational civics, philosophy and the history of education.

The term moral education is used throughout this paper to describe education that “is about developing virtue—good habits and dispositions which lead students to responsible and mature adulthood” (Ryan, 1996, p. 31). It involves teaching children to enter proper relations with others (Dewey, as cited in Ryan & Cooper, 1992); teaching classical heritage (Lippmann, 1941); teaching respect and responsibility (Lickona, 1991); and teaching the rights and obligations of citizenship (Butts, 1990).

Doyle (1997) asserts that moral education has “three elements: example,

study, and practice" (p. 442). Robinson (P. Robinson, personal communication, August 16, 1993) would concur with Doyle and add an extra emphasis on practice empathizing with others. Therefore, moral education is "strategic instruction that promotes social and personal responsibility and the development of the good character traits and moral virtues that make this possible" (Vessels & Boyd, 1996, p. 55).

This chapter presents a literature review of moral education. The review of literature is organized under the following headings: Is there a need for moral education?; public schools and moral education (which will include a historical review); curriculum and moral education (which will include approaches to moral education); and a review of research on moral education in the classroom.

Is there a need for moral education?

Tulloch (1995) suggests that violence on television, mainly violence in sporting events, may contribute to juvenile problems. However, this influence of television has been a disputed topic, with statistics lined up on both sides of the debate. Researchers agree that television contributes to the shaping of the values of all youth, but mainly affects youth who have little family cohesiveness (Lesser, 1994; Nazario, 1990; Tullock, 1995; Snyder, 1991; Lantieri, 1995).

In Matousek's (1996) study, teachers ranked responsibility first as a character trait that should be taught. One sign of moral decline is that individuals fail to take responsibility and put the source of blame elsewhere. In the 1960's it

was the Establishment that was the source of evil. Then in the 1970's the trite expression, "everyone is doing it," pointed to that lack of responsibility. Rule-breaking was the trend by the 1980's, responsibility for breaking of rules was not taken seriously even when individuals were found guilty (Lickona, 1991).

The lack of respect for others and their property is another example of the crumbling of the moral fabric of a society. Earlier mention was made of violence in sporting events. Here reference is to the lack of respect for officials, spectators, and the rules of the game. Sport heroes "now show contempt for civility, common decency and exemplary behavior . . . Spitting on officials, kicking spectators, drug and alcohol abuse are growing problems" (Jamieson, 1997, p. 1).

If a lack of moral education, as these authors have indicated, has contributed to moral decay, then there is a need for a renewed emphasis on moral education. History bears out the trend in moving away from moral education in the public schools since 1950 (McClellan, 1992; Kirschenbaum, 1992). Excerpts from these authors point to the trend in moral education in public schools.

Edward B. McClellan (1992), a professor of education and American studies at Indiana University, writes:

In the 1940's and 1950's the subtle decline came not as a result of a concerted attack on moral education, but rather was the product [of] a gradual shift in educational priorities. Without ever fully confronting the implications for moral education, postwar Americans began to demand that schools emphasize high level academic and cognitive skills, often at the expense of the various forms of socialization that had been emphasized by earlier generations. . . . In the 1960's and 1970's, the retreat from moral education became

both rapid and purposeful. To the older impulses that had worked to limit moral education were added a variety of new forces produced by one of the most tumultuous eras in American History. Educators who had once simply neglected moral education now began to regard it as problematic in and of itself—difficult to provide at best and a source of enormous controversy at worst. . . . By the end of the 1970's, moral education had reached a historic low point in the nation's public schools. What had for more than three centuries been a central responsibility of the school had now become peripheral and problematic.

Howard Kirschenbaum (1992), author of 17 books on education, psychology, and history, states:

In the Fifties schools took their role in values education for granted. Children were exhorted to be prompt, neat, and polite; to work hard and succeed; to respect others' property—in short, to behave themselves. And that is as far as values education and moral education went. . . . During the Sixties and Seventies, educators were counseled to avoid imposing their own values and morals on their students. . . . In the Eighties the answer to the problems of American's youth was simple: Just say no!

However, McClellan (1992) writes about a revival of an interest in moral education. "As the decade begins the interest in moral education appears to be strong" (p. 111). If this trend is true, then research should so identify it. The trend was once away from teaching moral education. McClellan concludes that educators now seem open to teaching moral education. This leads to the second question, is public school the place for moral education?

Public school and moral education

Earlier reference was made to Walter Lippmann's (1941) view on the condition of education in his day. In the same article he writes, "Those who are

responsible for education have progressively removed from the curriculum of studies the western culture which produced the modern democratic state” (p. 322). His concern was for schools to teach democratic values.

The idea of moral education in schools did not begin with Lippmann. Nor did it begin with John Dewey, although he supported it. Dewey (1909) wrote about moral education in schools. “The business of the educator . . . is to see to it that the greatest possible number of ideas acquired by children and youth are acquired in such a vital way that they become moving ideas, motive forces in the guidance of conduct . . . the teacher who operates in this faith will find every subject, every method of instruction, every incident of school life pregnant with moral possibility” (pp. 2 & 58).

Philip Jackson, professor of Education and Psychology and a member of the Committee on Ideas and Methods at the University of Chicago, and his colleagues conducted a two-and-a-half year study on moral education in the classroom. From their observations they wrote: “Our schools do much more than pass along requisite knowledge . . . they also influence the way students look upon themselves and others . . . they contribute to the growth of character” (Jackson et al. 1993, p. xii).

The U. S. Department of Education provides grants to state departments of education to look for answers on the good character issue. U. S. Secretary of Education Richard W. Riley (1996) expressed concern for moral education in

schools in the following statement: "We share many common values that our children should learn. Of course, character building begins at home and in churches, but schools can play an important role in supporting parents" (Riley, as cited in NASSP Bulletin, 1996, p. 65). Ryan (1996) concurs with Riley, "all schools have the obligation to foster in their students personal and civic virtues" (p. 31). Other scholars express similar sentiments (Butts, 1990; Kirschenbaum, 1992; Schurr, 1996; Lockwood, 1994a).

Those who have advocated the teaching of moral education in public schools have faced much opposition. Harris and Hoyle (1990) arrange the arguments into three broad categories: philosophical issues, political issues, and pedagogical issues. The philosophical issues have to do with the personal point of view of parents and certain religious groups. They do not want values taught in public schools. Their concern is that the wrong values will be taught. Controversy has centered around "humanizing" American education. "Child-centered" and "values-oriented" curriculum movements have called for direct teaching in the affective domain. Parents and special interest groups have expressed concern about the negative effects of "Secular Humanism." A similar position is registered by some teachers and educators. "Public schools must focus on their primary mission . . . highest-quality education" (Weil, 1997, p.763; also Lasley, 1997; Johnson, 1994). However, a recent trend is evident where educators are working with parents and civic groups in communicating what values are taught (Butts,

1990; Kirschenbaum, 1992; National Council for the Social Studies [NCSS], 1996; Cohen, 1996).

The political issue involves the separation of church and state (Harris & Hoyle, 1990; Nazario, 1990). A consensus has developed in support of teaching students core values that can be drawn from the Declaration of Independence and the United States Constitution (NCSS, 1996) (The NCSS's Position Statement is reproduced in Appendix B). Individuals who take a strong stand favoring the separation of church and state, do not want religious values to be a part of public school's curriculum. Ebert (1994) feels that the issue of separation of church and state has gone too far. Ebert (1994) points to a case where a ninth grader was not allowed to write a research paper on the life of Jesus Christ. "The First Amendment's 'No Establishment' clause separates church from state but not religion from politics or public life" (Ebert, 1994, p. 43). Moral education offered in schools provides moral development and enables students to acquire the values to maintain a democratic society. This debate continues and in some cases has been brought into court.

The pedagogical issue has to do with the teacher in the classroom. The questions that need to be addressed are: "Must the teacher have special skills, knowledge, and abilities? [and] How can he or she be trained and certified?" (Harris & Hoyle, 1990). Teachers who oppose the teaching of moral education are really not value-free in their teaching. They may not like another program pushed

upon them, but many, once seeing the benefits of moral education, will subscribe to doing what will assist their students in development (CEI, 1994; Lockwood, 1994c; Ryan, 1996). Effective schools make moral education a priority. When the teachers see the changes in the life of the students through a whole school effort, they will be encouraged to support moral education (Lockwood, 1994b).

“Everything about schooling—curriculum, teaching method, discipline, interpersonal relationships—teaches children about the human qualities that we value” (Lewis, Schaps, & Watson, 1996, p. 17). Ryan (1996), along with other authors, would agree that there is a need for moral education (Battistich, Solomon, & Delucchi, 1993; Schaps & Solomon, 1990).

As Duck (1996) states, “Concerns about social problems . . . and about striving for academic excellence have prompted widespread agreement that moral education must be a priority in today’s public schools” (p. 39). So, whether it is by means of a character education program, emphasis on self-esteem, or a caring classroom, the need is for schools to teach good values for character formation (Lockwood, 1994b; Wilson & Morgan, 1996; Lewis et al., 1996; Johnson & Johnson, 1996).

The following authors express differing views of moral education. Their perspectives are a reflection of the diversity in the society. Diversity “brings with it certain difficulties in attempting to give expression to core values that tie us together” (Lockwood, 1994c, p. 14). If this is the case, then it points to a reason

for the reluctance of some teachers to teach moral education.

Moral education is assisting children in their moral development. Kohlberg viewed the core of morality as justice (Witherell & Edwards, 1991). Turiel understands that morality has to do with mandatory obligations and centers on issues of harm and welfare, and justice (Turiel, Smetana, & Killen, 1991; Turiel, Hildebrandt, & Wainryb, 1991). Gilligan's concept of morality centers on interpersonal relationships and the ethics of compassion and care (Crain, 1992). Moral development is characterized by justice and caring. It refers to a process by which children adopt principles that lead them to evaluate given behaviors and to govern actions in terms of these principles.

Curriculum and moral education

Those who have looked at this process of moral development have identified what they believe is significant in moral education. Though there are many views about moral education, Kohn (1997) provides two categories under which he would place the various views. His broad sense "refers to almost anything that schools might try to provide outside of academics, especially when the purpose is to help children to grow into good people" (p. 429). (Kohn uses the term character education rather than moral education.)

The other meaning "denotes a particular style of moral training, one that reflects particular values as well as particular assumptions about the nature of children and how they learn" (Kohn, 1997, p. 429). This is moral education in a

narrow sense. His concern is that the narrow version is dominating to the point that it is mistaken for the broader concept. The following is a sample of authors who hold to a narrow view of moral education and what they have identified as significant about moral education.

Jamieson (1997) points out that the Jefferson Center for Character Education (JCCE) has developed a language based program that they feel significantly enhances moral education. It is called "STAR"—stop, think, act, review. The principle of the program is: "Actions have results which are our responsibility" (p. 2).

Williams (1992) feels strongly about teaching moral values. She emphasizes that teachers need to implement education for character values that will stay with students for life. She recommends a comprehensive approach that includes twelve strategies. Following such strategies for moral education will lead to the development of strong character.

The Character Education Institute (CEI) publishes curriculum materials for first through ninth grade. In addition to being an anti-violence program and a drug abuse prevention program, the Character Education Curriculum (CEC) has one significant feature: It is curriculum that teachers, with minimum preparation, can use several times each week for an entire school year. Some values emphasized in the curriculum are: responsibility, self-esteem, respect for rights of others, and honesty. Lesson topics are: why rules and laws are necessary, getting

along with others, finishing work on time, and using time wisely. CEI maintains that CEC has been found to be effective in teaching students to be responsible for their actions and behavior, thus providing them with an ethical compass for lifelong living.

Kohn (1997) identifies the following as those who have a broad view of moral education. The Child Development Project (CDP) is cited by Kohn as an example. The CDP is based on the concept that prosocial characteristics can be enhanced. This can be done as children: see themselves as part of a caring and just community in which prosocial values are emphasized and exemplified; have opportunities to both act on and think about those values; and have opportunities to gain an understanding of the feelings, situations and perspectives of others (Battistich, 1988; Battistich, Solomon, Watson, Solomon, & Schaps, 1989; Battistich et al., 1993; CDP, 1988; Kohn, 1991; Schaps & Solomon, 1990; Solomon, Watson, & Deer, 1988).

Other authors who would accept Kohn's broad meaning of moral education are those who would espouse peer mediation—Johnson, Johnson, Dudley, & Magnuson (1995) and George, Keiter, Halpin, Dagnese, & Halpin (1995); creating a caring community—Breitborde (1996), and Schaps & Solomon (1990); acting heroically—Kuhmerker (1994), Lantieri (1995), Haskvitz (1996); and writing to develop critical skills—Bouas (1997). Though these approaches may differ in their methodology, they have a commitment to a change in classroom structure rather

than simply adding or subtracting specific practices.

Kurtines and Berman (1995) are working on taking Kohlberg's moral reasoning theory to the next level. They point to the need "To expand moral education beyond the development of moral reasoning" (p. 18). Their focus is on the development of a critical sociomoral orientation (CSO). Kurtines and Berman (1995) theorized that CSO is linked to the development of critical cognitive and communicative competencies. They define a critical sociomoral orientation as: "The capacity to adopt a critical orientation toward the moral rules, norms, standards, values, and principles that one uses in making moral decisions" (p. 18).

Matousek's (1996) study identified teachers as models as a method in moral education. This concept is not novel. Bandura (1977) posited that modeling is fundamental in a child's moral development. "Successful socialization requires gradual substitution of symbolic and internal controls for external sanctions and demands . . . moral standards of conduct are established by . . . modeling" (p. 43). The role the teacher plays as a model in moral education is fundamentally important (Hansen, 1992; George et al., 1995; Breitborde, 1996).

The topics addressed to this point have indicated the complexities involved in considering moral education in public schools. The following authors address other matters that need to be considered when studying moral education. Daly (1996) describes the whole school approach to moral education. Students need to understand their own values (Tomaselli & Golden, 1996; Flavell, 1992). Boehnke

et al. (1989) warn about a possible gender difference. Patterson, DeBaryshe, & Ramsey (1989) address the issue of family problems. Lasley (1997), in reference to moral education, writes, "programs espouse responsibility, while the culture sends a strong countervailing message" (p. 655).

In addition to these various views mentioned above, from which curriculum has been developed, there are four additional programs mentioned here. These four are included because they are used in the schools where this author interviewed teachers. The first program is Second Step. This approach views empathy as a "skill set." The Second Step curriculum is designed to help students develop the ability to "recognize, experience and respond to the feelings of others" (Authors Committee for Children, 1992, p. 6). The design of the curriculum is to help students learn through modeling, practice and reinforcement. Pirrello (1994), in her study found the Second Step curriculum "to be a natural support of the use of cooperative learning to teach social skills" (p. 56).

Tribes, developed by Gibbs (1995), was designed to make classrooms student-centered. Tribes curriculum is presented in a textbook for teachers. It identifies the teacher as a facilitator of student communication. Tribes uses four community agreements (called tribe norms, or ground rules) to establish and maintain a positive environment: attentive listening, appreciation, right to pass, and mutual respect. Each time the members of a learning classroom meet, they go through a spiral process identified as inclusion, influence and community. "Once a

group has gone through adversity together, its members become filled with confidence that they can handle whatever comes their way. This is the path to resilient relationships, creativity and outstanding results!" (p. 84).

The third curriculum that is being used is one developed locally. Embry (1996) developed a school-wide, systemic approach for promoting children's competencies and resiliency. His program is known as "PeaceBuilders" (turn to Appendix C for more information). It is not a formal curriculum to be used in a classroom, but what he calls a way of life. Through the "PeaceBuilders" program, children learn five principles: "(1) praise people, (2) avoid put-downs, (3) seek wise people as advisors and friends, (4) notice and correct hurts we cause, and (5) right wrongs" (Embry, Flannery, Vazsonyi, Powell, & Atha, 1996, p. 91).

"PeaceBuilders" was designed as an early intervention and prevention program to help all elementary age children, but mainly those with antisocial behavior. It focuses on "individual behavior change in proximal interpersonal and social settings" (Embry et al., 1996, p. 92). It was designed by the author to include a "set of tools, prescriptions, ideas and resources to reduce violence and aggression as well as enhance feelings of belonging and safety" (Embry, 1997, p. 219).

Life-Skills curriculum is the final curriculum considered in this section. (The following information was obtained from a personal interview with A. Keith, March 12, 1998.) Life-Skills is not a packaged curriculum to be used in a single class such as social studies. It is curriculum designed to be integrated into each

content area of the school curriculum. The aim is to assist students in developing lifelong guidelines: truthfulness, trustworthiness, active listening, no put-downs, and personal best. Life-Skills curriculum is divided into three areas of concern: working as a family, working as a learning club, and working as an individual. Each of these areas of concern is designed with one main life-skill. These main life-skills are supported by five or six life-skills. (e.g., "Working as a learning club." The main life-skill is "Responsibility." A student will acquire the skill of responsibility as she/he becomes a person with: integrity, initiative, organization, common sense, and courage.) At the beginning of the year the teacher explains the Life-Skills curriculum. Students are given a Personal Improvement Book. In this book they keep a record of events where particular life-skills were not used and then indicate, "Next time I will use the (name a life-skill) life-skill." Teachers, administrators, staff, and other personnel take part in recognition of life-skills when observed. Life-Skill posters are placed in conspicuous places. One life-skill is emphasized each week.

