RESPONSIBILITY OF THE HOME AND THE SCHOOL FOR DEVELOPING CORRECT HOME IDEALS

by

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Submitted in Partial Fulfillment of the Requirements for the Degree of

Master of Arts

In the College of Education of the University of Arizona

1931
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Its Relation To The Problem Of This Thesis.—The apparent disintegration of the twentieth century family is causing sociologists and educators much concern. It is possible that the family is not disintegrating but merely exhibiting the disorder and weak organization that characterize any social institution on the eve of change and reorganization. If the family is facing reorganization, which of the two social institutions most directly responsible for it—the home and the school—is to take the lead in directing this reorganization?

Reorganization of the family must be based upon correct home ideals, and responsibility for their development must be placed. The problem of this thesis is to determine specifically the amount of responsibility the home and the school each should have in developing correct home ideals, and its purpose is to find specific answers to these
three questions:

1. Has the school any responsibility for developing the ideals of respect for and obedience to parents?

2. Is the school's responsibility for developing these ideals less than, equal to, or greater than that of the home?

3. Does the combined responsibility of the home and the school for developing the ideals of respect for and obedience to parents represent the total responsibility for developing these ideals?

Specific answers to these three questions will constitute a solution of the problem of this thesis.

Since it is for the family that correct home ideals will be developed, and through the family that they will be established, the first chapter of this thesis will be devoted to a discussion of the family-its social importance, its past, present, and possible future status, and its relation to the school.

The Social Importance Of The Family.-In addition to replenishing and perpetuating the race, the family fosters and advances civilization. Its needs develop industry, perfect governments, and establish homes, schools, and churches. Through its home contacts and influences individuals are fitted to enjoy social privileges and to assume social duties.

"The rights of property and person are learned and practiced in the family. Self restraint, obedience, and service are taught, and each member knows by experience his relations to others and recognizes duties to be fulfilled and rights to be enjoyed. In the family religion, morality, and general culture make
their earliest and most lasting impressions.\(^1\)

The social ideals of love, justice, and freedom have their source in the family. The family is also the preserver and bearer of social tradition, knowledge, values, and ideals handed down from the past; and of social custom-sanctioned habits of behavior—because it furnishes the environment where children learn their language and with it the fundamental knowledge, beliefs, and standards of civilization.

Inasmuch as the elements of the larger social life occur in the family, it becomes a means of training in social order and is

"a constant center from which issue influences tending at once to stimulate and to perpetuate social order."\(^2\)

The family controls the birth and rearing of children and furnishes the stimulus through the presence of other persons for the development of those ultimate habits, feelings, ideas, and standards which make for social solidarity.

Past Status Of The Family.— "Historically, except for very early times, the family was much more important as a social institution than it is at present. Among the Hebrews in Biblical times the child got nearly all of his training from his parents. The father was never too busy to take an hour each morning for the religious and ethical instruction of his family, and it was from the father also that the son learned his trade, as it was from the mother that the

\(^1\) Blackmar and Gillin, Outlines of Sociology, p. 112.

\(^2\) Ibid.
daughter learned the graces and the practical arts of Jewish womanhood. In the early and great days of Roman history the family had an equally important place and indeed throughout the medieval and modern period among our European progenitors the family, though there supplemented by the church, remained the great molding factor in life. In fact, we need not go back very far to find the family still vigorously exercising many of the functions that gave to it its supreme potency and solidarity of the past. It was the religious center, the economic unit, the school of moral character, and the supreme formative factor in almost all vital ways. 

Present Status Of The Family.—The family of the twentieth century is characterized by instability. Where once it remained upon one homestead generation after generation maintaining a serious and responsible attitude toward life, it now changes its residence with the seasons, its founders at pleasure, and its morals overnight. In the table on the following page are listed the reasons, many but not all of them, assigned for this instability by experts in the philosophy of education, educational sociology, and sociology.

### TABLE I

**REASONS GIVEN FOR THE INSTABILITY OF THE FAMILY**

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5 Blackmar and Gillin, *op. cit.*, p. 122-127.
7 Ross, E. A. *Principles of Sociology*, p. 584-585.
The table shows agreement among all the authorities upon the factory system, and among four upon the economic independence of women, as conditions contributing to the instability of the family. There can be little question that conditions of work demand repeated changes of residence on the part of the family with a consequent loosening of connections with church influences and social ties, which contribute along with the economic independence of women to changes of partners, exchanges of children, and indifference toward moral standards. Three of the five authorities agree as to the growth of cities and two agree as to the development of science, waning influence of religion, the feminist movement as factors in the present unstable status of the family. It is not clear that the decreasing size of families, growth of wealth, and higher education of women should be listed among the forces adversely affecting the stability of the family. These factors do not appear to affect or influence change of residence, divorces, moral standards, nor loss of parental authority. If the reasons given for the unstable status of the family are valid, it seems clear that the remedies are permanent homes, more intelligent marriage and divorce laws, and provision for character training in the public schools.

The Family Of The Future

Its Purpose—Society has devoted a great deal of money and effort toward the improvement of its phy-
sical environment. Continents have been cut apart in the interests of commerce and transportation. Many lives have been sacrificed in order to perfect aerial navigation. Devastating wars have been waged over religious freedom, slavery, and democracy. Neither money nor effort has been spent upon the improvement of the individuals upon whom the improvement of the environment depends. No war has yet been carried on to insure each of them suitable parents, desirable environments, proper and sufficient education, and an assured and comfortable livelihood. The quality of the individual has not yet received the interest and effort due it from society. When it does a new family will appear. Careful marriage laws will weed out the unfit human stock—mental, moral, and physical defectives. They will maintain the fit human stock—the intelligent, moral, and vigorous breed.

The home, assisted by all the social agencies that touch the lives of children, will be a center for nourishing, training, educating, and developing successive generations of superior individuals—healthy, well educated, moral, strong, and competent to continue the work of race improvement.

Social Forces Contributing To This Purpose. Anticipating the family of the future, three great social forces have been transforming and preparing the home for its reception. One of these three social forces, industry, has withdrawn from the home and taken with it the pro-
duction of food, household supplies, and clothing materials; the manufacture of wearing apparel, household furniture and furnishings, and tools for working; the preservation, storage and marketing of food; the provision of building materials, fuel, light, and water; and the care and feeding of domestic animals.

The work that remains in the home is light compared with what has been done in the past. Enumerated in detail it includes cooking and serving food, with both the labor of cooking and serving food lightened by the use of food materials already prepared for use, and of electrical conveniences of every description for cooking; washing clothes with electric washers; cleaning and sweeping rooms and walls with vacuum cleaners electrically driven; polishing furniture, repairing clothing, disposing of garbage; and, in some homes, caring for small children. Plumbing, gas, electricity, sewage connections, and every kind of household convenience enable the work to be done with a minimum expenditure of energy. The home has thus been cleared for the performance of its chief privilege—the nurture and training of the children in the family and, ultimately, the improvement of the race.

To the same end a second of the social forces operating in the interests of the family of the future—woman's enjoyment of the benefits of education only recently granted her— is contributing valuable aid. It provides her at the same time an opportunity to earn her own
way on an equal footing with man. Education endows a woman with ability to understand how race improvement is to be brought about. Economic independence places upon her the responsibility for bestowing or withholding assistance and cooperation; of consenting or refusing to share in any social endeavor to improve the race.

The right of women to vote is the third social force helping to pave the way for the arrival of the family of the future. The right to vote demands of women the duty of clearing the social environment of conditions and influences injurious to the welfare and proper growth of the coming groups of children. These three social forces set in motion by the social recognition of the rights of children, and brought to bear upon the family, will make of the home a vital element in all plans for improving the race.

Other Factors Contributing To The Purpose Of The Family Of The Future. Cultural resources that will be at the service of the family of the future are almost too numerous to mention, and as superior to anything of the kind of the past as the family to be improved is superior to the family of the past. The family of the present from which the family of the future will spring is one with an intelligent outlook, ready for undertakings, better educated, more experienced, and more able than those that have preceded it. Its faults are those of vitality, neglected intelligence, and ability.
Resources at hand for teaching the family of the future are superior schools, evening schools, continuation schools, extension study, libraries, and nursery schools. Newspapers, magazines, telephones, telegraphs, the radio, the movie, and the cable will bring it into communication with the world. Railroads, automobiles, airships, ocean liners, trolleys, and auto camps will open the way to travel and the intellectual and recreational benefits it provides. There will be summer camps, summer resorts, clubs, sports, the radio, the movie, and the talkie to aid in learning and in spending leisure time worthily.

The family of today and those that will follow it to usher in the family of the future will be easy to reach, to teach, and to improve. Education need only to show the way and to use the means at hand to make of the home an agency of great strength in the improvement of the race.

The Social Basis Of The Coming Family.—A program for improving the race through the family calls for intelligent action and purposeful planning on the part of society. While the home works with the children society must work for the parents. If parents are to undertake the difficult task of improving the race, society must help and not hamper the undertaking. Both parents must share in the work and both must be equipped for it. The sexes must stand on an equal footing in such matters as education, vocational opportunities, political privileges, economic worth, and stan-
"The evolution of a spiritualized family—based not on economic necessity but on aesthetic, idealistic, spiritual values and loyalties" 9

will require social aid in the matter of preparation for vocation. Vocational preparation must be accompanied by vocational placement and an opportunity to make a living in order that all fit young people may marry and become parents at an appropriate age.

Instruction regarding sex relations is indispensable. Education in the two fields of vocation and sex relations will, or should, care for and eliminate the social evil and its attendant diseases. Oversight of expectant and actual mothers covering scientific attention and assistance in the birth and care of children, and instruction and assistance in matters of birth control will be necessary. The question of divorce and its relation to mistaken matings will need regulation. Where possible divorces should be denied. Where the best interests of parents, children, and community are involved provision should be made for divorce.

Families will need to be assisted in obtaining homes that may be inherited by children when desired. Home ownership will influence family stability and promote thrift. Every child must share with all children all social

and educational opportunities. Continual education in "hygienic, aesthetic, and stimulating surroundings in home, school, and social center" should be provided for both old and young. Young people must be so instructed in regard to marriage that they will appreciate its relation to and its influence upon the future of the race. Finally, "a thoroughgoing eugenics enforced at the outset by legislation and by public opinion" should guarantee the success of parents in their efforts in the interests of the race. The unfit must be weeded out of society and the fit must be taught to multiply wisely.

The Family And The School

The Function Of The School.—Education is as broad as life and the experiences that educate are found in situations other than those of the school, but the school is systematic and the experiences it employs for education are selected, graded, and organized. Experiences that are useful to life are provided in the order in which they are most profitable. They are given in their simple, essential form, repeated to the point of intelligent adjustment, and are not needlessly duplicated. The school is a time and labor saving device. It is evident that its efforts should be devoted to the whole range of life activities.

"The duties of citizenship, the choice of a

life rate, the rearing of children, the selection of clothing, and the enjoyment of leisure.  

are all fit educative experiences to be offered in the school.

Social Changes That Demand The Attention Of The School.- "Within the past few decades changes have taken place in American life profoundly affecting the activities of the individual. As a citizen he must to a greater extent and a more direct way cope with problems of community life, state and national governments, and international relationships. As a worker he must adjust himself to a more complex economic order. As a relatively independent personality he has more leisure. The problems arising from these three dominant phases of life are closely interrelated and call for a degree of intelligence and efficiency on the part of every citizen that cannot be secured through elementary education alone, or even through secondary education unless the scope of that education be broadened. The responsibility of the secondary school is still further increased because many social agencies other than the school afford less stimulus for education than heretofore. In many vocations there have come such significant changes as the substitution of the factory system for the domestic system of industry; the use of machinery in the place of manual labor; the high specialization of processes with a corresponding subdivision of labor; and the breakdown of the apprentice system."  

The Objectives Of Education.—In the report of the Commission on Reorganization of Secondary Education, from which the foregoing selection is taken, the Commission lists as the immediate objectives of education health, command of fundamental processes, vocation, citizenship, 

12 Peters, C. C., op. cit., p. 42.
worthy use of leisure, ethical character, and worthy home membership. The objective of worthy home membership is directed specifically toward the family.