Most of the public schools in America, according to Leming (1995), are using moral education curriculum. McClellan (1992) suggests three possible approaches that moral education may take in the 1990s. His projections are based on what has been developed in the past. The first was to adopt a new approach to moral education in the public school, one that responded to the sensitivities that had led educators of the 1960s and 1970s to back away from traditional schemes.

A second option with significant support is the restoration of a virtue-centered character education. A final possibility is the abandonment of a single system of public education in favor of public support for private schools. The supporters of this third approach hope that these institutions would succeed where public schools have failed in the development of character.

Butts (1990), writing about the same time as McClellan, states that the framework for instruction in civic education will:

(1) delineate the “fundamental civic principles and values of our constitutional republic.” (2) formulate a defensible conception of citizenship embodying the best of our historical traditions but also looking to the future, and (3) indicate examples of democratic values that are especially appropriate for study at various age and grade levels (p. 257).

He emphasizes that this exemplary curriculum framework for instruction must be at all levels in elementary and secondary schools.

“What makes character education programs work?” (Brooks & Kann, 1993, p 19). They answer this question by proposing eleven elements. The eleven elements for an effective character education program according to Brooks and Kann, are: direct instruction, language-based curriculum, positive language, content and process, visual reinforcement, school climate approach, teacher-friendly materials, teacher flexibility and creativity, student participation, parental involvement, and evaluation. To this last element Leming (1995) would concur and then add: “Answers must be sought to such questions as what types of interventions work, under what conditions, and with what kinds of students and

teachers” (p. 6).

Kohn (1997) offers a word of caution about moral education. “When education is construed as the process of inculcating *habits*—which is to say, unreflective actions—then it scarcely deserves to be called education at all” (p. 434).

From what has been cited above, the interest in moral education in public schools is widespread. But what is being actualized in the classroom? Is there research to identify what moral education is taking place?

Research on moral education in the classroom

The research in the field of moral education has experienced what Scott (1991) refers to as a paradigm shift. Traditionally the major part of research in the classroom has focused on quantified outcomes. The shift is now away from this approach to “ethnographic and other qualitative approaches” (p. 366).

The approach of the anthropologist can be used by researchers in the field of moral education. Kirby & Kuykendall (1991) address the issue this way: “The tools of their trade are being borrowed by others—especially educators. Teachers are doing field work in classrooms all over the country, and our professional journals abound with those thick anthropological descriptions called ethnographies” (p. 149).

Leming (1995) addresses a different paradigm shift: a paradigm shift in research within the field of moral education. A shift from values clarification and

the Kohlbergian approach to inculcation of basic core values, caring, and community. With such a shift, at times, there is a focus away from research to a debate over approaches. "The result has been a focus on debating the fundamental issue of moral education rather than evaluation of program efforts" (p. 2).

Leming (1995) did a citation analysis of four sources, covering the years 1992-1994. He identified 326 citations to research into moral education. "Less than ten percent of the recent research in moral education addresses questions that are concerned with determining what works in school settings" (p. 4). This author completed an ERIC search for the years 1993-1997 on moral development and identified 372 citations. Thirty-eight were studies of children in the classroom; twelve studies were qualitative; twenty-three studies were quantitative; and three combined both methods. The following is a sample of research in the field.

Skoe & Gooden's (1993) study examined care-based moral reasoning of females and males. The authors' analysis of the administered Ethic of Care Interview measure revealed that females scored higher. Other authors have found a gender difference in moral development (Ferguson, 1996; Boehnke et al. 1989).

Research on the "PeaceBuilders" program is limited because the program is new (started in nine Southern Arizona schools during the 1993-1994 school year). In one study that evaluated the program, the authors investigated the number of visits to the school nurse (Krug, Brener, Dahlberg, Ryan, Powell,

1997). The reasons given for studying the visits to the school nurse were: "First, such a program [PeaceBuilders] should reduce the number of fights, thereby reducing the number of fighting-related injuries requiring a nurse's attention. Second, various program components could reduce the incidence of unintentional injuries. . . . Third, in elementary schools, children often visit the nurse for non-medical reasons . . . as a means of escaping an unpleasant situation" (Krug et al. 1997, p. 460).

In the discussion of their findings (Krug, et al. 1997), the authors report a decrease in visits to the nurse in the intervention schools between 1993-1994 and 1994-1995. The control schools remained unchanged. "The program may have contributed to the change in number of injuries and visits to school nurses over the two-year period and may have prevented an increase in the number of injuries caused by fighting in the intervention schools" (Krug et al. 1997, p. 462).

Johnson et al. (1995) evaluated the effectiveness of a peer mediation program from responses to questionnaires. Results indicated that the training was effective in more than one way. It aided the students in solving conflict and gave them a developmental advantage over children not trained (Johnson et al. 1995; George et al. 1995; Lantieri, 1995).

Waschull (1996) did a study of 171 fifth-grade female and male students' level and stability of self-esteem. The results from the questionnaires revealed that unstable self-esteem was related to lower intrinsic motivation. Research like this

should be made available to teachers as they work to assist the social/moral development of students.

Along the same line of Washull's work, Pirrello's (1994) study included self-esteem. However, her study combined both qualitative and quantitative methods. To evaluate fourth-grade students' progress she used a combination of methods. The students were evaluated by means of a social skills questionnaire, informal class assessment, and journal entries. She found that social skills improved in varying degrees. She concluded that social skills must be purposely taught and integrated into the curriculum.

Hansen (1992) went into the classroom to observe moral education practices. He spent time observing two groups of students in an integrated social studies and English curriculum class with the same teacher. Each group met daily for two consecutive class periods. Through his ethnographic research he came to understand the teacher-student influence on each other and how a shared morality emerges.

A more extensive ethnographic research project on moral education lasted for two and a half years (Jackson et al., 1993). The authors conducted extensive observations in eighteen classrooms. They interviewed each teacher in charge. They state, "We believe that most of our schools and most of the teachers within them contribute to the moral well-being of students in many important ways" (Jackson et al., 1993, p. xv).

Summary

The literature review has shown that there is a need for moral education. Moral training should begin in the home and be supported by the schools. A lack of moral training in the home has thrust the responsibility on the schools. Scholars have been made aware of the uneasiness among teachers to carry out this responsibility. Therefore, educators and researchers have been scrambling, trying to find a solution.

Leming (1995) has indicated that most public schools in America are using moral education curriculum. This review of literature has pointed out that schools are implementing programs of moral education. Efforts by schools to implement a program have been hampered by diversity within the student population. Another hindrance to implementing a moral education program has been differing views of moral education. Teacher opposition to teaching moral education is another barrier. Researchers report the opposition to teaching of moral education by some parents and community leaders.

Researchers indicate that all the concerned parties should be involved in decisions about moral education. Concerned parties in this case are the parents, public school teachers and administrators, and community leaders. All parties must be willing to work together. Each party involved must realize the reciprocal nature of this task.

Moral education curriculum must have a means whereby it can be

evaluated. This evaluation must be an ongoing process. Those who provide moral education must also be involved in some way with the evaluation process. It is time to move from debating moral education issues to evaluating what works and then to implementing.

CHAPTER 3

METHODOLOGY

How shall the young become acquainted with the past in such a way that the acquaintance is a potent agent in appreciating their living present?
--John Dewey

Introduction

One plausible response to Dewey's (1938) question is by means of heroes. True heroes are those who live(d) moral lives; who maintain(ed) the democratic way of life; and, who are(were) compassionate, responsible, and tolerant. Youth today "fail to seek out true heroes in favor of the fashionable people who adorn magazines, sports arenas and the electronic media" (Cohen, 1993, p. 168). If Dewey's question is to be answered, it will be answered by teachers; specifically, teachers who are models of moral character. Teachers are today's heroes, linking the quality of the past to the present in an exciting way, for the young, by word and deed. Teachers are not the only heroes that youth need. Youth need heroes from all walks of life, adults with high moral standards that youth can emulate. However, this study was designed with elementary school teachers in mind.

In programs of research a study is influenced by the personal perspective of the researcher. This study is not an exception. The personal perspective of this author emerges from a Wesleyan position. Humans are free moral agents. With freedom comes responsibility. With responsibility comes accountability. All humans are not intrinsically good, nor are they totally depraved. "A moderated

perspective on depravity suggests that the human potential for good is equally balanced with the possibilities for going astray” (Joy, 1983, p. 53). Therefore, the need for moral education in public schools is what prompted this author to look at moral/character education.

This chapter describes the methodology used to investigate how elementary school teachers describe character education and how character education is enacted in their classrooms. The content of this chapter is arranged according to the following headings:

1. Restating the purpose of this research
2. The qualitative research design
3. The population and sample
4. Data collection
5. Analysis of data

Restatement of the purpose of this research

The primary purpose of Matousek’s (1996) study was “to ascertain which specific desirable character traits Arizona teachers think should be taught in school and which methods teachers say they tend to rely upon to transmit the various traits” (p. 3). Matousek developed a survey to accomplish this goal. This survey had three parts: The Scale of Selected Character Traits (SSCT), the Scale of Tendency to Use Selected Methods (STUSM), and the Personal Data Sheet (PDS).

In the SSCT section, teachers were asked to rank order the fifteen desirable character traits (cf. pp. 20-22). In the STUSM section, which included ten different methods used to teach character traits, teachers were to indicate to what degree they "see themselves as users of the stated methods" (Matousek, 1996, p. 4). The findings showed that the teachers surveyed "felt that fourteen out of fifteen character traits should be taught in public schools" (p. 280). The teachers indicated that role modeling and spontaneous discussion were the methods most frequently used to teach character traits.

However, to what extent are the teachers' beliefs being put into practice in the classroom? In a study (thirty-nine teachers from six elementary schools, covering five content areas: reading, language arts, social studies, writing, and science) on the relationship between teachers' beliefs about the teaching of reading comprehension and their classroom practices, the researchers found a direct relationship. "This study demonstrates that the beliefs of teachers in this sample, as assessed in an ethnographic belief interview, relate to their classroom practices" (Richardson, Anders, Tidwell, & Lloyd, 1991, p. 578). The author of this research looked at how elementary teachers describe character education and how character education is enacted in their classes.

The purpose of this dissertation study is to extend the research of Matousek (1996), by looking at how elementary teachers describe character education and how character education is enacted in their classrooms. This

research is a qualitative comparative analysis that investigated two public elementary teachers who teach social studies and investigated their classes. One teacher was selected from a school in Southern Arizona which has incorporated a formal program for character education. The other teacher was selected from a school in Southern Arizona that does not have a formal program for character education.

The research questions that were used to guide this study are:

How do teachers who teach elementary social studies describe character education in their classrooms?

How is character education enacted in elementary social studies classes?

Sub-question #1: How is character education enacted in a social studies class at an elementary school where character education is a formal part of the curriculum?

Sub-question #2: How is character education enacted in a social studies class at an elementary school where character education is not a formal part of the curriculum?

The qualitative research design

In the title of this dissertation research the phrase “a comparative analysis” is used. It is there to help identify the study. Analysis as used in this research is that of analytic induction. “Analytic induction is an approach to collecting and analyzing data . . . the approach of analytic induction is employed when some

specific problem, question, or issue becomes the focus of research” (Bogdan & Biklen, 1992, pp. 69 & 70). The questions that are the focus are those stated above, how is it described and how is it enacted. The term comparative is used to indicate that two teachers in their classes were compared. This comparison was employed to answer sub-questions one and two. It is also a comparison of the teachers' description of character education with the teachers in Matousek's (1996) study.

Data were collected “through sustained contact with people in settings where subjects normally spend their time” (Bogdan & Biklen, 1992, p. 2), in naturalistic settings (LeCompte & Preissle, 1993). The researcher conducted a series of observations in the classrooms of the teachers.

Furthermore, this design is ethnographic. Ethnographic research is “nonmanipulative, naturalistic, and often phenomenological” (LeCompte & Preissle, 1993, p. 31). This study was nonmanipulative—the researcher recorded how the teachers described character education in their classrooms and how it was enacted. In reference to naturalistic, the researcher “frequents places where the events he or she is interested in naturally occur” (Bogdan & Biklen, 1992, p. 3). A phenomenological perspective attempts “to understand the meaning of events and interactions to ordinary people in particular situations. . . . [researchers] do not assume they know what things mean to the people they are studying” (Bogdan & Biklen, 1992, p. 34), with the intent to describe and interpret cultural behavior of

the teacher in the classroom. As Van Manen (1990) suggests. "Ethnographers use an informant or participant-observation approach to study [culture]" (p. 178).

The research design that was employed for this study was an ethnographic, qualitative, instrumental, comparative analysis, as described above. By means of this methodology the teachers tell their own story (Carter, 1993) and classroom observations are made, thereby addressing the questions: How do teachers who teach elementary social studies describe character education in their classrooms?; and, How is character education enacted in elementary social studies classrooms?

The population and sample

To accomplish the purpose of this study, the researcher spent time in the field. "By spending time in the field, . . . [a researcher can] learn what the 'real world' of teaching is all about" (Carter & Andres, 1996, p. 569). The field is that of the public school teacher—the classroom. A researcher does not just open any door and start observing a teacher. Selection and sampling decisions need careful consideration.

"Selection refers to a more general process of focusing and choosing what to study . . . delineate precisely the relevant population . . . based on theoretical or conceptual considerations" (LeCompte & Preissle, 1993, p. 57). Selection of a population for this study was guided by the purpose and questions addressed in the study. The relevant population is public elementary school teachers in Southern Arizona who teach social studies. The teachers studied were selected

from this population.

“The term sampling denotes extracting systematically from a larger group some smaller portion of that group so as to represent adequately the larger group” (LeCompte & Preissle, 1993, p. 60). Staying within the constraints of this research design, two elementary public school teachers in Southern Arizona were studied. The problem was in the “selection of exemplary [teachers]” (Carter & Anders, 1996, p. 569). This turned out to be a bigger problem than originally thought.

In making the choice of the sample to investigate, this researcher selected eight teachers (see Figure 3.1) based on the following criteria: teachers who have taught social studies for at least one year; who have been recommended by administrators; and, who will agree to being interviewed. The data obtained from these eight teachers were used for data analysis and to select four teachers to visit their classes for an initial observation.

The second step (see Figure 3.1) in the process was to select four teachers for an initial observation. Selection of these four teachers was based on: their responses to the interview questions; their willingness to be observed; and, this researcher's decision of who would provide the richest data. (Originally the school's location was to be a deciding factor, because of travel time. However, this did not play a role in the decision process, and the researcher had to drive more miles than anticipated.) Also, during the second phase, the researcher interviewed

the four teachers to collect additional data and assist in making the final decision.

Step three (see Figure 3.1) involved selecting two of the four teachers from step two, conducting in-depth research, and a final interview. One teacher who teaches elementary social studies at a school that uses formal character education curriculum was selected. The other teacher who teaches elementary social studies was from a school that does not use formal curriculum to teach character education (this second teacher was an easy selection because only one school of the eight does not use formal character education curriculum). (The reason the two school sites were selected was to investigate sub-questions one and two—How is character education enacted in a social studies class at an elementary school where character education is a formal part of curriculum?; and, How is character education enacted in a social studies class at an elementary school where character education is not a formal part of the curriculum?). As noted above, part of the original design for this researcher was to select the two sources he believed would provide the richest data. This turned out not to be a factor for one teacher, because only one teacher was from a school where character education is not a formal part of the curriculum. For the other teacher it was based on the school-wide use of formal curriculum (Life-Skills), the teacher's presentation during the initial observation, and the number of years teaching social studies (the same as the teacher from the school where character education is not a formal part of the curriculum).

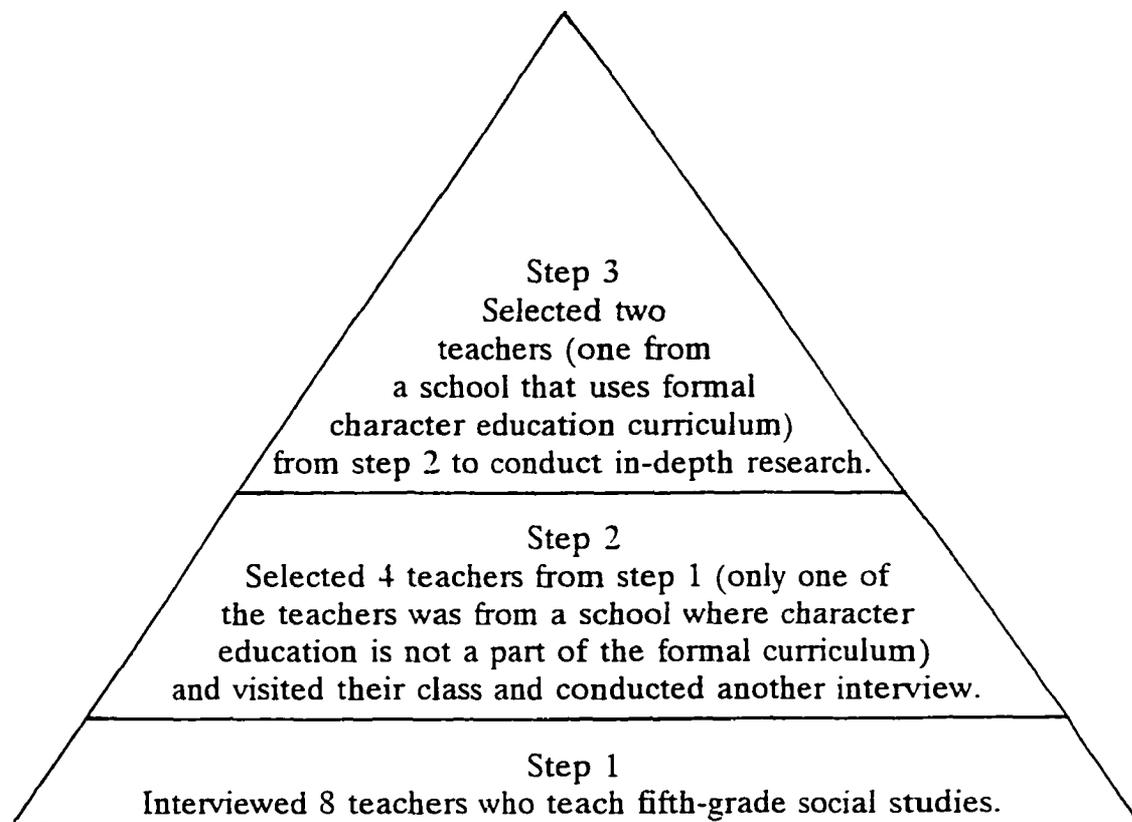


Figure 3.1 Sample selection steps

Data collection

Data collection in a qualitative study is compromised if the researcher enters the field with preconceptions, which are often misconceptions. Kirby and Kuykendall (1991) advise those doing ethnographic research to set aside expectations and preconceptions before visiting the site. Van Manen (1990) identifies this as one type of reduction. "Reduction is the technical term that

describes the phenomenological device which permits us to discover . . . the spontaneous surge of the lifework” (Van Manen, 1990, p. 185). This was a difficult task for this researcher. After the initial observation, at which time biases (this is what character education is) were evident, this researcher set aside those barriers to observing the classroom experience as lived by the teacher. Being aware of the biases helped in keeping them in check and helped the researcher to collect data with an open mind.