"Worthy home membership as an objective calls for the development of those qualities that make the individual a worthy member of a family, both contributing to and deriving benefit from that membership. This objective applies to both boys and girls. The social studies should deal with the home as a fundamental social institution and clarify its relation to the wider interests outside. Literature should interpret and idealize the human elements that go to make a home. Music and art should result in more beautiful homes and in greater joy therein. The coeducational school with a faculty of men and women should, in its organization and its activities, exemplify wholesome relations between boys and girls and men and women. Home membership as an objective should not be thought of solely with reference to future duties. These are better guaranteed if the school helps the pupil to take the right attitude toward present home responsibilities, and interprets to him the contribution of the home to his development."

The Attainment Of Home Ideals.—The outcomes of education are knowledge, habits and skills, ideals, attitudes, motives, appreciations, and mental techniques.

"Ideals are ideas or groups of ideas to which are attached strong feeling and a pronounced tendency to action." 15

Their attainment is not independent of subject matter nor teaching. They should be given an important place in instruction. We must know the ideals to be cultivated, the

activity and activities upon which their development depends, and provide situations for their practice. Ideals are persistent and provide the motives for conduct—the disposition to act when authority is removed. It has been proved that ideals can be taught. The cultivation of the ideals of respect for and obedience to parents, tolerance toward all members of the family, and a willing assumption of home duties depends as much upon instruction as does any of the specific objectives of worthy home membership:

1. Knowledge of the social importance of the family.
2. Knowledge of the duties of parenthood.
3. Disposition to participate in the affairs of the family of which one is a member.
4. Knowledge of food and clothing values.
5. Ability to budget income to effect saving.
6. Reasonable skill in cooking, sewing, and other home duties (girls).
7. Skill in mechanical processes in upkeep of home (boys).

Value Of The Mating Instinct.—The mating instinct is fundamental. It has produced the race and inspired all social improvement. Physical and mental health and normal social development are conditioned by its healthy functioning. This takes place in intelligently planned and consummated marriage and not in promiscuous sex contacts. It is based upon the right understanding of the importance of marriage, its obligations, and its benefits. It is a part of a well ordered life that embraces a satisfying occupation,
friends, a permanent home, and family relationships.

The expression of the mating instinct is both a psychical and a physical act. As a psychical act it develops all the fine character traits of kindness, consideration, affection, and benevolence. Conduct inspired by these traits expresses itself in all social relations as well as in the home. As a physical act it balances the bodily functions, relieves physical tension and, most important of all, continues the existence of the race. When the mating instinct expires, humanity will expire with it. Present social conditions threaten precisely this. Young people are not assisted to marry at the proper season, secure homes, and undertake the important privilege of rearing children. Nor are they instructed in the important duty of caring for children during their early years.

Education, one of whose aims is social welfare, leaves it chance agencies the marriages of young people; and to their own unenlightened efforts the laying of the foundation of mental and physical health of the members of society over whose welfare it is concerned. Education also fails to utilize the possibilities for character training that reside in instruction in sex ethics and marriage relationships to attain its second aim of individual improvement.

This condition of affairs brings us to the educational problem underlying this study—an answer to
the question:

"Shall education recognize an evolving family institution? Shall society see to it that every individual is equipped for the discharge of those responsibilities which he assumes when he enters into the family relations, responsibilities which cannot without disadvantage be delegated either directly or indirectly to the group?"

Relation Of The School To The Home.-The school is an extension of the home where the children of individual families are grouped for teaching. It shares the parent's responsibility for his children. It is not an institution of its own creation that demands and receives parental authority and rights, and public functions. It is an institution established and maintained by the family to enable it to discharge its duty to its children. The teacher stands in place of the parent in her relations to her pupils and is supported in her work by the delegated authority of the parent. Any program for race improvement cannot ignore the school nor overlook the teacher. This fact raises the question whether the school merely hears lessons and teaches subjects and subject matter, or shares in the formation of character and the integration of personality, the development of correct home ideals, and preparation for parenthood.

The answer to this question is to be found in an experimental study of the nature of character begun in September, 1924, by the Character Education Inquiry

in cooperation with the Institute of Social and Religious Research at Teachers College, Columbia University. The origin of this study, its scope, and methods of investigation, and its results are the topics of discussion in chapter two which follows.
CHAPTER II

THE NATURE OF CHARACTER

An Experimental Study Of Character

Origin Of The Experiment.—In 1922 three requests for funds to carry on investigations were made to the Institute of Social and Religious Research. The first request for funds was made in May, 1922, by the Religious Education Association for the purpose of studying how religion was being taught to young people and with what effect. The second request for funds was made in October, 1922, by the Committee on Curriculum of the International Lessons Committee for the purpose of making a critical study of curriculum material. The third request was made in November, 1922, by the Bureau of Research Service of the International Council of Religious Education for the purpose of carrying on investigations in the field of religious education.

In response to these three requests for funds the Institute of Social and Religious Research called a conference of twelve specialists in religious and general education and in psychology which assembled in New York January 6, 1923, under the chairmanship of the late Ernest D. Bur-
This conference made the following recommendations:

1. Study the actual experiences of children which have moral and religious significance and the effects for periods of time of the moral and religious influences to which children, youths, and adults have been exposed.

2. Apply the objective methods of the laboratory to the measurement of conduct under controlled conditions.

3. Engage one or more full time investigators and associate with them advisers and assistants.

4. Secure collaboration by various institutions and groups.

5. Make the results of the study available in both technical and popular form.

In the spring of 1924 Teachers College, Columbia University, agreed to undertake the project "as an inquiry into character education with special reference to religious education" and it was placed under the immediate supervision of Professor Edward L. Thorndike as Director of the Division of Psychology of the Institute of Educational Research. Dr. Hugh Hartshorne, Professor of Religious Education of the University of Southern California, and Dr. Mark A. Lay, Professor of Psychology at Syracuse University, were engaged as co-directors and appointed to the staff of Columbia University. The University and the Institute of Social and Religious Research appointed the following group of advisers for the investigators:

1. Ernest D. Burton 5. Mary R. Ely—Mrs. E. W. Lyman
2. Otis W. Caldwell 6. E. Morris Ferguson
9. Luther A. Weigle
Upon the death of President Burton, Professor Paul Monroe was asked to take his place.

Five years, covering the period 1924-1929, were devoted to the study, funds being supplied by the Institute of Social and Religious Research.

Scope and Method of Investigation.—The object of the study was the social behavior of children in relation, on the one hand, to the ideas, purposes, motives, and attitudes entertained by the individual; and, on the other, in relation to the group life within which the observed and tested behavior takes place, including both the systems of behavior or customs of the group and its codes, ideals, and purposes. The study dealt with the intellectual factors—content and skill; dynamic factors—desires, opinions, attitudes and motives; and the performance factors—social behavior of social character and the relation of these factors to each other and to social self integration.

The plan of the study was organized to include:

1. A primary study: The development of a large body of highly standardized test material for the measurement of a wide variety of achievement in the field of morals and religion, classified as follows:

   a. Tests of knowledge and skill
   b. Tests of attitudes, opinions, and motives
   c. Tests of conduct
   d. Tests of self-control

2. Three secondary studies based on the data collect—
ed through the primary study:

a. The interaction of conduct, knowledge, attitudes, and opinions among themselves—the problem of traits.

b. The biological and social concomitants of conduct, knowledge, attitudes, etc.—the problem of cause and significance.

c. The results of current educational techniques purporting to develop character or certain habits and ideas—the problem of efficiency.

The co-directors produced from their experimental work moral knowledge tests, an attitude test, and conduct tests. The conduct tests include twenty-three deception tests, five service tests, four inhibition tests, and five persistence tests. The criteria by which the tests were validated were reputation, character portraits, children's ability to work cooperatively, and consistency among the statistical findings. These tests should be useful in future investigations of character.

Results Of The Study.—An account of the experiment has been published in three volumes. Volume I, Studies in Deceit, was issued in 1928. Volume II, Studies in Service and Self Control, appeared in 1929. Volume III, Studies in the Organization of Character, was published in 1930. The work was completed in 1929 and summarized and reported in the September and October issue of Religious Education of 1930.

From the findings of the studies in de-
ceit, service, and self control bearing upon the intercorrelations of conducts, knowledge, attitudes, and opinions. Drs. Hartshorne and May formulated a doctrine of specificity which maintains that a child's conduct in any situation is determined more by the circumstances that attend the situation than by any mysterious entity residing within the child. Three things or the factors which determine a child's actions in any situation are the nature of the situation, what he has already learned in similar situations, and his understanding of the meaning of his behavior. Of these three factors the nature of the situation is the strongest. This theory of specificity applies also to ideals and attitudes.

Implications of the Data of the Study—

These data show also that there are no specific relations between moral knowledge and conduct, only general relations that are due to group morales. They show no connection between age and growth of character. They show a high correlation between intelligence and moral knowledge. Significant sex differences that favor the girls were found in service, moral knowledge, attitudes, and opinions. From these data the co-directors also perceived and stated the following implications:

1. What is to be learned must be experienced.

2. What is to be experienced must be represented in the situations to which children are exposed.

3. If what is to be learned is some form of conduct or mode of adjustment, then the situations to which children are to be exposed must be opportunities to pursue interests which lead to the conduct to be
learned.

4. This conduct must be carried on in relation to the particular situations to which it is the preferred mode of response.

5. A common and potent factor in such situations is the established practice and code of the group which by coloring the situation may either hinder or assist the acquisition of desirable responses on the part of its members.

6. If standards and ideals, whether already in the possession of the group or not, are to function as controlling factors they must become a part of the situation to which the child responds and assist in the achievement of satisfactory modes of adjustment to those aspects of the situation which are independent of these standards and ideals—they must be tools rather than objects of esthetic appreciation.

7. The achievement of specific standards, attitudes, and modes of conduct does not imply their integration. Integration is itself a specific achievement.

The work of the Character Education Inquiry that contributes directly to the solution of the problem of this thesis is contained in Volume III, Studies in the Organization of Character. The educational implications its co-directors find for forming character are set forth in the following quotation:

"If we might venture a general statement concerning the nature of character as it is actually found to exist in most children eight to fifteen years of age, it would be that moral habits are specifically related to moral situations through the medium of non-moral experiences. Specific actions may be predicted within narrow ranges of situations on the basis of particular experiences, quite without reference to general concepts as organizing factors. Specific actions over wide ranges of situations cannot be predicted from knowledge of conduct in one type of situation since these varied situations are not bound
together by any prepotent concept which elicits from them all a common response.

The quality of every act is thus found from its contribution to the life of the group, and the organization of these acts into a consistent self is achieved not through a process of self exploitation but through a process of social idealization by which situations, otherwise in conflict, are subsumed under some one concomitant which through intelligently directed experience becomes potent to control conduct.

It is of considerable importance that such consistency of character as pupils have achieved is the product of experience preceding the fifth grade in school and does not materially increase as they move up through the eight. It would seem to be implied that radical changes were called for in our prevailing methods of character education. 

Desired changes are discussed in the following continuation of this quotation:

"Contradictory demands made upon the child by the varied situations in which he is responsible to adults not only prevent the organization of a consistent character, but actually compel inconsistency as the price of peace and self respect.

There is a consequent dilemma for those who wish to control behavior by means of abstract ideals—such control can apparently be achieved only at the expense of satisfactory adjustment to existing groups and the normal growth of personality dependent thereon. Nevertheless the dilemma must be faced if character education is to be anything more than the building of specific behavior habits in specific situations with the standard of criticism located in personal happiness rather than in personal and social growth.

Two conclusions follow: The first relates to the educational control of circumstances. Integration may be achieved if unified demands are made by the child's environment. This implies a controlled environment, which in turn looks toward a twenty-four hour school. Experience with such an environment would lead naturally to a
corresponding unity of character if we conceive of unity as external consistency. If such integration, however, were conditionally soley by external circumstances, it would hardly serve for guidance when the child was removed from the shelter of the school.

There is introduced, therefore, the second conclusion. This relates to the building of a functioning ideal for society which may serve at once as a principle of unified or consistent response and as a principle of satisfactory social adjustment. Such a policy or principle must, therefore, be derived from the inherent nature of social life and growth as experienced by the child himself. It must not only be scientifically sound in the sense that it presents a workable theory of life, it must also emerge in the minds of the children through their own guided experiments in living.