Fieldnotes “refers collectively to all the data collected in the course of such a study” (Bogdan & Biklen, 1992, p. 107). The sources of the fieldnotes are observations and interviews. Participant observations includes classroom observations and observations of the teacher with her/his class outside the classroom. Interviews were formal taped sessions with the teacher as well as informal discussions with the teacher. The informal discussions were maintained on a log sheet.

The research questions served as a guide in the data collection. However, a more structured format borrowed from Jackson et al. (1993) was used during observation. Six categories that guided the researcher during observation are listed here.

1. Moral instruction as a formal part of the curriculum
 2. Moral instruction within the regular curriculum
 3. Rituals and ceremonies
-

4. Visual displays with moral content
5. Spontaneous interjections of moral commentary into ongoing activity
6. Classroom rules and regulations (Jackson et al., 1993, p. 42)

In Appendix D, the six categories are in a format that was used during classroom observation. The observation sessions were not taped. During the observations what was recorded did not distract from what was being observed. After the session the researcher wrote out in detail what happened and added reflections. Upon arriving home, the researcher had the fieldnotes entered into the computer for storage.

“The interviewer's presence should affect neither a respondent's perception of a question nor the answer given” (Babbie, 1990, p. 188). This means that the interviewer had to maintain a neutral position. Questions were open ended and only clarified when asked for clarification. Bogdan and Biklen (1992) comment, “when the interviewer controls the content too rigidly, when the subject cannot tell his or her story personally in his or her own words, the interview falls out of the qualitative range” (p. 97). From Spradley's (1979) point of view, the informant has freedom to expand on a topic at great length and the researcher introduces descriptive questions slowly over a number of interviews. Such an open ended question format was employed by this researcher and a couple of times he probed for more clarification or additional explanation.

The research question—How do teachers describe character education in

their elementary social studies class?—guided the interviews. The format for interviews with questions is given in Appendix E. An analysis of the data was used to compare with Matousek's (1996) study, and the two teachers in this study.

Analysis of data

“Data analysis is the process of systematically searching and arranging the interview transcripts, [and] fieldnotes” (Bogdan & Biklen, 1992, p. 153). It is the process of bringing meaning to a mass of detailed information (Miles & Huberman, 1994). This process was an ongoing one throughout the research project. Bogdan and Biklen (1992) suggest, “to do ongoing analysis, one must have an eye for the conceptual and substantive issues that are displayed” (p. 154). They have modified analytic induction and employ it “when some specific problem, question, or issue becomes the focus of research” (p. 70).

The interviews were transcribed completely, including such things as pauses, laughter and the like. Then the interviews were coded and grouped according to responses. As emerging themes appeared, they were clustered. Observation notes were also coded and grouped according to emerging themes (Bogdan & Biklen, 1992). As the fieldnotes were studied each day, data were interpreted to get a meaningful reflection on what to be looking for in subsequent observations.

Data analyses during the data collection period was done to assist in further data collection (see Figure 3.2). Analysis began with analytic induction.

Analytic induction “involves scanning the data for categories of phenomena and for relationships among such categories” (LeCompte & Preissle, 1993, p. 254).

The guiding framework for the categories or groups are the six categories suggested by Jackson et al. (1993) noted above. During this process the fieldnotes and interviews were organized, and reflections and comments were added.

After this researcher had concluded collecting data by way of observations and interviews, he did an initial reading of all the data collected. The next step was to develop typologies of the six Jackson et al. (1993) categories by way of analytic induction of all the collected data. Third, this step involved reading the data for the second time. Fourth, the researcher used analytic induction again to clarify groups under each category. After the text was written from the data collected from each teacher, the fifth step was to give each teacher a rough draft copy of text, based on the data collected from them, for their verification. A third reading of the data was the sixth step, followed by a comparative analysis. This last step was taken to identify relationships. Based upon sub-questions one and two and from the six or more categories, the researcher examined how character education is enacted in elementary social studies classrooms.

The analysis process began with the first data collected on through until the finished product was written. A framework for analysis was established using the research questions as a base. Jackson's et al. (1993) six categories provided the structure for typologies. All the data was read and reread, divided into groups or

sub-groups according to these six categories (see figure 3.2).

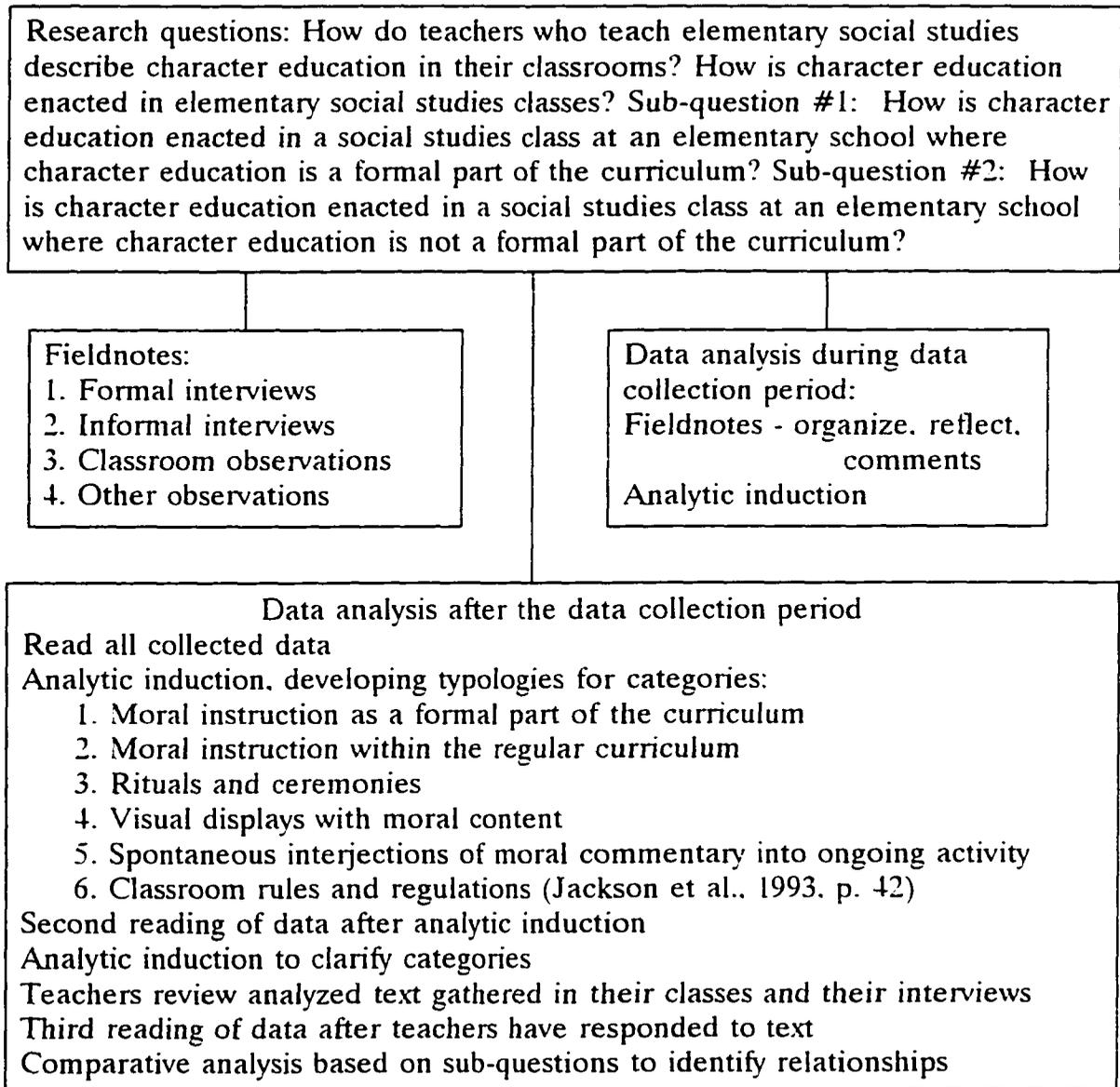


Figure 3.2 Data analysis overview

Summary

This study was designed to look at teachers who teach elementary social studies and observe their classrooms, with an eye toward how these teachers describe character education. The qualitative research design was the design of choice in order to get into the classroom and do intensive observation. The two public school teachers selected were public elementary teachers who teach social studies in Southern Arizona: one from a school that uses formal character education curriculum and the other from a school that does not use character education as a part of the formal curriculum. The data collected were from interviews and observations. It was collected over a four week period. The in-class observations consisted of seven sessions, each of forty to fifty minutes in duration. A total of approximately five hours of observation per teacher occurred. A total of three formal interviews per teacher took place. Figure 3.3 is an overview of the study.

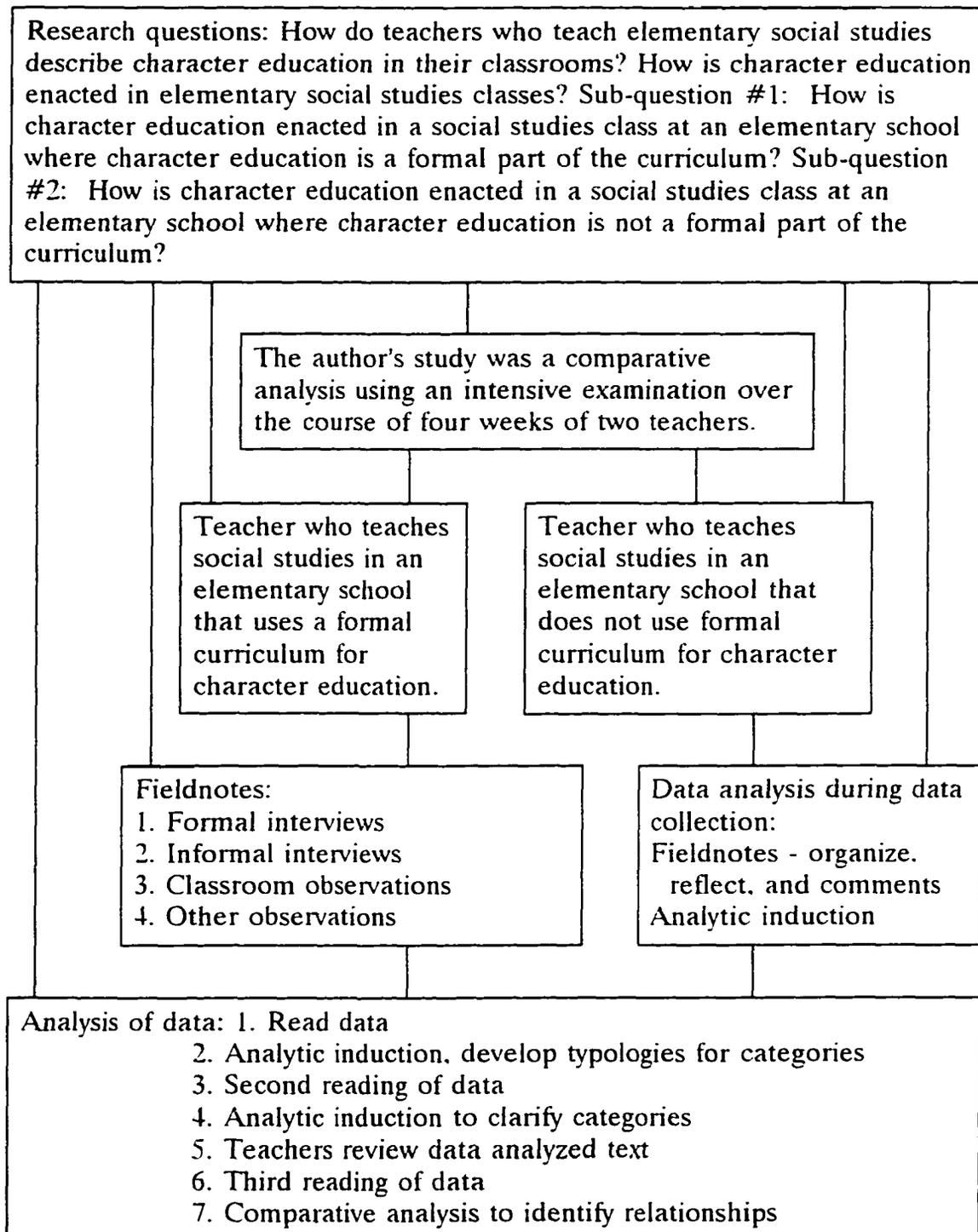


Figure 3.3 Methodological design

CHAPTER 4

ANALYSIS OF DATA: FINDINGS AND RESULTS

Character without knowledge is weak and feeble. but knowledge without character is dangerous and a potential menace to society.
--McDonnell

Introduction

It would be ludicrous to speculate that public schools are contributing to the problem suggested by McDonnell above. Schools are to provide "activities whose purpose is to impart the noblest forms of intellectual and moral virtue" (Fenstermacher, 1992, p. 5). One role of the school, according to John Dewey, is "to deepen and extend his [the child's] sense of values bound up in his home life" (Dewey as cited in Ryan & Cooper, 1992, p. 365). However, if it can be determined that schools are not providing these activities, are not fulfilling their role, then every effort should be taken to correct the problem.

The purpose of this study was not to determine whether schools are or are not fulfilling their role in providing character education. This study was designed to extend the research of Matousek (1996), by looking at how elementary teachers describe character education and how character education is enacted in their classrooms.

The research questions used to guide the study are: How do teachers who teach elementary social studies describe character education in their classrooms? How is character education enacted in elementary social studies classes? Sub-question #1: How is character education enacted in a social studies class at an

elementary school where character education is a formal part of the curriculum?

Sub-question #2: How is character education enacted in a social studies class at an elementary school where character education is not a formal part of the curriculum?

Instrumentation

To accomplish the purpose of this study, the researcher spent time in the field. The field was that of the public school teacher, the teacher's classroom.

Collecting of data began with teacher interviews. Teacher interview protocol is given in Appendix E. Each interview was audio tape recorded. Subsequently these recorded interviews were transcribed.

In addition to the teacher interviews, other interviews were conducted. Four school principals were interviewed about the role of their school in character education. One Vice-principal in charge of the curriculum was interviewed about the formal curriculum in use.

Observations, both in and out of the classroom, were conducted. During the observations notes were taken on how character education was being enacted. Guidelines for classroom observation are given in Appendix D. As soon as possible after the observation session, the notes were expanded and put into the computer.

Population and sample

The population was the public elementary school social studies teachers in

Southern Arizona. Cases studied came from this population. Eighteen elementary principals from two school districts were contacted. Of the eighteen principals contacted, eight recommended a teacher for this researcher to contact. One principal recommended two teachers and both took part in an initial interview. A teacher recommended by her principal did not take part. Therefore, eight teachers from seven schools took part in an initial interview.

From the eight teachers interviewed, four were selected (see chapter 3 for selection process) for an initial observation. Only one teacher, Mrs. Carroll, was from a school where character education is not a formal part of the curriculum. This teacher was selected after an initial observation and a second interview. A second teacher, Miss E. was selected as the other teacher to observe based on the school-wide use of a formal curriculum (Life-Skills), the teacher's presentation during the initial observation and the number of years teaching fifth grade social studies (the same as Mrs. Carroll).

To protect the identity of the teachers a pseudonym was agreed upon by them. In some cases a first name is not used; this was the choice of the teacher. The teachers taking part in this research are identified as follows:

Andrew teaches at a school that uses a formal curriculum called Tribes. He has taught social studies for seven years in second through fifth grade.

Ginger teaches at a school that uses the Second Step program. The school also incorporates some values each week with assemblies to award children. She is

in her second year of teaching social studies. Her first year was at the second grade. The second year is at the fifth grade.