It can hardly be expected that most children can be taught to be responsive to social ideals unsupported by group code and morale. When the individual is made the unit of educational effort, he is so abstracted from life situations as to become more and more of a prig in proportion as his teachers succeed with him and more and more the victim of a disorganized and detached mind in proportion as they fail. The normal unit for character education is the group or small community which provides through cooperative discussion and effort the moral support required for the adventurous discovery and effective use of ideals in the conduct of affairs. 17

Data from the third secondary study—the results of current educational techniques purporting to develop character or certain ideals and habits, or the problem of efficiency—are the basis for the conclusions of the co-directors in regard to the present status of character education set forth in the following quotation:

"There is little evidence that effectively organized moral education has been taking place. There is abundant evidence, however, that children have been acquiring habits which are important for character. The picture of American childhood which our report presents is far from discouraging. But what they are at present learning of self control, as also of service and honesty, is largely a matter of accident. Peculiarities of home, church, school, Sunday school, teacher, club leader, and everything else that deliberately attempts to influence the child work upon him by divers means and with divers results. Anarchy in the leadership of moral education is not likely to produce order in the character of the child. At all events, such leadership as we have in typically American communities has not resulted in organized conduct."

Principles Deduced From Study To Be Used For Guidance In Character Development.—This study is authentic and constitutes the only study of any magnitude in the field of character education. It should serve for the deduction of the following principles for guidance in developing character:

1. Correct behavior can be taught.

2. In teaching behavior opportunities to pursue interests that lead to the behavior to be learned must be provided.

3. These opportunities must be adjusted to the various types of behavior to be taught.

4. Standards and ideals of behavior accepted or to be desired by society must be used in teaching behavior.

5. Consistent behavior is the product of purposeful teaching.

6. Integration of behavior can be achieved by building within the mind of each individual child a concept of a socially ideal person that will serve to unify his own conduct and adjust him to society.

7. The community is the normal unit in which to build a concept of a socially ideal person.

8. Responsibility for character education must be definitely placed.

Principle number one is inferred from the doctrine of specificity. Of the three factors that this doctrine maintains determine behavior neither the situation nor what has been learned in similar situations can be completely controlled. Awareness of the implications of behavior, however, can be controlled through education. As for principle two, daily life and environment provide countless opportunities to pursue interests that lead to good behavior. Interest serves as incentive, and learning motivated by interest becomes intrinsic, worth something in itself and for future learning. Principle number three arises from the educational theory that learning should take place whenever possible in its natural setting. Principle number four is based upon the theory of the conditioned reflex where through a process of association one stimulus may be substituted for another. Repeated association of an ideal during the process of development of any mode of conduct or behavior will establish it as a stimulus to that type of conduct or behavior in other settings. Principle number five rests upon the laws of exercise and effect. Principle number six has its origin in the definition of a concept: an aggregate of experiences
or phases of experience so organized in one's mind that the presence to thought of any one of them tends to call up an expectation of the others. A concept of a socially ideal person will be the product of all character training-developing traits, forming habits, and creating desires for traits or ideals of conduct. The law of association will function so that such a concept will unify individual behavior and assist in social adjustment. Principle number seven, like principle three, arises from the educational theory that learning should take place whenever possible in its natural setting. The familiar and true saying that everybody's business is nobody's business is a valid basis for principle number eight.

From the foregoing discussion of the nature of character, it is clear that the points of attack in a program for character education are the situation, what is learned in any situation, and a child's awareness of the significance of his behavior. The first two factors are inseparable from the environment and do not lend themselves to complete control. The third factor, however, can be controlled and cultivated to a strength much greater than that possessed by either the situation or what is learned in any situation through a process of education whose purpose is to build up a concept of a socially ideal person.

We cannot answer the question whether the school shares in the formation of character and the integration of personality, the development of correct home ideals,
and preparation for parenthood until we outline the process of building a functioning ideal for society and examine the equipment of the school for assisting in its building—topics of discussion in the next chapter.
CHAPTER III
BUILDING A FUNCTIONING SOCIAL IDEAL OR DEVELOPING CHARACTER

Character Building

The Process.—Building up a concept of a socially ideal person in the minds of children to be used by them both in achieving a consistent character and as a guide to social adjustment involves the entire process of developing character. A concept of a socially ideal person is the product of an infinite number of associations, each charged with feeling, any one of which may serve in many situations as a stimulus to correct behavior. Such a concept must be built up within the community which becomes a second collection of stimuli to serve, along with the concept of a socially ideal person, as a control for consistent behavior.

The Materials.—With the nature of character explained and the principles that underlie its development stated, the materials to be used in developing character must be ascertained. The raw materials of character are the original tendencies of human beings and the forces of their environment. The original tendencies are the sensory capacities—attention, bodily control, eating, habit-
tion, human intercourse, satisfaction, discomfort, vocalization, manipulation, visual exploration, the emotions, learning, and remembering. These tendencies are active and not necessarily evil. Children have a rich endowment of tendencies toward good, wholesome, social, and valuable behavior patterns constantly pressing for expression in performance.

The forces of the environment constitute the situations children meet in daily life such as learning lessons, receiving gifts, and being punished, and such social institutions by which their lives are guided. Children must learn to adjust themselves to these situations and social institutions. They react or conduct themselves in some way toward them. They may learn the lesson, refuse the gift, submit to punishment, and attend church, school, and places of amusement. The first reactions of children are the original tendencies. These become modified by growth and experience. Change or growth occurs when children make reactions to the situations in which they at any moment find themselves. These situations of daily life are, therefore, the points at which character development takes place.

Children are able also to set up ends or purposes of conduct and to apply traits such as persistence and independence to control situations. The resulting reactions are called trait actions. If they are repeated frequently in the same situation they become habits. All this organization of ends, traits, tendencies, and re-
actions must be accomplished through the emotions and be sur-
charged with feeling. Character development rests upon these
original tendencies, forces in the environment, projected
ends and purposes, traits, trait actions, and habits. These
are the raw materials to be made use of in shaping correct
and consistent behavior.

The School's Equipment For Developing Character

*Subjects Of The Curriculum.*—Each subject
of the school curriculum abounds in material for character
development. Teachers of social science will find in their
field opportunity to bring home to children that the conduct
of present members of society determines the fortune of those
of the future and decides whether society is to become bet-
ter or worse; to enable children to understand that freedom
means to share in the improvement of life, and that equality
means to accept the best that each of us can do; and to de-
velop in children respect for superiority through presenta-
tion of the historical contributions of gifted persons and
other nations.

Literature interprets life. The people
who act in its pages are living out the answers to questions
of moral conduct. They demonstrate the value of honesty,
chastity, and charity. Punishment that follows wrong doing
is pictured vividly and leaves a lasting impression. The
people of fiction inspire emulation, or furnish warnings a-
gainst imitation. Through literature children cultivate a
taste for clean humor. The men and women of biography act as guides to correct conduct and serve as stimuli to endeavor. Literature supplies answers to questions such as these:

1. What are the soundest standards of success or failure?

2. What objects in life are most worthwhile?

3. What are the consequences in our own lives and in the lives of others which reach beyond the obvious immediate end of our endeavors?

4. What are the personal difficulties in the way of the noblest behavior?

5. How can these obstacles be overcome?

The moral values of foreign languages are similar to those of literature. In addition foreign languages develop respect for superiority by pointing out the unique contributions to perfecting the general type of each nation.

English composition trains in self analysis. It forces recognition of one's deficiencies in understanding and of one's lack of information. It demands effort to arrive at truth and accuracy, and to make unbiased judgments and impartial statements. It demands openmindedness. We may not make false statements in conveying information to others, so we are required to consider the convictions of others, to evaluate them, and to accept them purely on a basis of worth. The student of English composition should be trained to see things from the viewpoint of others. Tolerance, a sense of fairness, and respect for the rights of
others grow out of the exercise of the imagination in considering the attitudes of others.

In the field of household arts physical well being, comfort, refinement, and beauty should all be valued in the light of their contribution to the growth of character both in the parents and the children. A good teacher of household arts has valuable material for developing ethical character. Study can bring out the part the family has played in developing industry, government, and religion; how marriage develops character; and how the home develops attitudes. It should be shown how commercialized recreation and city life affect the practices of the family for better or worse. The duties of the consumer toward industry and unemployment should be emphasized. The true meaning of extravagance and thrift must be made clear. The value and importance of sex hygiene and self control should be stressed.

Moral values of the natural sciences are numerous. Human welfare is bound up with knowledge. Health, industry, home making, and social intercourse in war and in peace have all been affected by science's increasing knowledge of the physical order. Teachers must make the most of their opportunities in this field to stress the debt of the present to the past; to insure recognition to the heroes of peace who have made lasting contributions to the common heritage. Respect for law should result from a study of the natural sciences. Recognition of man's superiority over animals.
by his power to control his instincts, to reason, and his will to act should also result from the study of the natural sciences. The study should also develop the qualities of accuracy, caution, and fairness.

Mathematics is a means for teaching the ideals of persistence, respect for authority, and service. The biographies of the mathematicians will show the patient, persistent work behind all mathematical theory and practice. To take from everyday life the ability and means for reckoning would set civilization back a tremendous distance in the past. Our inheritance of the ten Arabic numerals from mathematicians of the past can be used by itself to teach many lessons for developing the traits of industry, persistence and, most of all, service.

The art studies supply the materials for developing that side of character that has to do with the use of leisure. They contribute the groundwork for developing ideals in this field. Such studies make immediate contributions to personal growth and, in time, may lead to the productive use of leisure in some one field.

Fundamental to character is health. Consequently, all those subjects and activities of the curriculum which result in the acquisition of health knowledge and in the formation of health habits and ideals are worth much for character development. Anatomy, biology, and physiology are the sources of information to gain health knowledge; hy-
giene is the source of guidance in forming health habits; and all the health studies are sources of instruction for forming health ideals. Physical education and athletics are of particular value for developing ideals of teamwork and sportsmanship. From the health studies children should secure ideals of personal and environmental cleanliness, physical soundness and strength, physical activity, and health obligations.

The Teaching Staff.—The subjects of the curriculum yield their character forming values only through the skill and activity of the teacher. It is he who inspires the student with zeal for study, reveals the treasures of each subject, and guides developing interests into good channels. The teacher also serves as a model to young people in such matters as dress, manners, scholarship, work, conduct, relations with the opposite sex, and in religious and social practices. Young people appropriate the teacher’s views, prejudices, and ideals. Influence over the young coupled with authority and command of the subject matter of the curriculum make of teachers most effective instruments for forming character. Teachers are in a position to point out worthy ideals in each social field, to provide situations for practicing ideals, and trait actions for developing them. Each teacher sets a daily living example to his students. He exhibits a formed and integrated character for their imitation or disapproval. When his character is good and approved of, his moral or charac-
ter forming values equal those of all the other character building forces of the school combined.

**Extra Curricular Activities.** Social or extra curricular activities furnish an ideal practice field for character formation. The lessons of science, physical education, household arts, language, literature, composition, and art are mastered, interpreted, and given a chance to function in children's everyday life and in group interests when pupils participate in these activities.

Indirectly through the assembly ideals of cooperation and respect for authority are learned. Participation in assembly programs develops ideals of responsibility and industry. The clubs—airplane, art, camera, health, history, Latin, French, mathematics, science, travel, and music—possess the same character forming possibilities that are possessed by the school subjects they represent. Dramatics is an avenue for presenting desirable ideals, and school publications an avenue for giving expression to ideals. Ideals of sportsmanship and self reliance are acquired in debating societies. Participation in athletics develops ideals of loyalty, tolerance, fair play, and sportsmanship. Ideals of courtesy and good manners are developed through parties and dances. Ideals of honesty develop through handling student body funds, and ideals of scholarship grow out of membership in honor societies.

Where the school is organized on a demo-
cratic basis and students are permitted to share in school government. The process of character development is furthered. Through the student council the students learn to be responsible for assemblies, school publications, sanitation, scholarships, the book exchange, publicity, social welfare, the library, finance, manners and conduct, and student discipline. Such participation in school government develops capacity for leadership and trains in obedience to accepted authority. It provides channels for the exercise of special aptitudes and trains children to realize and accept responsibility. It is an exceptionally good method for developing the moral judgment-ability to know what is right in any given situation and moral imagination-ability to picture vividly the good or evil consequences to self and others of any type of behavior.