Lee's school did use the PeaceBuilders program in the past. This school is in the process of changing to the Life-Skills program. Lee is in her eighteenth year of teaching social studies.

Jean is in her first year of teaching full-time. The school where she is teaching does use the PeaceBuilders program. But each teacher is free to use what she wants of the program.

Melissa and Mike teach at the same school. The school has adopted the Second Step program. Melissa explained that she uses the features of the program in her class. She has taught social studies for seventeen years at the intermediate level.

Mike said he uses some of the concepts of the Second Step program. He is in his fourth year of teaching. He has only taught the fifth grade.

Miss E has taught second and fifth grade. She is in the fourth year of teaching and second year teaching fifth grade. The school-wide program that her school uses is the Life-Skills program.

Mrs. Carroll's school does not use formal character education curriculum. This is her second year of teaching fifth grade.

Findings

The data collected from the interviews and observations are presented here

under the following headings: How teachers describe character education, moral instruction as a formal part of the curriculum, moral instruction within regular curriculum, rituals and ceremonies, visual displays with moral content, spontaneous interjections of moral commentary into ongoing activity, and classroom rules and regulations. The teachers' names used in this study are pseudonyms.

How teachers describe character education

When asked to describe character education in their classrooms, the teachers responded with various answers.

Andrew:

When I see somebody doing something that I want everybody else to emulate, I'll point it out. I'll say something like, "thank you for doing that." I do it in front of everybody so they all know. When someone is doing something that is inappropriate, of course, I point that out too. We have a place here that we call the planning room. When a student is just not responding to corrections, we can send them to the planning room. There they sit with another person who goes over with them what was going on and what they could have done differently, and the purpose is to try to show them that there are other things that they could have done, given the stimulus that they received, that would have been more appropriate classroom behavior.

Ginger:

My classroom is very positive. I think I am always trying to be as positive as I can and not bring in too many negative statements. I always tell my kids that I expect them to treat others with respect, and I will treat them with respect as well. I think by being an example they will be the same way.

Jean:

One of our basic things that we've been working on this year, since the very beginning, is common sense. Common sense entails that we shouldn't have to have a rule that says don't hit your neighbor, because common sense tells you, you don't hit your neighbor. Common sense says that you hold the doors open for people, that you make sure the lights are turned off when nobody's here (pause) really stressing then to just use their own, they, especially by fifth grade, they know right from wrong, the do's and don'ts, they know really the rules of the school. Common sense says that you should be able to leave something on your desk and trust that nobody is going to touch it or take it. If I ask you a question you will tell me the truth. You know, these are all things we accomplish, and we talk about that often, you know, and we just kind of head it under common sense.

Lee:

When I see someone displaying perseverance, being a friend, or being honest, I try to identify it, thank them for it. I identify it so that they know when it comes up in another situation that, that's what they're using. When we have problems in the classroom, when two kids don't get along with one another and there's some friction there, we usually call them aside and we have a three-way meeting, to come up with a solution, so that both students are happy, and I'm happy. Kids know in my room what's acceptable behavior and what's not.

Melissa:

We do what we call personal powers. Every month we take different powers, different things that we want to work with the kids on. An example, this month was truthfulness and cooperation. We take what we classify as skills necessary in classroom, in life, and try and get the kids to role model. On quarterly basis, we have the kids set personal goals, things that they think that they can accomplish in a nine week period. We try to make them understand it should be something reasonable

and should be something within their bounds. Another program that I do is called Second Step. And basically it's cards, there's a story, a picture of a situation, and then on the back of that, it's totally teacher directed. You just read from these cards. It's a way of helping them to see that they can solve their problems without anger, they can solve their problems. I'm teaching new life skills, by doing all of these. We have a talk-it-out program here (pause) when they have problems (pause) I encourage them that when they have a problem at home to use the talk-it-out. I look at all of that. I'm trying to build their character. I'm trying to show them.

Mike:

Trying to be an example, trying to discourage negative things and encourage positive things, trying to get the kids to think critically about people and events in history, trying to point out the other side of the story, and just try to find ways to make the kids use manners, be polite, don't shove each other, and that type of thing. I've had a lot of success with literature.

Miss E:

I think part of character education is some basic values and morals. I think it's teaching a lot of empathy and common sense. I think empathy is the biggest strand that's missing in the classrooms today. Children don't stop and think to put themselves in someone else's shoes. I think when they do that, their behavior changes. So I think that's the first big step in character education.

Mrs. Carroll:

Good and responsible people who are ready to leave me, go on into middle school, and be very successful there. In order to be successful, that means that they need to learn how to be responsible, they need to learn how to work together as a team, they need to learn how to work independently, they need to learn how to talk to each other, they need to learn how to be good leaders which means learning how to listen to

people and delegate.

Seven teachers indicated that the teacher as a role model is a part of character education.

Ginger:

It's definitely very important to, as a teacher, act the way that you expect your kids to act.

Jean:

I think it's very important that we hire teachers that have good character traits, because one of the main ways children learn is by modeling. If we don't have teachers with high standards, then we're not going to have students with high standards.

Lee:

It's hard to teach character education. The teacher has to display those kinds of attributes. I think that is extremely important and true, that kids, they don't do what we say, they do what we do, and we need to be good examples for them with all those kinds of character traits that we want them to learn.

Melissa:

So how do you teach that to a child? I don't know, maybe role modeling constantly. But, you know the traits are definitely something we need to instill in our kids.

Mike:

Being an example. I have that in my mind all the time. Kids watch you as an adult, and will think about what your actions are and evaluate you and maybe be influenced by what you do (pause) I try to always be a positive example. I just try to be respectful to them. I hope I get that back (pause) kids are influenced by their teachers in a wide variety of ways.

Miss E:

Students learn just by watching you and your behavior and that you're a model 24 hours a day, even when

they see you at the grocery store and everywhere. So I think it is very important to (pause) practice what we preach.

Mrs. Carroll:

We as teachers need to be good role models (pause) but if you're going to teach these things, you'd better be modeling them (pause) that's what I try to do. I try to be very fair and I try to encourage positive behavior and I try and treat everybody with respect. What else do I do to encourage respect? I just have rules and I have procedures that we follow throughout the day. There are times where I make mistakes and I'm not always right, and they know that, and you know, there are times when things can be negotiated, and there are times where my answer is the final answer. But really try to be fair and negotiate with them.

The teachers were read this summary of the NCSS Position Statement on character education:

Teachers who teach social studies must promote good personal character in their classrooms. This will involve clear specification of the nature of good character; rewards for its display; awareness by teachers of the character they reveal to students; and alertness to opportunities to promote character through the dynamics of the classroom and school climate. Their fundamental position should be that there is a common tradition worth transmitting to the next generation.

Then they were asked, "What comments would you care to make about the NCSS Position Statement summary?"

Andrew:

I think the amount or the degree to which we have to teach character education in school is more than it ought to be. I think more character education should come from home, and schools should just be taking that character education and socializing it. However, the reality is, that we're having to teach what good

character is and do the things that it says there, in fact what we end up having to do is point out in class when we see the behaviors we want and try to cut down on the ones that we don't want. Try to make it fit in with future needs of the student, show them that this isn't just for the classroom, we're teaching you this, it will serve you well the rest of your life. We're trying to develop, not just the behavior, but the reason for the behavior so it will carry over to other things. Each week we focus on one of these. This week we're focusing on caring. What I'll do is, I'll do some kind of a lesson where I present some examples of how this is, elicit examples from the kids, of where they, someone has cared for them or they have cared for somebody else. Some weeks I'll have them write a fictional story, focusing on the life skill we're studying; some weeks I'll have them write about a real life event. Our goal is to put out contributing members of society.

Jean:

I do think it has evolved to where that is a teacher responsibility and we are expected to impart morals and character and character traits onto our children and our students. That's a scary thought to me, because if you aren't the teacher that has high standards, maybe, you know, that you are imparting those low standards on your students.

Lee:

I feel like parents need to have a really large role in that, and the parent should be the one teaching this character education. That should be something they bring from home, but since they don't, it needs to be taught somewhere. Kids we are teaching right now, are going to be our future leaders and if they don't have these qualities, these traits, our country's going to be in trouble. I would want a leader who is compassionate, and self-reliant, and self-discipline and who can cooperate with people.

Melissa:

So how do you teach that to a child, I don't know.

maybe role modeling constantly. but, you know, the traits are definitely something we need to instill in our kids. I really feel that, in my 23 years, that it has become more of a, it's the teacher's responsibility. It's not mine as a parent, I gave birth to them, they're not my responsibility anymore and I'm really feeling that more and more that, you know, you have the pockets of parents who are really there for their kids, and then have those that just, (pause) in your six-hour day, give them everything that should be a 24-hour day, and some of these traits, some of these things to help, to help build character need to come from somebody other than me.

Miss E:

I think it reflects my feeling that you need to practice what you preach. Students learn just by watching you . . . it is very important to (pause) practice what we preach.

Mrs. Carroll:

Whole reason for studying history is to study our past and to look at (pause) I guess to get an understanding so that we, as people, can understand mistakes that have been made and learn from those mistakes and go on to be good citizens. You need to have a good community within your classroom if you're going to teach and teach well. You need to have respect for your students and they need to be able to respect you, because if that doesn't happen, there isn't a whole lot of teaching that's going to be done. One of the things I talked about is through example. And if you can draw on other people's examples, that's really good. I'm reading aloud right now a book about the orphan train. About people who are actually sent west as orphans and that's tying into social studies.

Matousek's (1996) list of character traits, which he used in his study, was read. Then the teachers were asked, "What character traits do you feel should be taught to students at the grade level you teach?" Matousek's (1996) list included

the following—not in the rank order he identified: patriotic, honest, responsible, tolerant, courteous, self-discipline, self-respect, chaste, self-reliant, compassionate, cooperative, sober, reflective, civic minded, and moral. All of the teachers agreed that twelve should be taught. The three traits that did not receive full support were moral and sober, which received the support of seven teachers, and chaste, which was affirmed by six teachers.

Additional comments by the teachers and observations point to their understanding of character education.

Researcher:

Why do you feel these character traits should be taught?

Mike:

Create positive people in our society. You do the best you can in the short time you're with the kids. Some kids you might make a major change, other kids you might not, because I think so much of it, by the time they get to this age level, their personalities and values are in place from their families and parents and friends too. But they're still young and they can still change.

Researcher:

Please explain how you may handle a situation where one student mistreats another student.

Mike:

I use the "Talk-it-out" process with both students. The kids take turns explaining why they're upset and they brainstorm solutions. I strongly discourage and take care of any inappropriate interaction between the kids. It's really frustrating to me when kids are so mean to each other. I try to deal with that harshly when it comes up. The kids know if they are still going to do it

again. I as an adult, feel that what you did was disrespectful and I don't feel it has a place, and it's not appropriate. So I try to get that point across, and then of course, try to point out positive behavior. I try to do that, when I see it, try to go to kids and say, Hey, that was a real nice way you said that. Or, especially with things of sharing or generosity, when I see kids do that, I really try to go to them and say, Hey, that was really nice, you didn't have to do that, you know. So, you're constantly looking for examples, at least they can see an example of what's appropriate and what's respectful.

Researcher:

Why do you feel these character traits should be taught?

Miss E:

I think that they are truly life skills, and that they need them to survive. Some days when I teach acute angles and obtuse angles, I think, does this really matter in the, in the end? But I think that character education does. I just value character education. I think it's a big piece of (pause) missing piece of schools today. What we're seeing in the school, is just a reflection of society (pause) it's either going to get worse or it's going to get better. We have the power to change a lot of things.

Researcher:

You mentioned in the first interview that part of character education is the teaching of empathy. Please elaborate on how you work the teaching of empathy into your curriculum.

Miss E:

I teach empathy in the form of class discussion. It implements well with reading, social studies and current events. We talk a lot about "how would you feel if you were in their shoes?" and "why?" Common courtesy and respect for different opinions are also part of empathy.

Researcher:

Please explain why you did what you did with that boy who told a girl not to join his group.

Miss E:

He'd said something about "No, you're not going to be in my group." I called him over and said to him, "How would you feel if you were her and she was you, just now." He apologized to me and I said, "Well I'm not the one who needs the apology." When I can, I discipline privately. But they know (pause) that's not acceptable as far as I'm concerned.

Researcher:

Please explain how you may handle a situation of misbehavior in your class.

Mrs. Carroll:

(She explained how she dealt with a problem of something coming up missing) I said, (to the entire class) "This is just breaking my heart (pause) I really feel like we have a huge amount of trust in this room, we can bring just about anything we want and we can feel very safe to know that nobody would ever take anything that belongs to us."

Observations:

Teaching honesty

Miss E told them to take out their homework and to grade it with a different color pen or pencil as she gave the answers.

Responsibility

Miss E's class lined up, as at other times, depending on whether they had a certain work assignment finished.

Self-discipline

Mrs. Carroll had moved the students' desks to new locations. The students were looking for their seats when they came in and this caused more confusion than is usually experienced in the mornings. So when the students were in, she said that everyone would have to go out and come in again because it was way too noisy. She went to the door and held it open until everyone was out and then told them to come in. When they came in there was order with little noise or confusion.

Reflective

Mrs. Carroll paused at one point and asked why the one, in the reading, had to hold the gun (they were reading about the Oregon Trail)? Each student that answered gave acceptable answers. When they would respond she would say that is a possible reason. (each student was encouraged to think about the question and then to answer).

Responsibility

Mrs. Carroll - Each student's name is on a small magnet on the door. When they come into the classroom for the first time each day, they move it from one location to another. I noticed and then asked about it. It is Mrs. Carroll's way of taking attendance and counting who will be eating lunch.

School rules

Mrs. Carroll - "The Principal has brought something to my attention. Who would like to tell me about what took place in the rest room yesterday?"

Mike - He had them check the assignments for the next day and then they were to prepare their desks. Each student had to pass inspection before they could leave the room. This researcher was impressed how they went about doing this orderly.

Moral instruction as a formal part of the curriculum

To the question about a program of character education and how it may or may not assist in teaching character education, the following is noted:

Jean:

Children are recognized for doing special things like helping others, turning in lost items, etc. They get "Caught Being a PeaceBuilder" awards. These awards are nominated secretly and then awarded at assemblies. We also have a peer program that the students run to promote peace on the playground.

Mike:

We focus on different life-skills each month (e.g., honesty, responsibility, etc.). Students who demonstrate these qualities are rewarded. This is a school-wide program.

Miss E:

Each week there is a featured life-skill. It is announced on the previous week and explained at community time. Each teacher implements it in their classroom in their own way. We look for examples of life skills in the books we read and discuss them. In my classroom we do not have "RULES," we simply follow the LIFELONG GUIDELINES and use "policy" and appropriate procedures.

I use the Life-Skills program. I teach each life-skill at the beginning of the year, one at a time. What does it mean, what does it look like, we draw pictures of it, talk about examples of it. We just implement it into everyday activities and life. But first we have to teach them what those are. We teach it and then we just constantly point out examples and compliment them. We have tickets, they are hot pink tickets, and if any adult catches someone using a life-skill they get a ticket, and then on Friday at community time, half of the ticket goes into a box and the other half they get to take home. If their name is drawn, they get to go to

the office, and she calls five every Friday. They love that, first of all just hearing their name on the announcements, but secondly the prize, they get a prize. We're trying to reward using life-skills. Its school-wide, any adult visitors, volunteers, aids, classified, certified, office staff—they are really good about giving them. Especially if someone comes in and turns in something that's not theirs. They give them one for honesty, so that's nice. When we brought this in and we wanted some kind of reward program, we thought maybe they would think it was too young, they really seem to enjoy it, so we're going to continue it.

Miss E:

(Responding to the question: "You do not do the pledge in here?") It depends on our lesson. You'll notice some days the announcements are at 9:15, some days 9:25, some days 9:40, and I have requested and I have requested for them to be consistent and at the same time so that we can have a morning schedule. So because of that, if we are in the middle of a lesson, we don't usually stop. If it's at the appropriate time, we do.

Mrs. Carroll:

I don't think we have a unified code in things we try to teach. I know we have these Dolphin rules (these are a set of school rules that the student council set up in the Fall of 1997), things that we try to enforce within the school, like playing fair, and treating others the way you want to be treated, but we don't have any sort of, common sort of curriculum, for character education.

I think anything that can be given to me that could help me implement that will always be appreciated. I guess the only way that it could be a hindrance upon me is, I might have a lot of difficulty in implementing it if it was very structured. I like to be able to have a lot of freedom. I can incorporate this into my social studies, or I can incorporate this in the literature, and find different ways to play with things. I like lots of

examples.

Melissa:

We do what we call personal powers. Every month we take different powers, different things that we want to work with the kids on. An example is active listening, effort and flexibility. We take what we classify as skills necessary in classroom, in life, and try and get the kids to role model. Another program that I do is called Second Step. Second Step is a three-part program. First part is empathy, second part is anger control, and third part is impulse control. It's a way of helping them to see that they can solve their problems without anger.

Researcher:

What role does the entire school have in character education?

Melissa:

I think it has to be. It should start in kindergarten, it should be every year, or it should be repeated. There should be continuity. They should know that the kindergarten teacher is going to follow everything just the way the sixth grade teacher is going to follow everything. I think that helps in teaching the traits. If the whole community is not taking the stake, then we're not doing our job. If it's not a community effort, then, then we're not doing our job.