**A Character Code.** A character code does not mean a list of traits to be used in developing character. It means the collection of the ideals of conduct held by the race. In the same way that a program of studies presents to students fields of learning from which to select, a character code presents to individuals ideals of conduct from which to choose. It represents what is right in conduct. The Bible is the great character code embodying the ideals of our race. The beautiful Hebrew poetry found in Job teaches us patience. The proverbs of Solomon teach us wisdom and morality, the Psalms of David reverence, the Ecclesiastics interpret life, and the Canticles explain love. Among the
laws of the Hebrew people as set forth by Moses and the Prophets, and Christ and His disciples, are important ones relating to morality, to the family, to personal rights, to humane treatment of animals, and to kindness to others that we now enforce. The ideals of conduct found in the Bible are a final court of appeal. They command the assent of the prevailing masses of the people. They are simple enough to be grasped by children as soon as they begin to apply intelligence to the problems of conduct. They provide an immense opportunity for moral advance.

The school laws of all but a few of the states appreciate the value of the Bible in character development. Table II following, contains data collected from the school laws of the various states. These data show that eleven states and the District of Columbia require Bible reading, six states specifically permit Bible reading, and twenty states do not prohibit Bible reading in the schools. Table III, also containing data collected from the school laws of the various states, shows that nineteen states require moral teaching in the public schools and eleven states require the teaching of humane treatment to animals. One state requires the teaching of obedience to parents, and one state requires the teaching of respect for parents.

The recency of enactment of some of these laws, indicated in the tables, is proof of the interest being taken in character development and the recognition of the Bi-
ble as a source of character teaching and training material. In Table IV are listed seventy-one positive traits of character and the corresponding negative traits, styled by the John A. Dickson Publishing Company in their New Indexed Bible, from which the list is taken, the positive and negative powers of life. Of the positive powers or traits they say:

"Positive powers build that grand structure we call Character; they purify, strengthen, and fortify. They keep one spotless and free from the effects of wrong doing, free even from the appearance of evil." 19

The list of traits is interesting from the point of view of their number and the fact that they are found as topics of discussion in the Bible.

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21 See bibliography under heading "State School Laws", p. 125. Each school law consulted is listed and the number of the page or pages is given for each item making up above table.
### TABLE IV

**THE POSITIVE AND NEGATIVE POWERS OF LIFE**

<table>
<thead>
<tr>
<th>Positive powers</th>
<th>Negative powers</th>
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<th>Negative powers</th>
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<tr>
<td>Abstinence</td>
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<td>Meekness</td>
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<td>Morality</td>
<td>Vice</td>
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<td>Courage</td>
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<td>Confusion</td>
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<td>Virtue</td>
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<td>Injudiciousness</td>
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<tr>
<td>Justice</td>
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The Children's Morality Code by Hutchins,
A High School Morality Code by Brevard, and the Code of Successful Workers formulated from the personal experience of many men and women who have achieved success as workers are inserted here as examples of character codes intended for special social groups and not, like the character forming material of the Bible, of general application.

The Children's Morality Code should be of interest to teachers in elementary schools, Brevard's High School Code to teachers of secondary school students, and the Code of Successful Workers to Directors of Vocational Education and student advisers and counselors. These codes are printed by the Character Education Institution, Chevy Chase, Washington, District of Columbia.
Boys and girls who are good Americans try
to become strong and useful, worthy of their nation, that our
country may become even greater and better. Therefore, they
obey the laws of right living which the best Americans have
always obeyed.

I

The Law of Self Control

Good Americans control themselves. Those
who best control themselves can best serve their country.

1. I will control my tongue and not allow it to speak
mean, vulgar, or profane words. I will think be-
fore I speak. I will tell the truth and nothing
but the truth.

2. I will control my temper and not get angry when
people or things displease me. Even when indignant
against wrong and contradicting falsehood, I will
keep my self control.

3. I will control my thoughts and will not allow a
foolish wish to spoil a wise purpose.

4. I will control my actions. I will be careful and
thrifty and insist on doing right.

5. I will not ridicule nor defile the character of
another.

II

The Law of Good Health

Good Americans try to gain and keep good
health. The welfare of our country depends upon those who
are physically fit for their daily work. Therefore:

1. I will try to take such food, sleep, and exercise
as will keep me always in good health.

2. I will keep my clothes, my body, and my mind clean.

3. I will avoid those habits which would harm me, and
will make and never break those habits which will
help me.
4. I will protect the health of others and guard their safety as well as my own.

5. I will grow strong and skillful.

III

The Law of Kindness

Good Americans are kind. In America those who are different must live in the same communities. We are of many different sorts, but we are one great people. Every unkindness hurts the common life, every kindness helps. Therefore:

1. I will be kind in all my thoughts. I will bear no spite or grudges. I will never despise anybody.

2. I will be kind in all my speech. I will never gossip nor will I speak unkindly of anyone. Words may wound or heal.

3. I will be kind in all my acts. I will not selfishly insist on having my own way. I will be polite. Rude people are not good Americans. I will not make unnecessary trouble for those who work for me, nor forget to be grateful. I will be careful of other people's things. I will do my best to prevent cruelty and will give help to those who are in need.

IV

The Law of Sportsmanship

Good Americans play fair. Strong play increases and trains one's strength and courage. Sportsmanship helps one to be a gentleman, a lady, therefore:

1. I will not cheat. I will keep the rules but I will play the game hard for the fun of the game, to win by strength and will. If I should not play fair, the loser would lose the fun of the game, the winner would lose his self respect, and the game itself become a mean and often cruel business.

2. I will treat my opponents with courtesy and trust them if they deserve it. I will be friendly.

3. If I play in a group game I will play not for my own glory, but for the success of the team.
4. I will be a good loser and a generous winner.

5. And in my work as well as in my play I will be sportsmanlike—generous, fair, honorable.

V.

The Law of Self Reliance

Good Americans are self reliant. Self conceit is silly but self reliance is necessary to boys and girls who would be strong and useful.

1. I will gladly listen to the advice of older and wiser people. I will reverence the wishes of those who love and care for me and who know life and me better than I. I will develop independence and wisdom to choose for myself, act for myself, according to what seems right, fair, and wise.

2. I will not be afraid of being laughed at when I am right. I will not be afraid of doing right when the crowd does wrong.

3. When in danger, trouble, or pain, I will be brave. A coward does not make a good American.

VI

The Law of Duty

Good Americans do their duty. The shirker and willing idler live upon others and burden fellow citizens with work unfairly. They do not do their share for their country's good.

1. I will try to find out what my duty is, what I ought to do as a good American, and my duty I will do whether it is hard or easy. What it is my duty to do, I will do.

VII

The Law of Reliability

Good Americans are reliable. Our country grows great and good as her citizens are able more fully to trust each other. Therefore:

1. I will be honest in every act and very careful with money.
2. I will not do wrong in the hope of not being found out. I cannot hide the truth from myself. Nor will I injure the property of others.

3. I will not take without permission what does not belong to me. A thief is a menace to me and others.

4. I will do promptly what I have promised to do. If I have made a foolish promise, I will at once confess my mistake and I will try to make good any harm which my mistake may have caused. I will so speak and act that people will find it easier to trust each other.

VIII

The Law of Truth

Good Americans are true.

1. I will be slow to believe suspicions least I do injustice. I will avoid hasty opinions least I be mistaken as to facts.

2. I will stand by the truth regardless of my likes or dislikes and scorn the temptation to lie for myself or friends; nor will I keep the truth from those who have a right to it.

3. I will hunt for proof and be accurate as to what I see and hear. I will learn to think that I may discover new truth.

IX

The Law of Good Workmanship

Good Americans try to do the right thing in the right way. The welfare of the country depends upon those who have learned to do in the right way the work that makes civilization possible. Therefore:

1. I will get the best possible education and learn all that I can as a preparation for the time when I am grown up and at my life work. I will invent and make things better if I can.

2. I will take real interest in work and will not be satisfied to do slipshod, lazy, and merely passable work. I will form the habit of good work and keep alert. Mistakes and blunders cause hardships, some-
times disaster, and spoil success.

3. I will make the right thing in the right way to give it value and beauty, even when no one else sees or praises me. But when I have done my best I will not envy those who have done better, or have received larger rewards. Envy spoils the work and the worker.

X

The Law of Team Work

Good Americans work in friendly cooperation with fellow workers. One alone could not build a city or a great railroad. One alone would find it hard to build a bridge. That I may have bread, people have sowed and reaped; people have made plows and threshers; have built mills and mined coal; and made stoves and kept stores. As we learn better how to work together, the welfare of our country is advanced.

1. In whatever work I do with others I will do my part and encourage others to do their part, promptly, quickly.

2. I will help to keep in order the things we use in our work. When things are out of place they are often in the way, and sometimes they are hard to find.

3. In all my work with others I will be cheerful. Cheerlessness depresses all the workers and injures all the work.

4. When I have received money for my work I will be neither a miser nor a spendthrift. I will save or spend as one of the friendly workers of America.

XI

The Law of Loyalty

Good Americans are loyal. If our America is to become ever greater and better, her citizens must be loyal, devotedly faithful, in every relation of life; full of courage and regardful of their honor.

1. I will be loyal to my family. In loyalty I will gladly obey my parents or those who are in their place and show them gratitude. I will do my best
to help each member of my family to strength and usefulness.

2. I will be loyal to my school. In loyalty I will obey and help other pupils to obey those rules which further the good of all.

3. I will be loyal to my town, my state, my country. In loyalty I will respect and help others to respect their laws and their courts of justice.

4. I will be loyal to humanity and civilization. In loyalty I will do my best to help the friendly relations of our country with every other country, and to give to every one in every land the best possible chance. I will seek truth and wisdom, I will work and achieve if I can some good for the civilization into which I have been born.

5. If I try to be simply loyal to my family I may be disloyal to my school. If I try to be simply loyal to my school I may be disloyal to my town, my state, and my country. If I try to be simply loyal to my town, my state, and my country, I may be disloyal to humanity. I will try above all things to be loyal to humanity. Then I shall surely be loyal to my country, my state, my town, to my school and to my family. And this loyalty to humanity will keep me loyal to civilization.

THOSE WHO OBEY THE LAWS OF LOYALTY OBEY ALL THE OTHER TEN LAWS OF GOOD AMERICANS
Entering a larger life, undertaking new duties, and preparing for a still larger life and still other duties, learn clearly the law of right and follow it.

I. "KEEPING EVER IN YOUR HEART LOVE AND HONOR FOR YOUR PARENTS, RESPECT FOR THEIR WISHES, BE GRATEFUL FOR THEIR CARE, GIVE THEM YOUR CONFIDENCE, AND TRY TO ENTER MORE AND MORE INTO THEIR FEELINGS AND INTERESTS, AND TO BE MORE AND MORE THEIR HELP AND COMFORT.

Keeping in your heart love for your brothers and sisters, always behave so that they will feel sure of you and your love. Be true to home. Do your part in it and for it, and help with heart and hand to make it the best that it can be. Through love for your family learn consideration and just regard for those not of your family. Doing your duty in your own home, learn to do your duty outside your home.

II. "THAT YOU MAY MAKE THE BEST OF LIFE, STUDY DILIGENTLY, SEEK KNOWLEDGE, AND WISDOM.

Be respectful to those whose duty it is to instruct or direct you. Be courteous to all and considerate to all of your associates. Work with a purpose. Work for thorough, accurate knowledge, not for the show of it. Train yourself to habits of order, accuracy, and regularity; industry, promptness, and perseverance. Learn to appreciate the beauty and wonder of Nature's work and the beauty and wonder of Man's work. Keep your mind open and wide awake for new ideas, and never think that you have learned all that you ought to know. Acknowledge and correct your errors and faults, but do not let thought of them weaken and discourage you. Do not grieve over lost opportunities but make new ones. Do not grieve over bad habits but break them. Do not pity yourself. Waste no time in idle dreaming but with all the strength that is in you labor to bring about the best that you can dream. Keep before you the thought of the work that you believe you can best do in life and prepare for it as best you can. But never think that the work that you have to do now is beneath you. Plough the field or build the bridge, bake the bread or sing the song—do your work so that you make it great.
III. BE KIND, JUST, AND TRUE IN YOUR THOUGHTS, YOUR WORDS, AND YOUR DEEDS.

Do not judge harshly or thoughtlessly. Keep prejudice out of your mind. Reverence the life and respect the nature of all. Especially speak the kind word and reach out the kind hand to the sick, the poor, and the sad; and to the young children with so little strength and so little knowledge. Be respectful to and considerate of the old who have given so largely of their strength. Appreciate what is done for you. Enter into the feelings of others and adapt yourself to circumstances. Never suspect evil but look for good. Be not a gossip, a meddler, a mischief maker. Be not over curious of the business of others. Look for no slights, bear no grudges; live above spite, malice, jealousy. Give envy, hatred, anger, cruelty no place in your life. Be loyal and steadfast in all your relations.