Andrew:

I think it is good to have some kind of framework to teach on. By having the framework, you have that common ground for everybody at the site. It gives you something to keep going back to, with the students, so if they understand the framework and how that translates into further life, it helps to be consistent, not change from year to year.

Observations:

Miss E:

She said our life-skill for the week is "responsibility." So those who are responsible, who brought to school their assigned weekly report, may line up first, and she called their names.

Mrs. Carroll:

Started school with miscellaneous announcements. The announcements from the office were read over the speaker followed by the pledge and a moment of silence.

Moral instruction within regular curriculum

The following quotes from the teachers came from the interviews.

Observations of teachers using regular curriculum for moral instruction are included following the teachers' comments.

Mike:

Trying to get the kids to think critically about people and events in history, trying to point out the other side of the story for things, like in our book. Trying to give them a full picture of things. Just try to find ways to make the kids use manners, be polite, don't shove each other, and that type of thing.

Mrs. Carroll:

My main reason for referring to the Dolphin rules was because I thought it was good that we start focusing in on it and then also we had seen a video earlier that day. I wanted to make sure that it wasn't just something that they'd seen and then left with. I wanted to make sure that they understood the whole purpose of it and was hoping that through it that they got a few connections. We talked about World War II and things like that. About how people's been treated differently based on what they looked like, and in this case, they were using stars on people to indicate a difference.

Observations:

Mrs. Carroll:

She asked someone to summarize the video they watched earlier. That person said that the video was about certain people thinking they were better than others because they were different. Mrs. Carroll then asked for examples from history where this may have happened. Several students responded with various answers. Then someone said that we are not to judge others for being different or believing differently, having a different religion.

Mrs. Carroll then read a fable from a book she uses. The short story she read was an African folk tale, "Frog and Snake child." When she had finished reading, she told them to brainstorm how Frog child and Snake child were different. Students gave careful consideration to what she said. Their comments revealed that they are reflective in their thinking.

Mrs. Carroll then asked the class which of the Dolphin rules, if followed, may have prevented the problem in both the tale and the video lesson. Different students offered a couple of different suggestions, to which she said this would be helpful. Then she said that the one she was thinking about was: "Being a good friend means being a good person."

Miss E:

When one group was reporting on Paine's "Common Sense," Miss E tied this into what they were learning about the week's life-skill. How did Paine tell them to use common sense?

When the last group presented, Miss E asked about last week's life-skill, "How important is it for us to communicate clearly?" Then she asked, "What are rules for?" "To protect people," one student answered. Then she said that was why Jefferson wrote as he did and why he said government was needed.

Mrs. Carroll:

She asked why a person with good humor would be an

important member of an expedition? A leader such as Lewis was portrayed as leading a successful expedition and giving recognition to those who took part and did not seek the glory himself.

In the first part of the lesson, the textbook explained that the settlers wanted Indian land. Mrs. Carroll asked if President Jackson did the right thing in letting the settlers have their way and driving the Indians from their land. The class as a whole raised their hands in agreement that that was not the right thing to do. When she asked for comments, a student said it was not fair to take land away from one person and give the land to another. Mrs. Carroll pointed out how greed caused this to happen. She also asked about the breaking of the treaty with the Indians. What were the consequences to the Indians and how do you think they may have felt?

A little later she asked, "Do you believe what President Jackson said is true? 'I do not believe whites and Indians can live together in peace.'" She first asked them to explain the statement and then asked them for their opinion. She used this discussion to lead into a lesson on respect. She said, "Is it possible for this to happen today? To live together with respect?"

Mrs. Carroll paused at one point and asked why the one, in the reading, had to hold the gun (they were reading about the Oregon Trail)? Each student that answered gave an acceptable answer. When they would respond she would say that is a possible reason (each student was encouraged to think about the question and then to answer).

Mrs. Carroll handed this researcher the book, Girls to the Rescue, by Bruce Lansky. It is about the lives of real girls and women and not fairy tales. She said she had already read a story from it to the class and next year will include it in the social studies curriculum.

Jean:

Different students gave positive comments about each group's presentation.

Reflective, moral, responsible, and tolerant:

Mike pointed out that during a one hundred-year period over 25 million native Americans died of diseases or being worked too hard. He graphically brought this point home to the class by drawing squares on the board to represent a million people per square. He then started to erase the squares while he was talking. He asked the class about this and if the present day descendants of those who caused the deaths should be blamed for this.

Mike asked if Drake was being heroic by what he did (the reference was to Drake plundering Spanish ships because he was once attacked by Spaniards in a Mexican port)? Mike was pointing out that Drake was consumed with destroying the Spaniards and that revenge can bring grief and destroy many lives.

Compassionate:

Mike involved the students in acting out the lesson, helping them to better grasp the implications of the historical event.

Rituals and ceremonies

Rituals and ceremonies, as part of the regular instructional activities or extracurricular in nature, were observed in the schools. During the interviews some teachers talked about these activities. The following is gleaned from interviews and observations:

Melissa:

On a quarterly basis we have the kids set personal goals, things that they think they can accomplish in a

nine week period.

It really bothers me that we do pledge in the morning, school-wide, the principal comes on and we all say the pledge together. It really bothers me of how the kids have no concept of how that is such an honor to have. I have one little boy who has come here from Russia, and he's the first one up. You wish you could teach the American kids how special it is, how important it is for what we have. When the shuttle takes off, I still get goose bumps. It's no big deal for them. I make a big deal about it. I bring the TV in, because they video it, I show them, and they don't even pay attention. Because it's nothing (pause) and to me it's like the greatest accomplishment that we can make in America.

Mrs. Carroll:

Something that I did at the very beginning of the year, which has been very effective, is we do this activity where all the kids have to do is say, "Hi, my name is (so and so)." What they have to do, is before they can say their name, they have to look around at everybody in the classroom and make sure that everybody's eyes are on them. And then once they have everybody's attention, then they would go and say, "Hi, my name is (so and so)." They made sure that they had everybody paying attention to them. They're just looking at their eyes, can they catch people's eyes, make sure their eyes are focused on them. They had everybody's respect for each one of them. They do that throughout the classroom. They'll look to me and say, "Can I talk now?" And I'll say, "You decide that. Can you talk right now?" Or I'll say "You decide when its ok for you to talk." or, "Why don't you wait until you have everybody's attention?" And then they decide when its ok to talk.

Jean:

Of course we have the pledge of allegiance to the flag every morning (pause) my view is that we are here in

America, and we support America. And that we should show some patriotism.

Ginger:

We do have assemblies each week to award kids for each value of the week.

Observations:

Miss E:

She numbered the students in the class into groups of five. She asked them, without talking, to raise the number of fingers to indicate which number they were (this is a ritual she uses to group students together for cooperative learning).

When the designated time was up she said "clap once if you can hear me (clap), clap twice if you can hear me (clap, clap), clap three times if you can hear me (clap, clap, clap).

Each time they would go out to play or to another classroom as a class, she would walk behind them. They lined up just outside the classroom door. When she motioned to the first two students in the lines (two lines, one on each side of the walk), she did this with a nod of her head, the lead students proceeded to the next crosswalk and all of the students followed. When they reached the next crosswalk they stopped and stayed there until each person was still. Then Miss E gave the signal and they went forward to the next designated spot. This practice was not just for Miss E's class, other classes followed this procedure.

Mrs. Carroll:

Mrs. Carroll started school with miscellaneous announcements. The announcements from the office were read over the speaker followed by the pledge and a moment of silence. Then the Principal mentioned the Dolphin rules.

Something that was noticed before but not recorded:

each student's name is on a small magnet on the door. When they come into the classroom for the first time in the day, they move it from one location to another. I noticed this and then asked about it. It is Mrs. Carroll's way of taking attendance and determining who will be eating lunch. It also was teaching them responsibility.

Mrs. Carroll would call upon various students to read or she would read a paragraph or two. This she did to foster a sense of community.

While the students work on assignments, Mrs. Carroll walked around the classroom answering questions as they came up. Throughout this seat work, most of the students stayed on task until the work was finished, then read or turned to unfinished work for another class. Whenever the noise level would rise above what she wanted, she would either say "shush" or "guys" and the noise would subside and she would say "thank you." They were permitted to eat a snack while working on their work, also they could talk quietly regarding home work. When she asked a question and a student was answering, she made sure all the other students were giving this student their attention.

Jean:

After each group presentation and the questioning of the students, the other students complimented them on their presentation. This practice was only observed in this class.

Visual displays with moral content

Posters, pictures, drawings, and works of art were on the walls or windows of each classroom visited. Most were bright and attractive posters. Some were of simple design with few words on them. In a few cases, the picture conveyed the message with words to reinforce.

Andrew (pointing to the wall):

Ok, up here on the wall you see these, there are actually sixteen of them, but fifteen of these are what we call the life-skills, each week we focus on one. I present some examples (pause) examples from the kids [or] they set up a hypothetical situation where they can show [the life-skill].

Miss E:

There is a life-skill every week that we focus on and there is a bulletin board in the hall and the office where the life-skills are always up.

Observations:

Miss E:

I arrived about 10 minutes early to take note of the posters on the walls: perseverance (e.g., "I didn't win but I finished the race."), cooperation (e.g., I ask, "What can I do to help?"), friendship (e.g., I listen), responsibility (e.g., When I say, "I'll do it," I do it). These posters are part of the "Life-Skills" curriculum of the school.

I asked Miss E if she had class rules posted. She mentioned the posters and the Life-Skills concepts that they use. They do not use a list of class rules.

Mrs. Carroll:

The walls in the classroom were covered with posters and other decorative items, each of them meant to convey a message to the students. One banner stretched across one wall about eight feet up: "Doing your best means never stop trying." She had several Peanuts' posters. One I could read from where I was seated, had these words: "Lets all pull together" (about four characters pulling on a rope). A poster board across the room had: "What to do? Expand your mind." On her closet door Mrs. Carroll had a pictorial display about herself. On the west door of the classroom, a door that leads into another room - maybe a work room - the students have displayed

pictures of themselves.

The classroom rules are displayed on a large poster board on the wall to the left just as you enter the classroom.

A poster in Mrs. Carroll's window: "Only positive attitudes allowed beyond this point."

Mrs. Carroll has the Dolphin rules on the wall by the flag. When they stand for the pledge, they see the list of Dolphin rules, though they may not read them, they are made aware of them.

Jean:

This researcher sat in her classroom and looked for visual displays of character education. This school has a formal curriculum for character education known as PeaceBuilders. Being familiar with the program, he thought he would be able to detect some of their visual displays. On the window by the door were two posters that listed some of the key steps (e.g., resolving conflicts - "How to talk it out").

Spontaneous interjection of moral commentary into ongoing activity

Not all of the examples recorded in this section are lengthy commentaries. Nor are they solely of a negative content brought on by misbehavior. The following examples were a part of or extension to lesson content. Other examples are totally removed from the lesson and appear as an interruption.

Researcher:

In class the other day you asked the importance of someone having a sense of humor.

Mrs. Carroll:

That's one of the things I think we talked about is through example. And if you can draw on other people's examples, then definitely, I think that's really

good.

They've got this little bear to be responsible for. for a week. If they demonstrate really good behavior. right. they get to. you know, I encourage them to take him home and. you know. really involve them in things. Well it turns out that this boy has it for a week. and he's going to be at the baseball game on Sunday. and I'm going to be there too. and I said. Oh. that means that the bear should be there too. He kept going on and on about. how. Oh. I'm so embarrassed. I'm so embarrassed to carry. you know. bear around. And I said. maybe the bear is embarrassed to be with you too. did you ever stop to think about that?

Researcher:

The other day when you used the Dolphin rules in the content of the lesson and a student asked why are we studying these. You said "Because I want to." Explain a little bit more about that.

Mrs. Carroll:

Yeah. there is another way I could have. it's so funny. my observers came together today. and we're talking about communication and how I need to be able to communicate more clearly to them. things that I'm trying to get across to them.

We were moving desks and somebody's pencils were missing. I said. "You know. I really feel like we have a huge amount of trust in this room. we can bring just about anything we want and we can feel very safe to know that nobody would ever take anything that belongs to us." If something is missing, I'll mention it to the whole class. if you've seen it. I always say if you've seen it. can you please let us know so that we can get it back to the right person. That way. you bringing it to us doesn't assume any sort of blame on you.

Researcher:

Comment on why one student had to take points off.

For breaking a class rule?

Jean:

Not only was this student putting aluminum foil on his teeth repeatedly after being asked to take it off, but then he "shot" a wad of paper at another student. At that point he was asked to take points off. This will come off his weekly conduct grade.

Observations:

Miss E:

During a question and answer period one student asked if people can force their rules on others without going to war or fighting. She used this time to discuss about being tolerant.

A student pushed another student's things on his desk. Miss E proceeded to tell him to go to the office and wait for her there, but before he left he had to apologize to his neighbor and shake hands.

After a question was answered, Miss E had them talk a little about the fairness of only rich white men who owned property being allowed to vote.

Something was said by one student about having a different opinion from another. Miss E said, "We are allowed to have different opinions because that is what makes us special."

During the lesson, a boy spoke up and said he did not like his mother, she is so mean, but he liked a mother of another student. Miss E used this opportunity to speak about grass being greener on the other side of the fence.

Miss E was responding to a question previously stated. When she started to talk a student interrupted. She said, "I don't interrupt you and you should not interrupt me."

Mrs. Carroll:

“Is it possible for this to happen today - to live together with respect?”

Before social studies class started, Mrs. Carroll asked for clarification on a problem. “The Principal has brought something to my attention. Who would like to tell me about what took place in the rest room yesterday?”

A boy started to tell about what happened and he was using personal names. Mrs. Carroll stopped him and said, “You can do this without using names.” The issue of discipline continued for ten minutes. She brought up how might the issue have been handled. She pointed out the importance of trust. In addition she talked to them about how important it is to think about a decision, not to be caught up in the moment.

Classroom rules and regulations

Teachers are concerned about the safety of the students within their classrooms. Their little communities, to function safely and efficiently, are given rules and regulations at the beginning of the school year. These rules and regulations are not always written out for visual inspection. In some cases the do's and don'ts are posted for all to behold. Then there are teachers who approach the idea from a skills concept. This latter group does not think of rules as rules, but of concepts for life long guidance. The following examples of rules and regulations were expressed or observed.

Ginger:

I always tell my kids that I expect them to treat others with respect and I will treat them with respect as well.

Mrs. Carroll:

I've been looking for things to start focusing on, one a week. We're going to be talking about just what a good role model means. And that type of behavior. (I had an instance to occur today. I almost want to call it self-control. It just seemed like all the boys were up and out of their seats today and, and were being very, very social. I have a very social group of boys this year. Well last year it was the girls.) To help them to be able to make correct decisions, at the right time.

Andrew:

Up here on the wall you see these, there are actually 16 of them, but 15 of these are what we call the life-skills.

Melissa:

You know, we just did a class yesterday with our psychologist that was trying to teach the kids that they have to reflect before they open their mouth, they have to reflect on what they're going to say, so that they're not "sticking your foot in your mouth." If you don't think about it at first, that's what happens, you stick your foot in your mouth.

Lee:

And kids know in my room you may not say unkind things to kids, you may not make comments about stupid, that's not allowed, they know that. I'm very firm about what's acceptable behavior and what's not.

When we have problems in the classroom, when two kids don't get along with one another and there's some friction there, we usually call them aside and we have a three-way meeting to try to come up with a solution, so that both students are happy, and I'm happy with what's going on, so that we don't have that friction in the classroom.

Mike:

I use the "Talk-it-out" process with both students. The kids take turns explaining why they're upset and they brainstorm solutions. In severe situations, I talk firmly

with the student that was disrespectful. I let him know why I'm upset.

Miss E:

We have a basic vocabulary that every one understands through the life-skills, and that helps so much in and of itself. And the students understand it. I think that it should be a part of every school's standards, or curriculum.

Observations:

Miss E:

When I arrived early I asked Miss E if she had class rules posted. She mentioned the posters and the Life-Skills concepts that they use. One understood class rule, though not posted, was the raising of the hand to be recognized before talking out in response to a question.

The class began by Miss E telling them to put away everything except their social studies book. One student left something out. She repeated what she had said. The student said "Why?" and she said, "It will be a distraction during the lesson." After each group was ready to present their assigned topic Miss E told them to close their books and be attentive listeners. Miss E told the students who opened their books to close them while the other students were presenting their section.

When they went out to play, they had a treat in a cup they were eating along the way. Miss E gave them instructions to throw their cups in the trash when they were finished. One cup was dropped and left in the play area.

Mrs. Carroll:

The classroom rules are displayed on a large poster board on the wall to the left just as you enter the classroom: 1. There's no such thing as a dumb question, or a dumb answer. 2. None of us is perfect.

3. Accept your limitations. It's okay to say, "I don't know." 4. If you don't understand, ask. If you still don't understand, ask again. 5. Take risks. Try new things in here. 6. Respect others and their things. 7. Be a positive example to others.

Mrs. Carroll noticed one student doing other work before he had finished the social studies assignment and she asked him to work on the social studies first. He put down the math he was doing and took up the social studies assignment. However, a girl who was working on math continued to do it until she was finished, she turned that in and then worked on her social studies assignment.

The students know their limits and very few times did Mrs. Carroll have to speak to the issue of conduct.

A few students started to work before Mrs. Carroll was finished and she quickly brought them back to focusing on what she was saying.