Do not look with contempt upon the poor or think there is shame or disgrace in poverty. Do not look with bitterness upon the rich, or think there must be pride and selfishness in wealth; but appreciate the character and honor, and the real worth of all, rich or poor, humble or great. Bear in mind that your law of kindness is for all creatures that live. Seek not to hurt but to help, not to kill but to save.

IV. BE TEMPERATE. So control desires, will, and conduct that you can deny yourself everything wrong or harmful to yourself or others. Learn the laws of nature and obey them. Do those things that will strengthen your mind and body and keep them in health; and do nothing that will injure mind or body.

V. KEEP HEART, MIND, AND LIFE PURE. For you there can be no pleasure in coarse songs, jokes, pictures, anything suggesting impure thought; no part in immodest conversation; no touching what will blacken you. Be neat in appearance and habits; be modest in dress and conduct.

VI. BE HONEST AND JUST. Neither take nor covet what belongs to another. Take no unfair advantage in work or play. Make no unfair bargains nor seek to win anything by trick or by chance. To get something, yet give nothing, to profit by the work of others, doing nothing in return—these things are not for you. You will pay the fair price and make
just return, do your part. No more rob or cheat a
company or the government than rob or cheat your
classmate or your next door neighbor. Respect pub-
lic rights and property as you respect private
rights and property. Be faithful to those who
trust you or who employ you. No more waste their
time nor hurt their interests than waste their mon-
ey or spoil their possessions. To be perfectly
trustworthy, entirely reliable, is your standard.
And be honest with yourself in every thought, and
time to yourself and your knowledge of right.

VII. DO NOT WASTE OR BE CARELESS, BUT WHETHER YOU HAVE
MUCH OR LITTLE, USE WISELY WHAT YOU HAVE. Learn
to do honest, useful work that will maintain your-
self and help others. Avoid extravagance, borrow-
ing, debt. But if you have borrowed or made a debt
rest not until you have paid it in full.

VIII. LIVE THE TRUTH AND SPEAK IT. Be sincere. Do not
lightly promise, for your word must be sure. There
can be no evasion, no deception, no double dealing
in you.

IX. NEVER GIVE WAY TO FEAR, NOR LOOK FORWARD TO TROUBLE,
BUT HAVE COURAGE. Should you meet pain or danger,
bear the pain, face the danger, walk the straight
road, clear eyed and unafraid. Let not your courage
wait for the great day with its call for great deeds.
Use it as well in the plain life of every day, for
the commonplace duties close at hand. Have courage
to live within your means, to be true to your shab-
by or unpopular friend. Stand by your convictions,
though you stand alone. Speak out for the right,
though yours is the only voice that speaks.

X. LET ОЕЕРЕЕНESS MAKE ЬЕ НІЕЕЕ ЫУО STRONG, ЬЕР
LIFE. Do not indulge in depressing thoughts; but
try to live in gladness and joy, and impart your
gladness to others by cheerful looks and words.
Find joy in simple things and give joy in simple
ways. Be not a grudging worker, nor a grudging
giver; but go about your work in cheer and gladness,
and let joy and smiles be a part of your gift.

XI. RELY UPON YOURSELF. Look for no favor or patron-
age, but trust to your own efforts. Do not shrink
from what is new or untried; but make the decision,
begin the work, take the responsibility. Answer
to your own name and stand erect, yourself, not
the imitation of another.
XII. LOVE AND HONOR YOUR COUNTRY, HOLDING NO WORK FOR
HER TOO HARD, NO SERVICE FOR HER TOO GREAT. Do
your part in your community, obeying the law, keep­
ing order and peace, helping as well as you can in
work for good. Study the laws and government of
your country, that with intelligence and judgment
you may serve her well. In true loyalty and devo­
tion uphold in your own life the high standard of
national character—the standard of good faith, jus­
tice, courage, and regard for the general good.

XIII. APPRECIATE YOUR INFLUENCE AND RECOGNIZE YOUR RE­
SPONSIBILITY. Do not in any way lead others to do
wrong; nor be amused, pleased, or satisfied in any.
way when they do wrong. All the weight of your
character, the influence of what you are, must be
on the right side.

XIV. SEEK TO GAIN WISDOM. Learn to distinguish clearly
between what is right and what is wrong, what is
true and what is false, what is great and what is
little. With wisdom govern yourself. Learn mod­
eration. Be generous without being wasteful; cour­
ageous without being reckless; though quick to feel,
yet keep a cool head. Be strong yet gentle; frank
yet cautious; self respecting yet not conceited.
Delight in play and fun yet do not live all for
play and fun. Love freedom yet reverence law. Be
kind in judgment yet make no compromise between
right and wrong. Bear with true dignity your silken
gown or your scholars' robe as you wear with true
dignity your working clothes. Value the tradition
of days that are past, yet with all the strength
that is in you go forward into the future and make
it good. Keep before you your standard of charac­
ter and follow your law of right. Be just, be kind,
have courage. Keep your word true and your honor
unstained. Control your thoughts, your will, and
your conduct. Seek to grow in wisdom as the days
pass.
THE CODE OF SUCCESSFUL WORKERS

Resolution They Make For Themselves

I. I WILL RESPECT ALL USEFUL WORK AND BE COURTEOUS TO THE WORKERS.

Work of all kinds is essential to the success of the world and benefits come to many for the service rendered by each worker. I will respect myself, therefore, when doing any useful work and show respect for good work done by others.

II. I WILL KNOW MY WORK AND HAVE AMBITION TO DO IT WELL.

I will keep determined to succeed in work, to master some one line, to develop aptitude and gain skill. I will keep my mind concentrated on my work and make my work my chief interest. I will accumulate knowledge and experience.

III. I WILL TAKE THE INITIATIVE AND DEVELOP EXECUTIVE ABILITY.

I will use business sense, have courage to go ahead, be quick witted, well balanced, and of good insight. I will be adaptable and make all I can of my powers of invention.

IV. I WILL BE INDUSTRIOUS AND WILLING.

I will bring enthusiasm to my work, be energetic and quick about it, and have endurance. I will be punctual and always an attentive worker. I will be patient and persevering and have system. I will keep myself in good health.

V. I WILL BE HONEST AND THOUGHTFUL.

I will regard property rights, be economical of materials, and put in full time. I will be frank and honorable in my treatment of others and preserve my personal integrity.

VI. I WILL EDUCATE MYSELF INTO STRONG PERSONALITY.

I will develop force of character and have some worthy purpose in life. I will be well informed, self possessed, self controlled, self respecting, stable, open minded, teachable, alert, observing. I will use my imagination and be ready to take responsibilities. I will gain knowledge of human nature, show sympathy, and take an interest
in people. I will be friendly, cheerful, harmonious, and always tactful.

VII. I WILL BE FAITHFUL TO MY WORK.

I will hold to high ideals. I will be reliable, accurate, and careful. I will do my work right for the people who need done the things I help to do. I will be thorough. I will keep my word.

VIII. I WILL BE LOYAL.

I will take pride in my firm or company, factory, store, or farm. I will protect its interests and help to make work successful. I will be unselfish and obedient in my service to my superiors, and do good team work. In professional work I will hold to the ethics of my profession. In an institution I will be true to its purpose. I will be devoted to my home. I will be loyal to the people with whom I work.

IX. I WILL BE A GENTLEMAN, A LADY.

I will keep clean and neat, be pure and of good repute, courteous and polite to all. I will form wise personal habits.
Extramschool Educative Agencies.—There are a number of extramschool agencies, educative in their nature, whose purposes can be utilized by the school to reinforce its own work in character training. Some of them are more or less related to the school itself, others to the church, some to adult fraternal bodies, a few to the nation, and others to the world at large.

The public library and the parent-teacher associations are two extramschool educative agencies closely related to the school whose work and influence can be drawn upon to strengthen the work of the school in character education. The public library controls and directs children’s leisure reading. Through its guidance this reading can be brought to bear upon the formation of ideals of citizenship, health, service, personal responsibility, and personal growth. Parent-teacher associations, representing as they do both the home and the school, can be used to articulate and correlate the character education and training carried on by each and make of it a continuous and purposeful endeavor.

The Young Men’s and Young Women’s Christian Associations, two extramschool educative agencies closely related to the church, can be used to strengthen the work of the school in developing vocational ideals and ideals of social intercourse. Junior Leagues, Rainbow Girls, and Daughters of the American Revolution groups, representing the activities and interests of the children of good, responsible, self respecting citizens,
have possibilities for assisting in the development of ideals of personal responsibility for the less fortunate members of society, and ideals of good manners and good conduct. Boy Scouts and Campfire Girls, national extraschool educative agencies open to all boys and girls of appropriate ages, can be used to reinforce the character education and training work of the school in all directions. The morale of such a distinctly child's group has great possibilities for the school in this field.

All of the extraschool educative agencies discussed above can be trusted to exercise a beneficial influence over children. Utilizing them in the school's work in character development will not be difficult for each was organized to advance the welfare of the young. There are two others, however, of which this cannot be said—the drama and the press. These two extraschool educative agencies, world wide in their influence, originated in the interest of adults. In time children received some consideration, developing as the movies and the talkies in the drama, and as the comic strip and bedtime stories in the press. Of the two the drama, perhaps, has the greater power to influence children's conduct. In the first place its influence exerts itself early and endures. Its strength lies in its power of suggestion and in its method of presenting through stories, pictures, songs, and plays a great fund of information in regard to conduct and the forms of its expression. Since the public drama
is an industry organized for profit it cannot be accepted with entire confidence as an ally by the school in its work in character education. Yet its influence is so great that the school must learn how best to use it, and lend its influence toward shaping its product to benefit the children of the school.

While the influence of the press on children's conduct, except through the comic strip, does not begin to exert itself until the ability to read has been acquired it is none the less a factor in character development. The character of the news published affects the imagination of its readers, and the attitude taken toward public happenings involving a question of morals affects the young reader's social views. The newspaper is a daily feature of the home and the events chronicled in its columns shape the young reader's conclusions of what society considers good or bad conduct. Where the social standards of civilization are high, only good comes from the press. While social standards are always usually good, there will be sections of society whose views are harmful and it is this influence that the school must consider and endeavor to neutralize.

Associate Social Institutions. — The work of the school in character education cannot be successful without the support of the home, the church, and the community. Since all its work in this field is done in the interest of these three social institutions— their existence depends
upon the quality of the citizen the school turns out—it is entitled to all the aid that each can give.

First in importance in assisting the school in its work in character development is the home. It has certain preliminary work to do in the matter of establishing good physical habits and inaugurating the development of the necessary character traits which conditions the success of the school in its work of character education before children enter school. Nor does the home's duty to the school in its attempts to develop character cease upon the entrance of children into school. The home continues to be a center for the expression of conduct of all the types whose acquisition is being stressed in the school. Its supervision over out of school conduct is still needed.

It is the community, ultimately, that profits most from the school's work in developing character and from whom, therefore, it has greatest right to help. It has already been pointed out that the established practice and code of the group is a vital factor in developing character. The community has a duty to the school to establish and maintain high standards of conduct and to exert its influence and power to see that they are respected and observed. To the extent that it fails to do so the school's work is weakened and in time destroyed. Direct supervision of conduct ceases in the community and effective community morale must take its place.
The school must also have the help of the church to carry out its work in developing character. The fact that the church is the one social institution whose support is voluntary and not enforced by law is evidence of its possession of a strong moral influence that the school must have. It stands midway between the home and the school in its relations with children and must be held responsible for assistance in maintaining the authority of both. Since present social conditions are offering the church opportunities to share more generally in the life of the people instead of ministering solely to their spiritual needs, it can safely turn its influence as guardian of the community's morals to the assistance and support of the school in building a functioning social ideal.

Technique Of Building A Functioning Social Ideal

Stages In The Process of Construction.

There are four stages in building a functioning social ideal. At the first stage it is largely a matter of bringing about decent and rational behavior through inflicting pain by punishment and through arousing pleasure by bestowing rewards. Children are quite incapable of acting intelligently at this stage. Intelligence is not sufficiently developed to respond to higher methods of training and self direction is not yet achieved. It is necessary to reach children on the first level of conduct by physical means.