The students entered Mrs. Carroll's classroom, after recess, orderly.

One boy was swapping food with two students. Because he was not starting his assignment when he should have been, Mrs. Carroll asked him if he wanted to move. About three minutes later when he had not started his assignment and was still talking, she told him to move. This was a class rule that was not written out but that all knew. The boy did not hesitate, nor did he seem to be upset, he got up and moved to a table away from others. By the time the class session was over, he had done little on his assignment.

Jean:

Throughout the class session the students conducted themselves well, with the few exceptions. When there was an infraction of the class rules, the offending student would be asked to go and take points off. In one case a student did not question or hesitate, but

went directly to a note pad.

Miss E:

While the groups were presenting, she asked the others to be active listeners.

Results

Looking back at the findings should answer the question, was the purpose of the study accomplished? The purpose of this study is to extend the work of Matousek (1996), by looking at how elementary teachers describe character education and how character education is enacted in their classrooms.

In this section, the questions that directed the study will be used as the main divisions. Each will include the results of the findings. The questions used in this study were: How do teachers who teach elementary social studies describe character education in their classrooms? How is character education enacted in elementary social studies classes? Sub-question #1: How is character education enacted in a social studies class at an elementary school where character education is a formal part of the curriculum? Sub-question #2: How is character education enacted in a social studies class at an elementary school where character education is not a formal part of the curriculum?

How do teachers describe character education

In Matousek's (1996) study, fourteen of the fifteen character traits were identified by his sample as those that should be taught in public schools. Eight teachers in this study agreed on twelve of the fifteen traits. The three traits that

did not receive full support were moral, sober and chaste. Seven teachers supported moral and sober. Only six teachers believe that the trait chaste should be taught. Therefore, the teachers in this study agree with the teachers in Matousek's (1996) study.

Looking at how the teachers, who teach elementary social studies in this study, describe character education, reveals more than a consent to the teaching of fourteen or fifteen character traits. For an overview of how these teachers describe character education refer to Table 4.1. Parts A and B. First there is the idea of the teacher as a role model or an example. One teacher summed it up this way. "They do what we do and we need to be good examples" (Lee). Another teacher was more emphatic. "Students learn just by watching you and your behavior and that you're a model 24 hours a day" (Miss E). For the teachers in this study being a role model is perhaps most important when it comes to describing character education.

Some teachers describe character education within the framework of a structured program. "We do what we call personal powers, every month we take different powers (pause) another program I do is called Second Step" (Melissa). "We use the PeaceBuilders and we do use Life-Skills here" (Lee). "I use the Life-Skills program, I teach each life-skill at the beginning of the year (pause) there is a life-skill every week that we focus on" (Miss E). Andrew also holds to a structured program. However, his emphasis is a little different. "It is good to have

some kind of framework to teach on. I purposely didn't use the word within, because, I think there is some without also. By having the framework, you have that common ground for everybody at the site, it gives you something to keep going back to" (Andrew).

The third focus discovered from the findings is values analysis. Melissa spoke about the Second Step program and how it helped students to talk-it-out. "Trying to get the kids to think critically about people and events in history" (Mike). Lee said, "We have a three-way meeting to come up with a solution."

The fourth is a concept used, in some way or another, by at least seven of the teachers. Some examples of "using praise" are: "When I see someone displaying perseverance, or being a friend, or honest, I try to identify it and thank them for it" (Lee). "When I see somebody doing something that I want everybody else to emulate, I'll point it out" (Andrew). All four teachers observed did use praise or gave recognition to one or more students while this researcher was in their classrooms.

Another way character education was described was by the use of literature. Andrew presents examples of the trait they are studying. Mike says, "You can teach most of those [traits] things through story." Mrs. Carroll said she wants to include in her social studies next year a book about the lives of real people.

The sixth focus is the community concept. Mrs. Carroll's emphasis on this

is not unique, but she has developed it to where she teaches character education as she develops the community concept. "You need to have a good community within your classroom if you're going to teach and teach well (pause) you need to have respect for your students and they need to respect you" (Mrs. Carroll). Two other teachers (Ginger and Mike) feel that a positive community is important. "My classroom is very positive" (Ginger). "I think some of the things I just talked about, trying to . . . encourage positive things . . . use manners, be polite" (Mike).

TABLE 4.1 PART A
HOW TEACHERS DESCRIBE CHARACTER EDUCATION

Teacher's Pseudonym / Category	"Andrew"	"Ginger"	"Jean"	"Lee"
Inculcation	Having a framework. you have common ground for everyone	I tell them to treat others with respect	We do use Life-Skills	
Values Analysis	A planning room where students go over alternatives to behavior			Students talk over solutions
Praise & Rewards	I point out what I want others to emulate	Assemblies each week to award kids for each value of the week	Children are recognized for doing special things like helping others	I try to identify it and thank them for it
Literature	I present examples of how this [a life-skill] is used			
Example		By being an example	Children learn by modeling	They do what we do
Community		Create a positive environment		

TABLE 4.1 PART B
HOW TEACHERS DESCRIBE CHARACTER EDUCATION

Teacher's Pseudonym / Category	"Melissa"	"Mike"	"Miss E"	"Mrs. Carroll"
Inculcation	We discuss a different trait each month		We focus on a skill each week	I have rules that we follow
Values Analysis	Talk-it-out without anger	Get kids to think critically	Put themselves in someone else's shoes	
Praise & Rewards		I say, "that was a real nice thing you ..."	Adults compliment and reward life-skills	We point out good behavior we observe
Literature		You can teach those [traits] through stories		I'm reading the Orphan Train—people sent west as orphans
Example	Maybe role modeling constantly	Kids watch you	Students learn by just watching	If you are going to teach [traits], you better be modeling them
Community		Trying to encourage positive things		having a good community within your classroom

Sub-question #1

How is character education enacted in a social studies class at an elementary school where character education is a formal part of the curriculum? The teacher observed for this part of the study was Miss E. She teaches at a school that has incorporated the Life-Skills program.

Miss E's comments about the program are: "I think we have consistency in adopting the Life-Skills program, so that everyone is aware of the life skills. people (adults walking around the school) notice life-skills. compliment and reward life-skills. We have a basic vocabulary that every one understands through the life-skills, and that helps so much in and of itself. And the students understand it. Each week there is a featured life-skill. It is announced on the previous week and explained at community time. We look for examples of life-skills in the books we read and discuss them. In my classroom we do not have RULES, we simply follow the LIFELONG GUIDELINES and use policy and appropriate procedures." With this cue the researcher looked to see how it played out in the classes.

There were visual displays of the life-skills in the administration building and in Miss E's classroom. During the observations there were two different discipline problems with students. In both cases it involved the student doing or saying something to another student. After talking to them she had both students apologize. Two life-skills were brought into focus, caring and courtesy.

Miss E uses group work frequently. She varies it from time to time. Observations reveal that she designs each group work activity so that those in the group could take part in one way or another. The skills she emphasizes with group work are: cooperation and communication.

The life-skill of responsibility was emphasized by Miss E in a significant way. At the close of one social studies lesson she said, "Our life-skill for the week is responsibility. So those who showed themselves to be responsible by bringing to school their assigned weekly report may line up first." Then she proceeded to call their names.

Each time this observer visited the campus it was noted how groups of students walked on the side walks. There would be two lines, one on each side of the walk and they would walk in line until they came to a crossing walk. They would wait there until the teacher or adult would signal to proceed. The life-skills being emphasized were patience and courtesy.

Miss E uses the regular curriculum to emphasize a character trait or teach a moral concept. During a question and answer period one student asked if people can force their rules on others without going to war or fighting. She used this time to discuss being tolerant. Another time she asked about the fairness of only rich white men who owned property being allowed to vote. At least three traits came into focus with this last point—communication, caring and problem solving.

Miss E uses spontaneous interjections during ongoing activity for moral commentary. A student said something about having a different opinion from another. She said, "We are allowed to have different opinions because that is what makes us special." At another point when she started to answer a question a student interrupted. She politely said, "I don't interrupt you and you should not interrupt me." The life-skills in focus on these two points were courtesy, common sense, patience and caring.

Sub-question #2

How is character education enacted in a social studies class at an elementary school where character education is not a formal part of the curriculum? Mrs. Carroll is the teacher observed for this part of the study. The school did have school-wide Dolphin rules. These rules were posted in Mrs. Carroll's classroom, but the only other reference to them in a formal way was by the Principal the first thing in the morning.

Mrs. Carroll was asked if a formal character education curriculum may be of help to her. "I think it could be very helpful (pause) could help (pause) on the playground, at the bus, it's times when I can't control everything that's happening."

The walls in Mrs. Carroll's classroom are covered with posters and other visual displays with moral content. On her closet door she has pictures about herself. Another door in the room has pictures or drawings of individual students.

She has the classroom rules and Dolphin rules in clear view on the walls. The Peanuts' characters with different sayings on posters are around the room.

During social studies lessons, Mrs. Carroll brought up moral truths for discussion. Once she pointed out greed and what it did. A student responded with, "It was not fair to take land away from one person and give it to another." Then Mrs. Carroll took it a step further and asked, "Is it possible for this to happen today? Can people with differences live together with respect?" The character traits being touched on here were: responsible, compassionate, moral, cooperative, honest.

Classroom rules are important in Mrs. Carroll's class. One day it was observed that some students were starting to work before she had finished the instructions. She quickly brought them back to focusing on what she was saying. Throughout the observation time it was noted that the students know their limits and seldom did she have to speak to the matter of conduct. One day, just after she had rearranged their desks, they came in and were extra noisy. Mrs. Carroll quieted them and said, "Everyone go out and come in again because it was way too noisy." When they came in this time, there was order, with little noise and no confusion. Self-disciplined, responsible, cooperative and civic minded (within the classroom community) were the character traits that were directly or indirectly a part of these two situations.

A problem about students' behavior from the day before was brought to

Mrs. Carroll's attention by the Principal. He had instructed her and the other fifth grade teacher to take care of the problem. Mrs. Carroll asked for someone to explain what happened. A boy started to explain and was using first names of some students. She stopped him and said, "You can do this without using names." After this lengthy discussion about the problem and what should have been done, Mrs. Carroll used this opportunity to discuss about behavior. She pointed out that fifth grade camp will be coming soon. In past years some students have been on probation and could not attend. These students had to forfeit the privilege of going because of their behavior. She was teaching them about being responsible, reflective and self-disciplined in the classroom and the entire school.

Conclusion

The findings in the research indicate that the teachers in this sample describe character education in the same ways, with little variation. Seven of the eight teachers mentioned that the teacher being an example is part of character education. Character education includes the use of praise and recognition of students for those traits or powers demonstrated—Miss E: "Adults walking around the school notice life-skills, compliment and reward life-skills." A program that helps students talk about or "talk-it-out" is in place—Mike: "The kids take turns explaining why they're upset and they brainstorm solutions." Establishing a community within the classroom with respect is being used to teach character education—Mrs. Carroll: "You need to have a good community within your

classroom . . . you need to have respect for your students and they need to be able to respect you.” The Life-Skills program, with a common language and recognition, is being used as formal curriculum for an entire school—Miss E: “I think we have consistency in adopting the Life-Skills program . . . a basic vocabulary that everyone understands through the Life-Skills [program], and that helps so much in and of itself.”

That which follows is a comparison of the two teachers observed (see Table 4.2). Both teachers use spontaneous interjections of moral commentary into ongoing activities. For example, in Miss E’s class one day a student said something about having a different opinion from another, to which she responded, “we are allowed to have different opinions because that is what makes us special.” In Mrs. Carroll’s class a student was explaining to her and the class about a problem from the day before. The problem had to do with misbehavior in the rest room. The student started naming names, where upon Mrs. Carroll said, “you can do this without using names.” (pointing out respect for person’s privacy). Miss E uses cooperative learning more than Mrs. Carroll does. Mrs. Carroll has posted classroom rules and emphasizes them, this Miss E does not do. Mrs. Carroll’s class is disciplined and shows her respect within the classroom. Outside the classroom, when going from one location to another, Miss E’s class is an example of a well-behaved group of students. On one occasion: In Miss E’s class, when a student started to answer a question, there was too much noise for everyone to

hear. So she asked the student to wait until everyone was attentive. Mrs. Carroll teaches about respect in this way: "You decide when it's ok for you to talk." or "why don't you wait until you have everybody's attention." Both teachers require their students to respect other students when they are talking, to give attention to them, and to be courteous to them. Although Miss E does not have posted classroom rules, she is consistent in speaking about life-skills. Refer to Table 4.2 for a comparison of these two cases.

The results of this study do concur with those presented by Matousek (1996). In this study the teachers did describe character education as teaching of character traits and by the teacher being a model. However, this study extends the work of Matousek (1996). In his study, the sample indicated that "role modeling and spontaneous discussion were definitely being used with average means of 4.378 and 3.899 respectively" (p. 282). This author's research points to role modeling as important to the teachers, but in their description they speak of using inculcation. The observations conducted by this researcher produced data that indicates the use of inculcation, values analysis, praise and rewards, literature, role model, and a positive classroom community in teaching character education.

In this limited sample the comparison of the two teachers suggests some differences in the teaching of character education. The two areas of difference are: Miss E was more consistent in talking about character traits and rewarding demonstrations of traits. In her school, Miss E was supported by the entire staff.

the weekly character trait was emphasized by everyone. On the other hand in Mrs. Carroll's classroom character traits were mentioned only when student behavior prompted it or when something in the lesson would initiate a discussion. At Mrs. Carroll's school there was no evidence of support from the school staff in the teaching of character traits.

This researcher concludes, that how teachers describe character education and how it is enacted in their classrooms supports the findings of Matousek (1996). However, this study does extend his work. Teachers interviewed in this study indicated they used inculcation as a method when teaching character traits along with that of modeling. The teachers who were observed did model character traits. They also relied heavily on other methods, such as inculcation and values analysis.

Table 4.2 Comparison of Teachers Grouped According to Categories

	Miss E's Class	Mrs. Carroll's Class
Moral instruction as a formal part of the curriculum	She covered all the life-skills (l-s) at the beginning of the year. Each week a different l-s is emphasized. She would find opportunities throughout the lesson to speak about the l-s of the week.	Read over the Dolphin rules. The Dolphin rules are mentioned each morning during announcements.
Moral instruction within the regular curriculum	She looked for examples of l-s in the books being read and she would emphasize them.	"Is it possible for this to happen today?"
Rituals and Ceremonies	Fridays were special days. Students who demonstrated l-s were randomly selected to be honored.	Each morning students are responsible for their own attendance and lunch count.
Visual displays with moral content	The l-s were displayed in the office, hallways and the classroom.	Posters all over the walls, all containing moral content.
Spontaneous interjection of moral commentary into ongoing activity	In the course of events during class sessions, she would stop the flow of conversation and add comments about behavior or the need for better discipline.	"You can do this without using names." She continued after the student was finished to explain the importance of appropriate behavior.
Classroom rules and regulations	She did not have any posted rules. Unwritten rules were in use. Students had to raise their hands before they could talk.	They are posted in large print. These rules are enforced by her.

CHAPTER 5

SUMMARY, CONCLUSION, AND QUESTIONS TO PONDER

In the end, we are not just the character actors. We
are the authors.

--E. Goodman

Introduction

When asked about promoting character through the dynamics of the classroom, a teacher gave the following response: "I don't know that that should be our responsibility. I think that is a parental responsibility and we should enforce it in our classroom instead of it being a teacher responsibility and expecting the parents to support it at home. (pause) It has evolved to where that is a teacher responsibility and we are expected to impart morals and character and character traits on to our students" (Jean). Her comments point to the responsibility of the public school teacher today. Teachers have the responsibility of assisting their students in, as Goodman puts it, being the authors of their character.

This chapter summarizes the research on "Moral education in the classroom: A comparative analysis." The chapter presents a summary of the study, summary of findings, conclusion, and questions to ponder.

Summary of the Study

A growing number of schools are responding to the responsibility that Jean talked about. They are doing this with a reaffirmation of character education as part of the public schools' mission. The problem addressed by this author is the

moral training of young people in Arizona's public schools.

Purpose of the study

The purpose of this dissertation study is to extend the research of Matousek (1996), by looking at how elementary teachers describe character education and how character education is enacted in their classrooms. Teachers in Matousek's (1996) study identified fourteen character traits they felt should be taught in Arizona's public schools. Jean, one teacher in this author's study, says that character education is now a part of the teacher's responsibility.

Therefore, this researcher was concerned with "How?" How do elementary teachers describe character education? How is it enacted in their classrooms?

Literature review

Initially this author did a literature review. This was done to investigate how character education was presented by way of research and commentary from educational scholars and researchers. Chapter two of this dissertation provides a review of moral education. In Matousek's (1996) study, the teachers surveyed indicated that there is a need to teach character traits in public schools. Other authors have indicated that a lack of moral training has contributed to juvenile problems. Kirschenbaum (1992) and McClellan (1992) indicate that history bears out the trend in moving away from moral education. However, McClellan (1992) writes about a revival of an interest in moral education.

In the face of opposition—philosophical, political and pedagogical—

educators have forged forward with moral education. It appears that Dewy's counsel to extend the student's sense of values is being heeded. Leming (1995) pointed out that moral education curriculum is being used in most public schools in America. The review of literature has uncovered a vast array of moral education curricula. Some curricula that are in use have been developed after research and a pilot project. In other cases schools are pulling from a variety of sources to find what works best for them. Researchers are struggling to assess what is working. In a research report the authors state, "We believe that most of our schools and most of the teachers within them contribute to the moral well-being of students in many important ways" (Jackson et al. 1993, p. xv). This last statement says, "many important ways." To ascertain those "important ways," research must be ongoing.