The second stage of conduct has been
reached when the method of inflicting pain and arousing pleasure for securing good behavior can be replaced by one based upon response to social approval and disapproval. A child at this age and stage of development is adjusting himself to the group whose opinion weighs heavily in his estimation. His powers of discrimination have developed. He is able to distinguish between good and bad conduct. He has command of language and is able to respond to spoken directions and corrections. He has acquired experience, is capable of voluntary behavior, and can be trusted to make his own decisions and direct himself. Praise and disapproval are effective methods of controlling him.

In time ability to foresee consequences and anticipate results displaces the response to social approval and disapproval as a means of controlling conduct. The appearance of this ability marks the arrival of the child at the third stage of conduct. Consideration of the consequences of his behavior to himself restrains or influences the child's conduct at this stage. Children can be made to understand how certain actions may harm or benefit them and can be controlled accordingly.

But, however, until a child has reached the fourth stage of conduct has he become a person who can be trusted with the guidance of his own conduct. At this stage he responds to the approval of an ideal self. When he reaches this stage he should be equipped with ideals
that point out behavior of which his ideal self approves and which it accepts. It is at this stage of children's development that conduct should be characterized by consistency achieved, as has been explained at the beginning of this chapter, by having had developed in their minds a concept of a socially ideal person. Such a concept now functions as a standard of conduct. It enables children to conduct themselves correctly toward their families, friends, themselves, and toward the community.

This social ideal serves also as a means of improving conduct. Using it as a scale, a child can compare what he does with what he should do and make the effort required to bring himself up to standard. It may be used, too, as a protection against such of one's associates who have failed to develop to the highest stage of conduct and who may involve one in misfortune and disgrace, and who set bad examples. On the other hand, it will assist in the selection of the right kind of friends and companions from among the social group of which one is a member.

Finally, such a social ideal insures consistency of behavior and good social adjustment. It enables children to maintain and achieve desirable life objectives. It keeps life steady. It provides against surrender to the trifling evils and disappointments of life. It effects a sensible attitude toward life and brings about contentment with existence.
Principles Underlying The Building Of A Functioning Social Ideal.

The first step to be taken toward constructing a functioning social ideal is to determine what children need in the matter of character development. That are the traits the possession of which will insure good, consistent behavior; what are the deficiencies of heredity and environment that must be supplied them; what are the difficulties of mental growth that must be overcome, the abilities to be fostered, and the social codes to be brought to their attention for adoption and use.

Next comes a consideration of the materials to be used in building a functioning social ideal. They include the tendencies to action possessed by all children which express themselves in hearing, seeing, paying attention, acquiring, cooperating, imitating, being kind, being angry, learning and remembering. Undirected, these tendencies destroy children; cultivated and guided, they transform them into efficient adults. The environment of a child is also a part of the materials to be used in forming character. It provides opportunities for the expression of children's tendencies to action. It furnishes situations from life for learning to cooperate, to be kind, to control anger; to conquer fear, to pay attention, to learn, and to remember. It is essential that the environment provide no false nor harmful opportunities for developing the native tendencies. There must be selection from the many situations
the environment offers for forming a functioning social ideal, and wise treatment of those that do not so that a child may learn to distinguish between right and wrong.

After a survey of children's need in the matter of character has been made and decision as to the traits to be developed has been arrived at, it is necessary to select from the child's environment the situations where such traits are indispensable, to determine the trait actions to be performed in order to develop the trait, and to apply situations, traits, and trait actions to the solution of children's problems.

Finally, a desire for the traits needed for character development must be created. One may possess a trait that is not an ideal. We may be generous without desiring to be so or conscious of the fact that we are. Only when one sets a trait apart and makes of it an object which he desires to possess, does it become to him an ideal. So creating a desire for each trait necessary to the building of a functioning social ideal is a vital part of the technique of its construction.

Methods Of Teaching Ideals.—Methods of teaching ideals, or creating desires for traits, must be adapted to both child and objective. The individual method is employed in cases of maladjustment, problems of conduct, and where children fail as individuals to conform to accepted standards of conduct. It is suited also to cases of un-
underdeveloped traits where a child's lack of understanding of the conduct expected of him involves him in misbehavior. In cases of maladjustment a careful study of the child's family, father, mother, brothers and sisters; home and neighborhood conditions and influences, companions, habits, interests, deficiencies, physical characteristics, intelligence, mental balance, personality traits, and school record is made. This study serves as a basis for locating the causes of the maladjustment, deciding upon the possible outcome, and planning correction. The child is kept under observation until a cure takes place. In the case of underdeveloped traits the child must be brought to a voluntary recognition and acknowledgment of its lack. This should be followed by investigations of the causes of underdevelopment and agreement upon what is necessary to be done in order to develop the trait. The child then follows directions for attaining the trait and reports his activities and their results.

In the indirect method of teaching ideals use is made of each subject of the curriculum, all extra-curricular activities, school routine, instructional activities, and disciplinary situations. An analysis of each school activity is made in order to determine just what traits it aids in developing. Then the trait actions are practiced in as many of the school situations as provide for them in order to make the traits real and to stimulate transfer.

To carry out such instruction the school
background must be democratic. It should have both autho-
ritv and leadership. It should respect the individuality, the
initiative, and the personality of each pupil. The physical
appointments should promote the spirit of democracy. Students
should participate as much as possible in all curricular and
extracurricular activities. They should undertake positive
and constructive projects rather than negative and purpose-
less problems. And, particularly, the socialized recitation
and the group project should be utilized as far as possible.

The direct method of teaching ideals sup-
plements the indirect method. It begins with the trait. The
indirect method begins with the situation. The direct method
has definite advantages. It provides conditions favorable
for enthusiastic work so that through sustained attention it
produces a powerful momentum. It centers attention upon the
trait and its method of development. It provides for sys-
tematizing and summarizing traits. It takes the place, in a
measure, of reviews, summaries, and drills needed in charac-
ter training.

The discussion method is employed in the
direct teaching of ideals. It permits the teacher to select
specific, vital, and immediate problems within the type situ-
ation. Discussion of morals and ideals is important and this
single consideration provides a sufficient basis for the in-
troduction of well controlled moral instruction.

All three methods of teaching ideals, in-
dividual, indirect, and direct, employ the same technique. They recognize the value of arousing satisfaction, setting example, making suggestions, directing thought, and providing information.

Creating Desire for Traits or Teaching Ideals.—Satisfaction and discomfort are essential factors in establishing ideals. Moral instruction in the Bible is based upon the idea that rewards are due good conduct, and punishment merited by bad. To induce children to learn we must reward them; to induce them to discard an activity we must penalize them. Each individual has a set of values that regulate his life. These are the ends, or the elements of the ends, that he wishes to achieve and, when he is deciding upon the proper action to follow in a specific situation, he decides either unconsciously or reflectively whether or not a proposed action will help or hinder the accomplishment of these ends. If the action will help his chosen ends he carries it out because through the action he will be achieving satisfaction in terms of those ends. These values differ with the individual, with his age, and with his condition in life.

If children are to follow high ideals, they must be happy in the pursuit and satisfaction must attend it. Rewards must be obvious and praise must follow close upon the act. Discomfort is a stronger stimulus to acceptance of an ideal but satisfaction is a more permanent force
in establishing the ideal. In developing ideals, therefore, we must stir desire, feeling, emotion, sometimes through repetition under compulsion to bring about knowledge of the ideal; but better always by relating new actions to old satisfactions and guiding reasoning so that the connections between the ideal being acquired and the ends to be gained by its acquisition may be clear.

Suggestion is another valuable means of building up attitudes towards ideals and of providing trait actions for them. Important factors in utilizing suggestion are the teacher, the environment, and the group. A teacher who is vivacious, energetic, and able, possesses good judgment, and is sincere, has strength and stability of character, and who is sensitive to the ideas and feelings of others, is likely to dominate others. A child’s environment which includes social habits, practices, beliefs, ideas, values, atmosphere, and physical conditions, operating as indirect suggestion, is the major factor in his normal development. It is worth much to children to be brought up in good homes and be played upon by suggestion from good influences. Children are also highly suggestible to the opinion of the group. Public opinion, consequently, is also a factor of importance in character teaching. Suggestion can be effectively conveyed to children through language—calling attention to what is worth while—by taking it for granted that suggestion will be followed; and by merely presenting high
standards to children to act as suggestion for their acceptance.

Example is one of the most commonly used forms of suggestion. In oral suggestion we listen and accept; in example we observe and accept. Example serves both to eradicate bad ideals and to develop good ones. It lends authority to traits and its power is great because of the frequency of occurrence. Suggestion does not operate in all cases, those where sensitiveness is lacking and where its application is not apparent; but when it does operate it is extremely efficient. The power of suggestion holds equally for good or bad suggestion, so it is essential that suggestion from the teacher, the environment, and the group be always good suggestion.

Reasoning is also a potent aid in teaching ideals, since teaching children to reach a wise decision after careful thought is one of the essential factors in developing a strong character. It is indispensable when conflict arises between ideals, and between ideals and immediate interests. Applying ideals to situations, or discovering what actions to follow in carrying out an accepted ideal requires reasoning and resourcefulness. In evaluating conduct, deciding whether it is right or wrong, wise or foolish, reasoning cannot be dispensed with. Discussion of ideals, the situations where they apply, and the trait actions they demand, is an effective form of reasoning. The imagination is a pow-
erful aid to reason and its effectiveness is strengthened by means of contrasts. Contrasts were constantly used by Jesus in his parables and is used outside of school by the drama, in fiction, and by politicians.

Personification and dramatization are the avenues through which information in regard to ideals is conveniently and effectively conveyed. Personification is the process of presenting ideals through the lives and actions of people by way of song, story, and picture. The Bible is an example of the use of personification. By this means the ideals of the Hebraic and Christian religions are set forth.

"From the fall of Adam and the murder of Abel through the lives of the patriarchs, the judges, the kings, and the prophet, on through the stories about Jesus and his parables, the incidents in the lives of the disciples and the early apostles, to the final chapter of the Revelation, there is represented in panoramic view a constellation of stories which embody in positive or negative form the ideals of the Hebrew and Christian religion." 26

Personification is not as powerful as example but its range of use is infinitely greater. Desire can be created through it, plans and principles of action can be presented by means of it, and it can be used at all times and in all places. Its value as a method of instruction lies in the fact that it is easier for people to learn on the concrete level through concrete situations than on an abstract plane through a bare statement of facts and principles. A story can be related

26 Charters, W.W. The Teaching of Ideals, p. 280.
in such a way that it increases the authority of the ideal. The story releases sound emotions and feelings within the learner, and stories promote self-confidence. Fables, literature, history, current experiences, and pictures can be drawn upon without limit for materials for personification.

Dramatization through plays and games is another effective method of providing information in regard to ideals. Constructing and putting on plays teaches ideals directly by presenting a vivid picture of the situation, the ideals, the trait actions, and the consequences. Actions are easier to understand when illustrated by pictures or by persons than when they are described. Putting on a play is valuable also to those who take part because it provides opportunity for practicing the ideal portrayed. Dramatization like personification is worth a great deal as a means of presenting information in regard to ideals because it is flexible and can deal with any kind of situation from all sources. What is true of constructed plays is also true of the movie and even more of the talkie. Together they provide drama, vivid, real, and applicable. Their great advantage is that they reach everyone in a more or less natural setting.

Instruction in ideals must not be left on the informational or inspirational level. It must be applied on the conduct level. To do this it is necessary to vivify ideals through the recognition and appreciation of their value; to cultivate the resourcefulness and versatili-
ty necessary for selecting or constructing the correct method of performing the proper trait actions, and to provide for controlling factors which directly prevent individuals from translating desires for worthy ways of acting into overt behavior. All this may be accomplished through the conduct assignment, a variant of the project method. It should require a task which the child usually carries on in his daily life. A demonstration and explanation of just what to do in each specific case must be given with enough detail to enable the learner actually to perform the action. Enthusiasm, suggestion, reasoning, rewards and punishment, personification, and dramatization must be employed to arouse and stir the child's feelings so that the ideals will be carried over into conduct. The conduct assignment must be reported upon and be praised or censured as the occasion demands to make it effective and to prevent loss of vitality of effort to the child. Repetition of the application of the ideal being developed, accompanied by satisfaction until application becomes a habit completes the process of translating ideals into conduct.

Consistent Behavior.—The thoroughness with which the building of this concept of a socially ideal person has been carried forward will determine the degree of consistency of behavior. Where the work of the home in forming good physical habits and initiating the development of the necessary character traits has been well done and is followed by the special work of the school in teaching ideals through
the medium of the social heritage, and providing practice for these ideals through the school's activities that lead to the formation of habits of conduct that can be depended upon to endure, the groundwork of consistent behavior has been laid. Through the moral influence of the church, the socializing influence of the community, and the constant supervision of the home and the school, the integration of traits, habits, and ideals is accomplished and the building of a functioning social ideal is completed. Inconsistency of behavior will be impossible except in cases that have evaded character education.

Summary.—The data of this and the preceding chapters contain affirmative answers to both the questions raised in chapter one:

"Shall education recognize an evolving family institution? Shall society see to it that every individual is equipped for the discharge of those responsibilities which he assumes when he enters the family relation, responsibilities which cannot without disadvantage be delegated either directly or indirectly to the group?" 27

and whether the school merely teaches subjects and subject matter and hears lessons or shares in the formation of character and the integration of personality, the development of correct home ideals, and preparation for parenthood. They show that developing character is a process of establishing good physical habits, developing the necessary character traits, creating desires for these traits, and through the

activities of the community and its social institutions forming and fixing habits of correct behavior. This process culminates in the development in the mind of each young person of a concept of a socially ideal person which serves to direct his own behavior and his behavior within the group. These data also show that the native tendencies of children and the forces of the environment supply the materials for building up this concept of a socially ideal person.

A complete and correctly built concept of a socially ideal person will be constructed in accordance with the seven immediate objectives of education and will provide for consistency of behavior by developing ideals for each major life interest—health, vocation, citizenship, leisure, and worthy home membership which includes preparation for parenthood.

As the school is undeniably a force of the environment established for the special purpose of assisting in the education of the community's children, and its equipment for assisting in the building of a functioning social ideal unquestionably adequate, the family and the community are entitled to its assistance in building a concept of a socially ideal person as a whole and as segments, health, vocation, citizenship, leisure, and worthy home membership of which parenthood education is an essential element. Parents are founders of families and the school must assume a share in preparing them for their responsibilities. In chapter
four which follows the location in the curriculum, the extent, and the nature of the education for parenthood now being provided by the school are discussed.
CHAPTER IV
LOCATION, EXTENT, AND NATURE OF PARENTHOOD EDUCATION PROVIDED BY THE SCHOOL AT PRESENT

In The General Curriculum

Suggested Plan.—No definite provision for parenthood education is made in the general curriculum at present. There have been offered, however, suggestions for providing instruction in preparation for parenthood in the general curriculum that stresses the psychical phase or aspect of parental and family relations. These suggestions are presented in Character Education Methods, The Iowa Plan. This plan for character education is the product of a competition inaugurated in 1919 by the National Institution for Moral Instruction, reincorporated later under the title of Character Education Institution. State school commissioners, state superintendents of public instruction, or their nominees, and a few educators at large are numbered among the members of this corporation. Its activities cover work in the field of character education.

In 1919 this corporation offered through its executive committee a prize of $20,000 for the best public school method for character education. There were form-
ed in most of the states a group of research educators known as Character Education Collaborators selected by the State Superintendent of Public Instruction, a president of a university or a college, and a person of general influence who were to work out and submit plans for character education. Character Education Collaborators of twenty-six states submitted plans. In order to eliminate any personal interest in the plans, the judges were selected from states whose collaborators did not submit plans. The judges selected were State Superintendent Thomas E. Finnegan of Pennsylvania, State Superintendent W.F. Bond of Mississippi, and State Commissioner A. B. Meredith of Connecticut. The plan of the Iowa collaborators received the award.

Basic Principles And Goal.—The Iowa Plan for character education is based upon these principles:

1. Character education must have a goal.

2. The progress and product of character education must be measured.

3. Cultivate persons who live gracefully and helpfully, not virtues that seem desirable.

4. Organize the school as a whole and in every part as a democratic community.

5. The moral person is not simply abstractly good, but good for something.

6. Practice the good life rather than think thoughts about it.

7. Build up bodies of specific dislikes and hatreds of ugliness in conduct, and sets of tastes and prejudices in favor of that which is clean, kindly, courageous, and noble.
8. Furnish the mind richly with imagery and symbols of right living.

9. Develop progressive skill in moral thoughtfulness.

10. Translate duty into beauty.

11. Familiarize children with the best of the social tradition.

12. Awaken loyalty to a cause.

13. Stimulate the spirit of reverence.

The goal of the Iowa Plan for character education is:

"A person with powers proportionally developed; with mental discrimination, aesthetic appreciation, and moral determination; one aware of his social relationships and happily active in the discharge of all obligations; one capable of leisure, loving nature, revering human beings, their aspirations and achievements; one observant of fact, respectful of law and order, devoted to truth and justice; one who while loyal to the best traditions of his people, dreams and works toward better things; and one in whom is the allure of the ideal, and whose life will not be faithless thereto."

For the school to achieve this goal, specific lines of preparation for health, life in the group, civic relations, industrial and economic relations, a vocation, parenthood and family life, appreciation of beauty, use of leisure time, and mastery of tradition must be provided through a progressive moral curriculum that utilizes both curricular and extracurricular activities of the school.

29 Ibid., p. 6.
Content. Topics for the suggested plan of instruction in parenthood education include such broad divisions as the love theme in art, providing for home, heredity, homes and families, life in the group, and Mother's Day. The material for the love theme in art will be taken from the drama, music, poetry, sculpture, painting, fiction, and the dance. For the kindergarten and the grades it will be centered about The Lost Sheep, Sweet and Low, Rock-A-By Baby, Her Son, Two Families, Snow-White and Rose-Red, and Folk Dance. For grades nine, ten, eleven, and twelve it will be based upon Romeo and Juliet, Dedication, Celestial Love, Venus of Milo, Beatrice, Adam Bede, and the Spanish Dance.

Providing for home will cover care of doll's clothes for the kindergarten; garden projects and preparing food for the family for the first six grades; and cooperative buying and family budgets for the junior and senior high schools. Heredity will include observation of family relationships for the kindergarten; plant fertilization and cross breeding for grades one, two, three, four, five, and six; and a study of the Kalikak family and race improvement for grades seven, eight, nine, ten, eleven, and twelve.

Homes and families will mean dolls and doll families for the kindergarten; bird homes and homes around the world for the first six grades; planning a house for the junior high school; and the evolution of families and homes for the senior high school. Life in the group
will include care of pets for the kindergarten; courtesy and order for the first six grades; knight errantry and brother-sister for the junior high school; and neighborliness for the senior high school. Mother's Day will include special projects for the kindergarten, the grades, and the junior and senior high schools for expressing appreciation of mothers.

This subject matter is outlined in Table V.

In Table VI are listed a set of projects and problems for enriching this course in preparation for parenthood and family life. They are adapted to the interests and ages of the various grades, deal with familiar matters, and are comparatively simple undertakings.
### TABLE V

**THE PROGRESSIVE MOVEMENT OF SCHOOL ACTIVITIES IN THE DIRECTION OF PREPARATION FOR PARENTHOOD**

<table>
<thead>
<tr>
<th>Kindergarten</th>
<th>First six grades</th>
<th>Junior High school</th>
<th>Senior High school</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>The Love Theme</strong></td>
<td>The Love Theme</td>
<td>The Love Theme</td>
<td>The Love Theme</td>
</tr>
<tr>
<td>In Art</td>
<td>In Art. Adapt</td>
<td>In Art. Same</td>
<td>In Art. Same</td>
</tr>
<tr>
<td>Drama, &quot;The Lost Sheep&quot;</td>
<td>subject matter</td>
<td>Drama, &quot;Romeo and Juliet&quot;</td>
<td>as that of the</td>
</tr>
<tr>
<td>Music, &quot;Sweet and Low&quot;</td>
<td>of kindergarten</td>
<td>Music, &quot;Dedication&quot;</td>
<td>junior high</td>
</tr>
<tr>
<td>Poetry, &quot;Rock-a-By Baby&quot;</td>
<td>to the first six</td>
<td>Poetry, &quot;Celestial Love&quot;</td>
<td>school.</td>
</tr>
<tr>
<td>A-By Baby</td>
<td>grades..</td>
<td>Sculpture, &quot;Venus of Milo&quot;</td>
<td></td>
</tr>
<tr>
<td>Sculpture, &quot;Her Son&quot;</td>
<td></td>
<td>Painting, &quot;Beatrice&quot;</td>
<td></td>
</tr>
<tr>
<td>Painting, &quot;The Family&quot;</td>
<td></td>
<td>Fiction, &quot;Adam Bede&quot;</td>
<td></td>
</tr>
<tr>
<td>Fiction, &quot;Snow White&quot;</td>
<td></td>
<td>Dance, &quot;Spanish Dance&quot;</td>
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<tr>
<td>Rose Red&quot;</td>
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<tr>
<td>Dance</td>
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<tr>
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<th>Providing for Home</th>
<th>Providing for Home</th>
<th>Providing for Home</th>
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</thead>
<tbody>
<tr>
<td>Care of doll clothes</td>
<td>Garden projects, preparing food</td>
<td>Cooperative buying</td>
<td>Family budget</td>
</tr>
<tr>
<td>Heredity</td>
<td>Heredity</td>
<td>Heredity</td>
<td>Race improvement</td>
</tr>
<tr>
<td>Observing family kin-</td>
<td>Plant fertilization, cross breeding</td>
<td>Kalikak family</td>
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<td>ship</td>
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<thead>
<tr>
<th>Homes and Families</th>
<th>Homes and Families</th>
<th>Homes and Families</th>
<th>Homes and Families</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dolls and families</td>
<td>Bird homes, homes around the world</td>
<td>Plan a house</td>
<td>Evolution of families and homes</td>
</tr>
<tr>
<td>Life in the Group</td>
<td>Life in the Group</td>
<td>Life in the Group</td>
<td></td>
</tr>
<tr>
<td>Care of pets</td>
<td>Courtesies, order, knight errantry</td>
<td>Brother</td>
<td>Neighborliness</td>
</tr>
<tr>
<td>Mother's Day</td>
<td>Mother's Day</td>
<td>Sister</td>
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30 Character Education Institution, *op.cit.*, p. 34-35
### TABLE VI

PROBLEMS AND PROJECTS TO ENRICH A COURSE OF STUDY  
IN PREPARATION FOR PARENTHOOD

<table>
<thead>
<tr>
<th>Grade</th>
<th>Problems and Projects</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kindergarten</td>
<td></td>
</tr>
</tbody>
</table>
1. Dramatize house, mother, and helpful children  
2. Make a doll’s house  
3. Give a doll’s tea party  |
| Grade One |  
1. Mother an orphan animal  
2. Make an observation trip to locate an insect home  |
| Grade Two |  
1. Build an Eskimo house  
2. Make a booklet of animal families compiled by classes  
3. Locate and observe animal houses  |
| Grade Three |  
1. Estimate the work of a pair of birds in one day’s feeding of young  
2. Make a winter home for pets  
3. Learn to set a table  |
| Grade Four |  
1. Collect pictures of homes and children in other lands  
2. Estimate mother’s work in home  
3. Make book of bird families  |
| Grade Five |  
1. Construct a model kitchen  
2. Study work of flowers, winds, and bees in carrying on the process of fertilization in plants  |
| Grade Six |  
1. Make observation on heredity in stock and poultry breeding  
2. Design a hall clock  
3. Study Madonnas and Indian homes  |
| Grade Seven |  
1. Trace the evolution of homes and make models of enough examples to form a series  
2. Dramatize King Arthur stories  |
| Grade Eight |  
1. Design from plastic materials a home and environment  
2. Study service to humanity from plant breeding of Burbank  |
| Grade Nine |  
1. Carry out a controlled experiment in cross fertilization  
2. Make a committee report on "The Meaning of Infancy" by Fiske  |
| Grade Ten |  
1. Study "Improvement of the Human Plant" by Burbank and "Carrying on the Present Race Problems"—de Vries  |
| Grade Eleven |  
1. Study "Mutation"—de Vries, and "The Blood of the Nation"—Jordan; also "Call of the Twentieth Century"—Jordan  |
| Grade Twelve |  
1. Make several family budgets  |

*31 Character Education Institution, op. cit., opposite p.30.*
In The Home Economics Curriculum

Courses In Public Schools.—Definite work is being given in the home economics curriculum toward preparation for parenthood and family life. Courses in child care and training for seventh and eighth grade girls are offered in the elementary schools that include the seventh and eighth grades, and in junior and senior high schools. The courses in the senior high school are arranged for junior and senior girls. These courses stress the physical aspects of parenthood education. The work is provided in both cities and states. Where nursery schools are available actual experience and practice in caring for children of the prekindergarten age is provided. The courses are arranged for units of time varying from ten to eighteen weeks. The content of courses for cities and states is so similar that an outline of the work in child care and training planned by the state of Wisconsin for girls of prehigh school age will serve to indicate its nature:

Wisconsin's State-Wide Child Care Program:

1. Purpose of this course of study—home hygiene, handling the baby, baby's clothing, washing the baby's clothes.

2. Body hygiene, baby's bath.

3. Food, commercial or proprietary foods, natural food, feeding schedule, additional foods, juices, cod liver oil.

4. Cereals, vegetables, vegetable soup, stewed fruits.

hard foods, general rules for additional food, weaning.