With a focus on "how," a research study was designed. To investigate how character education is described and how it is enacted, this author designed a study employing the following methodology.

Methodology

Chapter three describes the methodology used for this research. The study was designed to look into the classrooms of elementary teachers who teach social studies, with an eye toward how these teachers describe character education. Teachers who teach social studies were the teachers of choice: after this author read the Position Statement of the NCSS (refer to Appendix B) and the Arizona

Department of Education's recommendations for social studies essential skills.

This author felt that a social studies class would be a fertile field.

A qualitative research design was the design of choice to get into the classrooms and do intensive observation. The two public school teachers selected were fifth grade teachers who teach social studies in Southern Arizona. One teacher teaches at a school that uses formal curriculum to teach character education. The other teacher teaches at a school that does not use character education as part of the formal curriculum. Data were collected from interviews and observations.

Summary of findings

In the first part of chapter four this author reported the findings from the data collected. Each teacher who was interviewed checked and verified the transcriptions of the taped interviews. Four teachers were part of an initial observation. These teachers went over the analyzed data and verified it. Two teachers were observed seven times over a period of four weeks. Data collected from these observations were approved as accurate.

How do teachers who teach elementary social studies describe character education in their classrooms? They say it is a matter of practicing what you preach. When it comes to character education, it is better caught than taught. It is the reinforcing of the traits being practiced. Teachers need to be keen at catching students in the act of doing good. By consistently going over life-skills or character

traits, teachers believe students will begin to practice them. There needs to be a common language of character education terms used throughout the school. By common language is meant, the terms and concepts have the same meaning and are understood by all parties involved. This would mean that the adults and students understand the terms and concepts used in character education. Teachers emphasized the important role of parents in supporting character education. These teachers indicated that parents need to be involved by supporting character education at home.

How is character education enacted in a social studies class at an elementary school where character education is a formal part of the curriculum? The school, throughout its halls and classrooms, has visual displays of the life-skills. On Fridays they have a ceremony where they recognize five individuals (drawn randomly) who were caught practicing a life-skill. The teacher (Miss E) who was observed referred to skills and/or concepts during the social studies classes. Cooperative learning is an important part of this teacher's class. She used the regular curriculum to emphasize a character trait or to teach a moral concept.

How is character education enacted in a social studies class at an elementary school where character education is not a formal part of the curriculum? In the teacher's (Mrs. Carroll) social studies classroom she has posted the classroom rules. Classroom rules are important for this teacher. The students know the rules and are careful to abide by them. This teacher used the regular

curriculum to teach moral truths. She would do this by discussing something covered in the reading. In addition to the textbook or worksheet this teacher uses stories or fables to go along with the lesson.

Both teachers who comprised the indepth part of the study were role models. They said that character education is being a role model, and they were. Respect was shown to their students and they demonstrated fairness in all aspects of their teaching. Moral instruction within regular curriculum was a practice of both of them. The rituals they used were known to the students, and they respected their teachers as they practiced them.

Conclusion

An analysis of the collected data is the basis for the following conclusions. This author's biases (Order, discipline and respect must be part of every classroom; otherwise teaching is minimal.) have influenced the collection of data to a small degree. However, the teachers' review of the data does support its objectivity. As indicated above, this study was nonmanipulative—the researcher recorded how the teachers described character education in their classrooms and how it was enacted. Therefore, these conclusions can be of use for classroom practice as they are supported by further research.

First, the teachers in this study describe character education as the inculcating of character traits, life-skills, or personal powers. At the beginning and continuing throughout the year, the traits, skills, or powers were impressed on the

minds of the students. Six of the eight teachers spoke about this in one way or another. Mention was made of how these values were emphasized through frequent and emphatic repetition and reinforcement.

Second, though they did not use the term, values analysis was an approach used. Instead of saying, "I use the 'talk-it-out' process" (Mike), or "did President Jackson do the right thing in letting the settlers have their way and driving the Indians from their land?" (Mrs. Carroll), they could have said, "use inquiry, decision making, and thinking skills to investigate and analyze this conflict." Either by what they said, a project assigned, or a problem handled in class, six out of eight of these teachers described character education this way.

Third, praise and recognition of students are used to teach character traits or life-skills. Three schools have a special assembly where they give awards to students who have been nominated for demonstrating a skill or trait. Four teachers spoke about pointing out a behavior they want students to emulate, when the behavior is observed.

Fourth, character education is reading literature, telling a story, or reading a fable. One teacher said, "You can teach most of those things through story" (Mike). Another teacher (Mrs. Carroll) used an African folk tale entitled "Frog and Snake Child," to teach a lesson on tolerance.

Fifth, character education takes place on the stage of life. For students the classroom is their stage. One way students learn is by observation. The teacher is

a main actress in the students' life. As an adult figure in their lives, students look to their teacher for guidance. Teachers, especially in elementary grades, are with students during a major portion of each school day. The attachment that students make with their teachers is often close. Before the school year is over, students will take on some mannerisms of their teachers. According to seven teachers in this study, being a role model or an example is part of character education.

Sixth, the school is a community. Each classroom within the school is a community. "You need to have a good community within your classroom if you're going to teach and teach well" (Mrs. Carroll). "My classroom is very positive" (Ginger). A positive community in the classroom can be compared to a biosphere. It is where the "skills," the "traits," or the "powers" can germinate and come to fruition in the lives of the community members.

This is how character education is described in this study. The preceding comments explain how character education is enacted in social studies classrooms. These following comments deal with a comparison of the two teachers in this study.

Miss E (the teacher from the school that has a formal program for character education) is more consistent than Mrs. Carroll (the teacher from the school that does not have a formal program for character education) in speaking about life-skills. This is due to the formal curriculum used at her school. Mrs. Carroll has posted classroom rules and she emphasizes and enforces them. Both

teachers use spontaneous interjections of moral commentary into ongoing activities.

Miss E uses cooperative learning more often than Mrs. Carroll. Miss E's students work together in groups better than Mrs. Carroll's students do. These two points are not directly related to the formal curriculum in use at Miss E's school.

Both teachers require their students to respect other students when they are talking, to give attention to them, and to be courteous to them. Both have established a feeling of community within their classroom. Miss E's community is not as structured. She has more interruptions with pull-out students. Mrs. Carroll's community functions like a well-oiled machine. The communities in these two classrooms are structured around the teachers' personalities.

Therefore, this researcher concludes that the teachers in this study agree with the teachers in the Matousek (1996) study. Both samples agree on teaching fourteen of the fifteen traits that he listed. The teachers in this sample describe character education as more than teaching of fourteen traits, thus extending the research done by Matousek. A comparison of the two classes that were observed revealed little difference in how character education is enacted. As a result of this study, the following questions are put forth.

Questions to ponder

This study was conducted to look at how elementary school teachers describe character education and how character education is enacted in their classrooms. Perhaps as a result of this study and other studies, a closer partnership in teaching moral education can be established between the home, the school, and the community.

Based on the findings and conclusions of this study, this author has identified four areas of concern. Questions to ponder are put forth for consideration under each area.

First Concern: In response to the summary statement of the NCSS Position on character education, Melissa said: "The traits are definitely something we need to instill in our kids. I really feel that, in my 23 years, that it has become more of a . . . teacher's responsibility."

1. The first question is, is it the responsibility of the public school to teach moral/character education?
2. Do teachers view themselves as moral/character educators?
3. If they do and if it is determined this is part of the school's role, then how can it best be determined what is working?
4. Should parents be part of the school's moral/character education program?

Second Concern: This study was concerned with elementary teachers who

teach social studies: How they describe character education and how character education is enacted in their social studies class. Though one content area may be more suited for the teaching of a particular skill, where is the place of moral/character education?

1. Should moral/character education be relegated to one content area such as social studies?
2. To determine this, what research should be conducted?
3. How would an integrated thematic instruction approach assist in the teaching of moral/character education?
4. In what ways would a school-wide program, or a holistic approach, facilitate the teaching of moral/character education?
5. If such programs are in place, what research can be done to determine their effectiveness?

Third Concern: Miss E mentioned that before they initiated the Life-Skills program at her school, the District provided training.

1. Are teachers being adequately trained to teach formal curriculum of moral/character education adopted by their schools?
 2. Are teachers being adequately trained on how to assess what they are doing and what is possible?
 3. What might be the benefit of involving parents in assessing the program?
-

4. What research is in place for measuring teacher, administration, student, and parent satisfaction with such a program?

Fourth Concern: Seven teachers in this study indicated the importance of the teacher as a role model. The teachers of this study also indicated that inculcation, values analysis, praise and rewards, literature, and classroom community were effective approaches in moral/character education.

1. To validate the teachers' perception of themselves as role models, what research is needed?
2. How can it be determined which approach to moral/character education is effective?
3. Are teachers being prepared to be a role model, and to use the various methods to teach moral/character education?

This last question goes back to the first and the cycle goes on. Should public schools teach moral/character education?

Humans are capable of self-determination, and that means moral accountability. For Kohlberg, justice was the core of morality. Gilligan, following on the impetus of Perry, addresses a moral stage beyond justice—an expanded ethic that encompasses compassion, tolerance and respect. The Lutheran theologian Schmidt (1983) writes, “The outcome of Kohlberg’s research would seem to imply that persons can develop a certain standard of civic righteousness . . . Insofar as these ends are attained, they serve humanity to contain evil and

stimulate good” (p. 148). From my research I have come to the conclusion that teachers want to help their students in building better character. As a community leader I want to support them in their noble work—the work of imparting the noblest forms of moral virtue.

APPENDIX A

Nongovernmental organizations involved in character education that are mentioned in this study include the following:

CEI

Character Education Institute: In 1942, Russell Chilton Hill, a prominent businessman in San Antonio, Texas, and founder of the Character Education Institute, authored Freedom's Code, a documentation of the standards by which all free men must live. Honesty, truthfulness, generosity, kindness, helpfulness, justice, tolerance, honor, courage, convictions, equality, and freedom are the 12 universal values encompassed in the Freedom's Code. . . . Using the Freedom's Code as a framework, classroom teachers from Pre-Kindergarten through the fifth grade developed lessons and activities for each grade level in 1969. The sixth, seventh, eighth, and ninth grade lessons were subsequently developed, field-tested, and disseminated in the mid 1980's.

CEP

Character Education Partnership: The Character Education Partnership, Inc. is a nonpartisan coalition of organizations and individuals concerned about the moral crisis confronting America's youth and dedicated to developing moral character and civic virtue in our young people as one way of promoting a more compassionate and responsible society.

CDP

Child Development Project: In the late 1980's the Developmental Studies Center established a school and classroom restructuring program—the Child Development Project. The project was originally piloted in northern California. From 1991-1997 it has been implemented in ten schools nationwide. This implementation effort, which involved district, school, and classroom staff, included professional development workshops, coaching, mentoring of on-site teams, annual summer institutes, and evaluation.

DSC

Developmental Studies Center: Since its beginnings in 1980, DSC

has developed programs and research to foster children's intellectual, social, and ethical development. The goal is to support educators to create “caring communities of learners” in schools. During the late 1980’s and early 1990’s, DSC developed and pilot-tested two subject-area curriculum packages, which are now being marketed nationally: Two literature-based language arts programs. Reading, Thinking & Caring for grades K-3 and Reading for Real for grades 4-8.

JCCE

Jefferson Center for Character Education: Is a national, non-profit, non-sectarian organization founded in 1963 which addresses the need to teach character education in our schools: both public and private. The mission of JCCE is to develop and provide curricula, programs and publications that teach core values and ethical decision-making skills which foster good conduct, personal and civic responsibility, academic achievement and workforce readiness. JCCE has developed the S.T.A.R.—Stop, Think, Act, Review—decision-making model to solve problems and resolve conflicts.

APPENDIX B

NCSS Position Statement
Fostering Civic Virtue: Character Education in the Social Studies

Prepared by the Task Force on
Character Education in the Social
Studies Approved by NCSS Board of
Directors, Fall 1996

Is there no virtue among us? If there
be not, we are in a wretched
situation. No theoretical checks, no
form of government, can render us
secure. To suppose that any form of
government will secure liberty or
happiness without any virtue in the
people is a chimerical idea.

James Madison

Preamble

The United States has been called
the world's first new nation: the first
nation to be founded not on
bloodlines or kinship, but on a shared
commitment to fundamental
principles and ideals. Although, at
times, these ideals have not been
fully realized, the history of America
may be seen as the ongoing extension
of the guiding principles of our
democracy more justly and
completely to all citizens.

The framers of the
Constitution understood well that
advancing the ideal of "liberty and
justice for all" requires a virtuous
citizenry. When a people no longer
relies upon bloodlines, a state
religion, or autocratic rulers to
ensure social cohesion, other sources
must be found. In our society the

principles of constitutional democracy
protect and promote our individual
rights and bind us together as a
people.

This nation's commitment to
inalienable rights, the cornerstone of
our democracy, requires each citizen
to uphold those rights for all others.
Citizenship in this most diverse of
societies is defined not only by an
affirmation of democratic first
principles, but also by a willingness to
engage in civil debate and to work
for public policies that serve the
common good.

Preserving and expanding the
American experiment in liberty is a
challenge for each succeeding
generation. No profession plays a
more central role in meeting this
challenge than the social studies
teachers in our nation's schools. At
the heart of social studies is the
obligation to teach democratic
principles and to inspire civic virtue
in the young people who will shape
our future. The aim of this position
paper is to call for action in the
social studies profession that will
foster public virtue and moral
character in America's youth.

It is not difficult to identify
threats to the fundamental ideals and
principles of our democracy. In the
presidential election of 1996, less
than half the voting age population
voted—the worst turnout this

century. In recent presidential and congressional elections, the lowest rate of voter turnout has consistently been found among 18 to 23 year olds. Among the general population, voter turnout has dropped almost 20 percent since 1960. In 1994, twenty-nine percent of college freshmen were committed to keeping up-to-date with political affairs—an all-time low, compared with a high of nearly fifty-eight percent in 1966. Today, only one in five Americans participates in community civic organizations. Among youth today, knowledge and understanding of the principles and values of our democratic system of government are at an alarmingly low level. It is clear that young people are increasingly indifferent to civic affairs.

Civic Virtue and Civic Education

The fostering of civic virtue is a critical task for our nation's schools. It is also an often misunderstood and neglected component of the school curriculum. Traditionally, civic education has consisted of three components: first, the development of knowledge and understanding about our democratic institutions and principles and their history; second, the development of the intellectual and participatory skills necessary for competent participation in the democratic process; and third, the development of an appreciation for democratic values and principles that result in the civic dispositions essential for a vital civic life. This third component of civic education is

closely related to the development of civic virtue.

Civic virtue refers to what Alexis de Tocqueville called "habits of the heart," that is, a commitment to democratic principles and values that manifests itself in the everyday lives of citizens. A focus on knowledge and skills alone is insufficient for the task of civic education. Civic education must also foster civic character in citizens.¹

It is inadvisable to make sharp distinctions between private and public virtue and between teaching academic subjects and teaching character. For example, a person possesses the personal virtue of honesty when that person can be counted on to be consistently honest in dealings with others. A person possesses the civic virtue of respect for the worth and dignity of others when he or she can be counted on to behave in a manner consistent with that value. It is for clear, however, that honesty and respect for others are relevant to both civic and private life.

Teaching academic subjects and teaching character can be mutually reinforcing tasks. Intellectual virtues such as patience, diligence, responsibility, reflectiveness, and honesty are critical to the development of each student's academic potential. Thus, the teaching of personal virtue is often a contribution to the development of civic virtue. To teach academic subjects well is also to teach certain virtues relevant to personal and civic

life.

The Development of Civic Character

Character formation is a complex process. An essential, and often neglected, dynamic of character formation is the provision of opportunities for students to observe and practice good character and civic virtue. In other words, homes, schools and communities must be places where adults model good character and children have the opportunity to live out the ideals of character and citizenship. Civic virtue must be lived, not just studied.

This is not to say that the formal study of the nature of character and civic virtue through such school subjects as government, history and literature is unimportant. The study of the traditional subject matter of the social studies provides the necessary conceptual framework for an understanding and appreciation of the democratic way of life. This subject matter can also be a rich source of attractive examples of the protection and enrichment of our democratic way of life as a result of the practice of civic virtue.

Education that provides student with a rich knowledge and understanding of their responsibilities as citizens in a democracy must be accompanied by opportunities for students to develop the disposition to act virtuously in their private and public lives. Many young people today have adequate knowledge of their civic responsibilities, but fail to live out these ideals. It is essential

that young people be exposed to attractive models of civic virtue and have the opportunity to practice civic virtue in a meaningful and rewarding manner. Schools need to recognize the different learning processes shaping the civic "habits of the heart."

Affirming Democratic Principles and Ideals

In a society such as ours, where citizens have been divided and diverse throughout history, it is essential that schools and communities foster a reasoned commitment to the founding principles and values that bind us together as a people. A commitment to democratic principles, a willingness to engage in the democratic process, and the affirmation of core values are key elements of the bond that joins us as "We the People." Today we have plenty of *pluribus* in the United States, but little *unum*. The Constitution protects the right to be different, and to debate differences freely and openly. The spirit of our nation also requires the affirmation of our civic ground rules, for a commitment to these principles and values is the foundation of the sense of civic virtue that is so essential to the well-being of our democracy.

The citizen must demonstrate a reasoned commitment to fundamental principles, such as popular sovereignty, rule of law, religious liberty, and the like. The citizen must also demonstrate a reasoned commitment to

fundamental values, such as life, liberty, pursuit of happiness, equality, truth, and promotion of the common good. Students should both understand the nature of democratic principles and values and demonstrate a commitment to those values and principles in the daily routines of their private and public lives.

Civic education is not complete until students possess a set of appropriate civic dispositions. Civic dispositions are those habits of the heart and mind that are conducive to the healthy functioning of the democratic system. Examples include civility, open-mindedness, compromise, and toleration of diversity, all of which are prerequisites of a civic life in which the American people can work out the meanings of their democratic principles and values.

The Role of the School and Community in Fostering Character and Civic Virtue

The task of fostering civic virtue is not the exclusive province of social studies education, even though it falls most directly on social studies professionals. One precondition is a school environment consistent with the principles and core values of the ideal of civic virtue. To the extent possible, students' lives in schools should be based on fundamental democratic values and the practical application of democratic principles.

Careful attention to the school culture is critical if schools are to

foster moral and civic virtue. The hidden curriculum of the school has the potential to teach important lessons about authority, responsibility, caring, and respect. The principles and values underpinning the day-to-day operations of the school should be consistent with the values taught to young people.

Schools should be places where clear expectations for student conduct exist and are firmly and fairly enforced. The expectations placed on student in schools, as well as the behavior of teachers, should be informed by basic democratic principles. Schools should also provide opportunities for young people to practice virtue. Students should be encouraged and given the opportunity to make positive contributions to the well-being of fellow students and to the school.

Teachers in schools that take the formation of character seriously bear a special responsibility for their own conduct. One important dynamic by which individuals acquire values is through exposure to attractive models of behavior. A school curriculum that attempts to teach values such as responsibility or respect is unlikely to be effective in the hands of teachers who are irresponsible in the performance of their professional duties and disrespectful in their dealings with students. Likewise, a school is unlikely to foster students' sense of justice when discipline or grading procedures are perceived by students as unfair.

The teaching of character also

requires that schools forge positive links with parents and community members. Parents should participate in the dialogue over the values that schools will teach and should reinforce those values in the home. Consistency of effort is very important. The community, including clergy and business, should also cooperate with parents and schools. Historical and cultural differences between communities may well result in differences in approach to civic education and the development of civic virtue. Such differences are a natural consequence of our national commitment to local control of schools. Acknowledging this is not, however, an endorsement of moral relativism. The development of local approaches to civic education must follow democratic procedures, involve all community stakeholders, and result in practices that are consistent with the democratic principles and values embedded in our Constitution.

Finally, all those involved with young people should affirm the importance of good character and good citizenship. Teachers and schools should recognize students who display good character and civic virtue. Recognition programs should be established in schools and the community and featured by local and national media.

Character Education and the Fostering of Civic Virtue in the Social Studies

The methods used to foster character and civic virtue will vary in some

respects depending upon the community and grade level of the classroom. The fundamental position of social studies teachers should be that, while there have been failures in our nation's attempt to live according to democratic ideals, there is a common tradition worth transmitting to the next generation.

In the primary grades, teachers must focus on basic social skills and the development in children of habits such as civility and self-discipline that are necessary for working successfully with others. At the secondary level, there should be an increasing emphasis on the development of a mature understanding of the fundamental principle of our shared civic life and their history, as well as on the dispositions and skills needed to engage in the public debate over the practice of these principles.

Social studies teachers, along with other educators and administrators, must promote good personal character in their classrooms and schools. This will involve clear specification of the nature of good character; rewards for its display; awareness by teachers of the character they reveal to students; and alertness to opportunities to promote character through the dynamics of the classroom and school climate.

Conclusion

This position statement calls for a renewed effort by social studies educators, schools and communities to teach character and civic virtue.

This is a critical time in the history of our democracy when the social fabric that binds us as a people appears to be weakening. The schools, and especially social studies educators, have a critical role to play in the reaffirmation of the fundamental principles of our constitutional compact.

The development of civic virtue in young people requires much more than traditional didactic methods of social studies instruction. The cognitive outcomes of education are vital, but character is not formed solely on the basis of the study of traditional subject matter. Although subject matter is an essential component of the reflective process that leads to a mature understanding of the nature of civic life, the focus of social studies education needs to be widened to encompass the quality of the civic experiences that classrooms, schools, and communities provide to students.

Social studies teachers have a responsibility and a duty to refocus their classrooms on the teaching of character and civic virtue. They should not be timid or hesitant about working toward these goals. The fate of the American experiment in self government depends in no small part on the store of civic virtue that resides in the American people. The social studies profession of this nation has a vital role to play in keeping this well-spring of civic virtue flowing. ■

Task Force on

Character Education in the Social Studies

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⁴Character is defined here as the regular display of virtuous behavior. A person can be said to possess a character trait when that person's behavior consistently reflects that trait.

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APPENDIX C

Resource Directory Information for PeaceBuilders Elementary Version

PeaceBuilders® is a school-wide, systemic approach for promoting children's competencies and resiliency. It reduces the risk of both violence and substance abuse while increasing the competencies that improve academic outcomes. It is based on five "principles" used by all people in the building: Praise People, Give Up Put-Downs, Seek Wise People as Advisors and Friends, Notice Hurts You Cause, and Right Wrongs.

PeaceBuilders creates something "bigger than one person" to belong to. It fosters modeling of positive behavior by staff and students to be copied by all. It creates a common language of belonging. It provides tools to cue and reward PeaceBuilding in hundreds of ways every day so that the principles are not just talk but action, too. PeaceBuilders provides tools for rebuilding the peace when there is anger, upset and even fights. PeaceBuilders removes common sources of fighting, aggression and hostility so that the school has a climate where learning, can occur naturally.

Measured Outcomes of PeaceBuilders: Scientific studies and case studies show the following results of well-implemented PeaceBuilders:

- 60% reduction in fighting injuries on campus.
- 50% or greater reduction in vandalism costs (can be thousands of dollars)
- 20%-30% reduction in tardies and absences
- 60% to 70% of staff say "my job is easier now"
- 40% to 60% reduction in serious discipline problems on campus
- 90% increase in volunteer hours
- 70% of the children say "feel safer at school"
- Children across the whole school "follow instructions more, are ready to learn" according to teacher ratings following 4,000 students
- Teachers report 10% to 30% more time to teach
- Less exposure to lawsuits
- 15% to 25% increase in community donations to a school
- Fewer arrests of children for crimes committed ... as much as 80% decrease
- 50% or greater reduction in serious assaults
- Some campuses report increases in standardized achievement

PeaceBuilders makes the children and the adults who love and teach them into heroes for making a better world. It starts in the school context, creating a "stage"

for parents and families to see the benefits of peace. The program is designed so that it is easily supported and echoed in homes, after-school programs, in the mass media, by local businesses and even by the faith community.

Staff Development: The program needs four hours of staff development each year, and is most effective if both instructional and support staff are involved—since “everyone is a PeaceBuilder.” Two hours of planning follow. Technical support is available and recommended to achieve the most benefits. Site visits to current schools can be arranged, and training of trainers opportunities exist to develop local expertise.

Program Waves and Certification: It takes schools about three years to fully implement and achieve the benefits of building peace. Before starting, schools are most likely to succeed if they investigate the benefits that PeaceBuilders offers and have a consensus for action (this does not mean that everyone supports the idea, but there are no staff who say they will do anything to stop it). Wave I or the first year typically is getting the “way of life” well operating in the school. This has objective criteria for assessment of success, and schools may stay in Wave I if not ready to move on. Wave 2 involves increasing the depth of implementation at school to reach special needs children or children with histories of greater exposure to trauma or with diagnosed disorders as well as creating a full-blown context of success with families as PeaceBuilding Partners. If the criteria for Wave 2 are met, schools choose to move on toward Wave 3—which involves greater roles for students to aid them in transition to middle school, embrace the community benefits of PeaceBuilders and make the approach truly a long-term “way of life.” Every year schools, re-certify to maintain the designation as a “PeaceBuilders School,” with all the rights, responsibilities and benefits that accrue from using the trademark that conveys safety, hope and academic competence to children, families, staff and community. Schools that choose not to re-certify may no longer use the PeaceBuilders® registered trademark.

Evaluation Tools for Schools: All schools are provided with evaluation tools to assess their progress and results.

Materials: Each Wave of PeaceBuilders has materials for students, teachers, support staff, administrators, families and community activities. These materials may be used in multiple sequences to foster a PeaceBuilders “way of life” appropriate to the needs of the individual school, district or community.

Evaluation Results: PeaceBuilders has a number of studies and reports as a result of a sixyear longitudinal study funded by the US Centers for Disease Control and Prevention, following thousands of children into the middle school years. The study

is a random assignment, control group study with peer-reviewed publications on behavior change related to long-term probability of reduced risk of both substance abuse and violent crime.

Contact: Heartsprings, Inc.™—the Creators of PeaceBuilders, P.O. Box 12158, Tucson, AZ 85732, Phone: 1-800-368-9356 ● FAX: 520-322-9983

APPENDIX D

Guidelines for Classroom Observations

The question that will guide class observation is: How is character education enacted in the social studies class?

First meeting in teacher's class - step two in sample selection.

Look for and note visual displays of character education content.

How is the classroom laid out? (Sketch a floor plan) What are physical features?

Where is the classroom located within the school? Where is the school located within the community?

Observe the composition of the student population.

Visits to the two classes that constitute the study:

Note those behaviors that are repetitive and those that occur irregularly.

Observe changes the teacher makes during the course of the observation in curriculum.

Formal curriculum, how is it used in character education?

Regular curriculum, how is character education presented in it?

How does the teacher introduce character education into class activity when it is not a part of regular curriculum?

Take note of class rules, regulations, and rituals. How do these play out in character education?

How is cooperative learning a part of the character education?

APPENDIX E

Interview Protocol

“Many fieldworkers talk too much and hear too little” (Wolcott, 1990, p. 127 & 128).

The research question—How do teachers who teach social studies describe character education in their classes?—will guide the researcher in the use of interview questions.

First interview: (remember to be neutral)

Greetings:

Explanations of study: From my letter you already know that I am gathering data for my dissertation. My interest is in how teachers describe character education and how character education is enacted in the class. I want you to know that the actual names of teachers will not appear in any material presented to my committee or in my dissertation.

Teacher's Background:

How many years have you been teaching social studies?

What grade levels have you taught social studies?

Explain how your course work at the university level helped or did not help prepare you to teach social studies.

Probe: What do you think would have helped better prepare you? Probe: In what way?

Teacher beliefs in reference to social studies:

What role does social studies take in the curriculum for the grade level you teach?

At present the Arizona Board of Education has not issued a set of standards for social studies, how do you feel about that? Probe: What do you think should or should not be included in standards?

Teacher beliefs in reference to character education:

(NCSS on character education: Teachers who teach social studies must promote good personal character in their classrooms. This will involve clear specification of the nature of good character; rewards for its display; awareness by teachers of the character they reveal to students; and alertness to opportunities to promote character through the dynamics of the classroom and school climate. Their fundamental position should be that there is a common tradition worth transmitting to the next generation.)

What comments would you care to make about the NCSS Position Statement summary?

Describe character education as you see it taking place in your class.

(Matousek [1996] compiled his list of traits from "those commonly found listed as character traits or virtues in literature concerning character and/or moral education" [p. 88]. His list is as follows: Patriotic, honest, responsible, tolerant, courteous, self-discipline, self-respect, chaste, self-reliant, compassionate, cooperative, sober, reflective, civic minded, moral.

What character traits do you feel should be taught to students at the grade level you teach? Probe: Why do you feel these should be taught?

What role does the entire school have in teaching character education? Probe: How do you see that happening where you teach?

Is there anything else you would like to add?

Second interview: (This interview to take place after one visit to the class of the four or five teachers selected for step two consideration.)

You mentioned in the first interview that _____. Please elaborate on that.

Is there any program(s) in reference to character education you would like to talk about? Probe: What about "PeaceBuilders?" What about some other formal curriculum?

What are your thoughts on parental support—in reference to character education—at the school? at home?

Were there any other factors in reference to character education in social studies?

Anything else you would like to talk about in reference to character education?

Third interview: (and others if needed to have teacher describe in more detail their point of view on character education).

Please explain to me why you made the decision to do _____ the other day. Probe: Is there any thing else you would like to say about that?

(For the teacher who teaches where formal curriculum is used)

How do you see the formal curriculum helping you with character education? Probe: In what other ways?

(For the teacher at the school site that does not use formal curriculum)

Comment on how some formal curriculum could be of help to you or not of help to you in teaching character education.

Are there any other issues about character education you would like to comment on?

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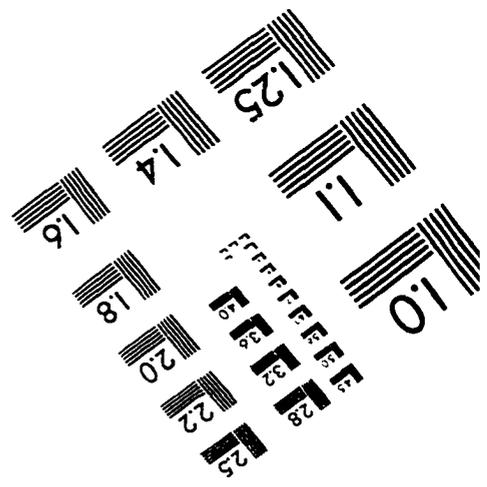
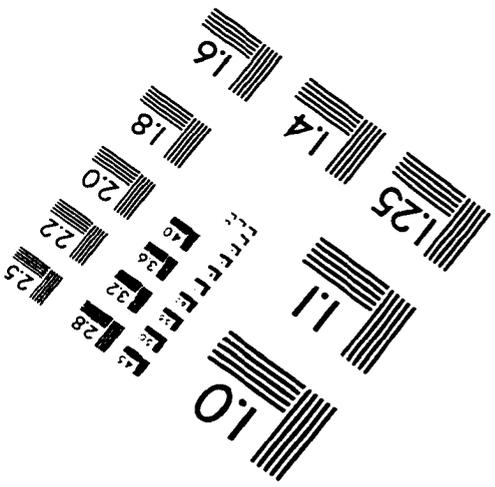
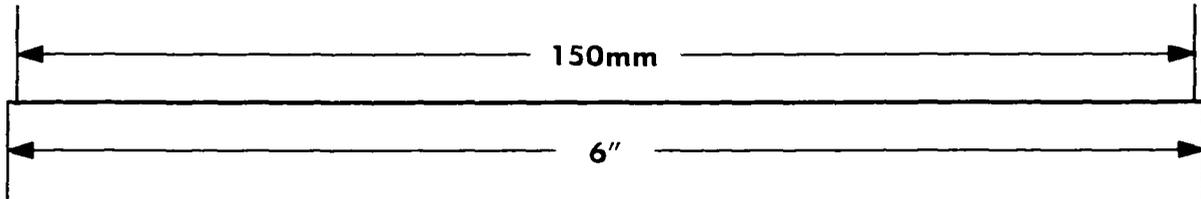
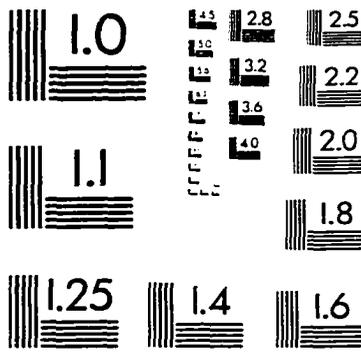
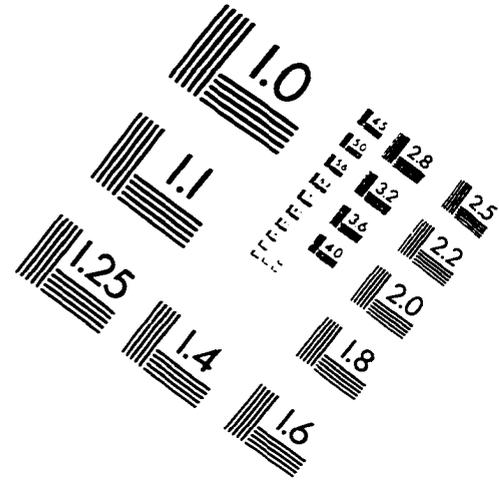
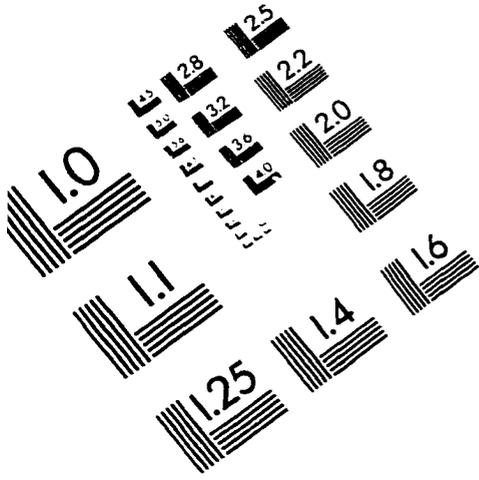
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IMAGE EVALUATION TEST TARGET (QA-3)



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