5. Artificial food, sugar as a food, preparation of cereal water, water milk, ice, homemade ice box, thermos bottle.

6. Utensils needed for preparing a bottle formula, preparation of utensils, estimating the formula, method of putting up a scalded or boiled milk formula, method of putting up a cold or raw milk formula.

7. How to give a bottle feeding, care of used bottle and nipple, drink, the bowels, constipation, weight, development.

8. Teeth, sleep, when the baby does not sleep, night clothes, baby's bed, bedroom.


10. When baby is sick, vomiting and diarrhea, communicable diseases, colds, convulsions, enema, colic, hiccough, eyes, ears, medical advice, habits, birth registration.

Courses in child care and parenthood education are offered in the home economic departments of general and vocational high schools to girls in the junior and senior classes. Practice in child care is provided in nursery schools whenever possible. The aim of child care and parenthood education in high schools is to teach high school girls how to help with the care of younger children in the home and to develop in them an appreciation and understanding of the nature of child life. Such a course includes the following topics:

1. The baby's community surroundings as to freedom from contagious diseases such as diphtheria, scarlet fever, whooping cough, measles, scarlet fever, and others; impure milk and water; inadequate garbage disposal; insects; insanitary conditions of the home with reference to ventilation of the nursery and the child's bedroom; improper playground facilities.
2. The baby's physical characteristics and development; normal gain in weight; defects, if any; general condition of skin, eyes, nostrils, mouth, scalp, and body.

3. The baby's daily schedule as to feeding, bathing, sleeping, and exercising.

4. Baby's food: (1) proper kind, regularity, and cleanliness; (2) breast feeding and proper food for nursing mother; (3) artificial food, its care, preparation, and advantages; (4) unsuitable food, meat, coarse cellulose, pastries, sweets, stimulants, cakes, nuts, and others of this class; (5) suitable supplementary foods during first year, fruit juices, cereals, gruels, and strained vegetables; and (6) proprietary foods, kinds, cost, how prepared, and nutritive deficiencies.

5. Common digestive disturbances of artificially fed babies, and their remedies.

6. Nutritional disturbances such as malnutrition, rickets, scurvy, eczema, and others and the symptoms, causes, preventions, and treatment of these diseases.

7. The baby's clothing, selection and construction from the standpoint of health, comfort, and economy; suitability of patterns and materials; serviceability; repairing; laundering.

8. Influences bearing upon child life-heredity and customs, discipline, economic conditions, opportunities for natural development.

9. The preschool child as to the development of language, attention, observation, memory, imagination, reasoning, and obedience; moral and religious training; habit formation; and education through suitable plays, games, toys, books, stories, and magazines. 33

Courses In Higher Institutions.—Colleges, universities, and agricultural colleges also offer courses in child care and parenthood education. Some offer such courses in connection with nursery facilities, and others offer them 33 Whitcomb, Emeline S. op. cit., p. 10-11.
combined with home management houses. A home management house is a home made up of one or two prekindergarten children, nine or more home economics seniors, and a resident instructor. The seniors serve, one as a director with direct supervision of the children, a second as manager who directs or runs the home, a third as associate manager who is responsible for the house furnishings and equipment, a fourth as a special assistant who attends to the children's laundry, and a fifth as a general assistant who checks and superintends the food supply of the home, serves the children's meals, washes dishes, cleans, and sweeps.

The higher institutions also provide courses for juniors, seniors, and graduate students whose purpose is to train teachers and workers in this field. These differ in the various institutions in location in departments, and content of course but they all provide instruction in child care and parental education. The course of no one institution whose program is given can be taken as representing the courses. The course offered in the home economics department of the University of Washington seems to be the most definite. It contains a unit in euthenics and heredity taught in the department of zoology; a unit in physical care of the baby given in the nursing department; a unit in child psychology taught in the department of psychology; and a unit in hygiene.

34 Whitcomb, Emeline S. *op. cit.*, p. 45
of clothing given in the home economics department.

The main function of home economics education is to contribute to worthy home membership. To be a worthy member of a home one should learn a vocation, how to establish and manage a home, and the duties of parenthood. In Table VII is outlined the content of a home economics course in worthy home membership for public schools. The subject matter of this course is characteristic of what is offered in the schools at present, and the instruction given in child care constitutes the parenthood education of adolescents. The work outlined for the junior and the senior high schools is taken from the Denver home economics courses of study for the junior and senior high schools.

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## TABLE VII

### A HOME ECONOMICS COURSE IN WORTHY HOME MEMBERSHIP FOR PUBLIC SCHOOLS

<table>
<thead>
<tr>
<th>School Division and Subject Matter</th>
<th>School Division and Subject Matter</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>First Six Grades</strong></td>
<td><strong>Junior High School</strong></td>
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<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>Industrial arts correlated in such a way with regular work that a girl entering the seventh grade can:</td>
<td>Home Problems</td>
</tr>
<tr>
<td>1. Follow a simple recipe</td>
<td>1. Personal responsibilities and personal habits</td>
</tr>
<tr>
<td>2. Measure food materials correctly</td>
<td>2. Allowance budget</td>
</tr>
<tr>
<td>3. Regulate temperature for heating and baking</td>
<td>3. A girl's share in the family work</td>
</tr>
<tr>
<td>4. Assist in making a bed</td>
<td>4. Care of younger children</td>
</tr>
<tr>
<td>care for toilet articles; set a table; dust a room; wash dishes</td>
<td>5. Sewing for the baby</td>
</tr>
<tr>
<td>5. Sew a straight seam on a sewing machine; cut by a two piece commercial pattern; baste seams; darn stockings; sew on buttons; work buttonholes</td>
<td><strong>Senior High School</strong></td>
</tr>
<tr>
<td>6. Understand the elementary facts concerning the choice of food and clothing, correct food habits, and personal hygiene</td>
<td>Home Making and Child Care</td>
</tr>
<tr>
<td></td>
<td>1. Home making</td>
</tr>
<tr>
<td></td>
<td>2. The household</td>
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<tr>
<td></td>
<td>3. The home</td>
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<tr>
<td></td>
<td>4. The rooms</td>
</tr>
<tr>
<td></td>
<td>5. Household management</td>
</tr>
<tr>
<td></td>
<td>6. The family and its life</td>
</tr>
<tr>
<td></td>
<td>7. Care of children</td>
</tr>
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<td></td>
<td>8. Hospitality in the home</td>
</tr>
<tr>
<td></td>
<td>Applied Economics for Boys</td>
</tr>
<tr>
<td></td>
<td>1. Food for health</td>
</tr>
<tr>
<td></td>
<td>2. Clothing for boys</td>
</tr>
<tr>
<td></td>
<td>3. The household</td>
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<tr>
<td></td>
<td>4. The house</td>
</tr>
<tr>
<td></td>
<td>Standards in Social Relations</td>
</tr>
<tr>
<td></td>
<td>1. Service to others and courtesy at all times</td>
</tr>
<tr>
<td></td>
<td>2. Invitations and their answers</td>
</tr>
</tbody>
</table>

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37 Denver Public Schools, op. cit. (35a), p. 55.
38 Denver Public Schools, op. cit. (35b), p. 105-124.
Sex Instruction.—Education for parenthood should include sex instruction. Presenting family relationships through literature and the activities of the general curriculum and providing instruction and practice in child care and training in the home economics curriculum constitute only a part of parenthood education. Sex instruction is an essential part of parenthood education. At the right time and in a wise way young people should be taught the character, the functions, and the hygiene of the physiological structures from which the race springs. The natural location for instruction concerning the bodily structures, their purpose, and their care is in the health curriculum. This is specially true of the reproductive organs. Moreover, the personnel, equipment, and organization of the health curriculum are well adapted to instruction that calls for the separation of the sexes. Unfortunately, educational workers in the field of health, unlike those in the field of home economics, have not recognized and accepted their responsibility for parenthood education and taken steps to meet it. The following discussion presents the subject of sex instruction as a responsibility of the health curriculum.

The school's program for parenthood education is seriously defective in that it has as yet made no provision for sex instruction. The difficulty toward its incorporation into the health curriculum has not been due entirely
to an unwillingness on the part of educators to have it there but to a lack of agreement in regard to such items as content of the course, proper age for students to undertake the course, and the method of instruction. The purposes of sex instruction are to impart such sex knowledge at each period of the child's life as may be necessary to preserve health, develop right thinking, and control conduct; and to develop a healthier public sentiment in regard to sex which will make it possible to discuss with more freedom than is now customary the grave hygienic and moral danger to the individual and the community which grows out of the violation of the physical and moral laws governing sex life and the processes of human reproduction. The aim of sex instruction is hygienic and ethical. Limited by its aim sex instruction must differ in one important respect from other scientific instruction in that it must not seek to create interest and awaken curiosity in the subject with which it deals, but merely satisfy the curiosity which spontaneously arises in the child's mind by answering his questions truthfully but only so completely as may be necessary to give proper guidance to his conduct, both hygienic and ethical.

The less children and youth think of sex and the later they mature sexually, the better both physiologically and ethically. Premature development of sex consciousness and the sex feelings is harmful. Natural curiosity abates when judiciously gratified in a way not to suggest
further inquiry. Children like adults, are curious not about what they do know but about what they do not know. It is important also to satisfy all normal sex curiosity before it becomes reinforced by the development at adolescence of the sex emotion, and to anticipate the child's receiving sex instruction from impure sources.

Detailed descriptions of external human anatomy should be avoided and descriptions of internal anatomy should be limited to what is necessary to make clear and to impress the hygienic bearing of the facts to be taught. The details of human embryology which have no direct bearing on important practical truths should likewise be avoided. In printed books and leaflets cute illustrating human anatomy, should be avoided when possible.

Method Of Introducing Sex Instruction Into The Schools.-The introduction of sex instruction into the public school system should be made carefully and with due regard to local conditions such as the attitude of school officials, and public opinion. Good results could be expected if the teachers and parents interested in each school are awakened to the need of special instruction. The work should be developed gradually, quietly, conservatively, and on a sure foundation. There must be no special course labeled sex education. The work should be in the hands of regular teachers in the school who have been fitted for such work and who are aware that the physical aspect of sex should not be sev-
Sex education is a fundamental factor in character education and cannot be neglected. It should emphasize the spiritual aspects of sex relationships as portrayed in literature and reinforced in ethics, and the social aspects as evinced in the family and society. The finer values of the home and family relation at their best should be stressed. So also should the need of right behavior in the whole range of relationships preceding marriage and the establishment of a home. The scientific vocabulary for the discussion of the physical aspects of sex should be given pupils in all the grades as needed in connection with hygiene, physical education, nature study, and biology. Such a vocabulary makes it possible to discuss the subject normally and unemotionally with pupils.

In the care of children of the preschool age and of the earlier years in school, the chief aim should be to prevent their forming injurious sex habits; to give them the information to satisfy normal curiosity indicated by their questions, especially in regard to the origin of life; and to immunize them against the unwholesome sex revelations and interpretations of the street.

All phases of sex instruction except the facts of sex and reproduction in mammals and man can be given by most teachers. Reproduction in plants and animals below
mammals can be taught in nature study in all the grades by all the teachers. Certain phases of sex education can be taught without difficulty in the high school in connection with literature, domestic science, physical education, and hygiene. The same is true of the building up of a loyal appreciation of their own home and family life on the part of children. Human reproduction, fertilization, and sex diseases should be handled in the high school by the best prepared teachers of biology and hygiene, some phases in mixed classes, others in groups with the sexes separate, and in some cases privately.

The various extracurricular activities of the school, especially the athletic and social activities, should be utilized to reinforce specific sex education in the classroom. Such activities as dances, senior and junior promenades, literary societies, in all of which the two sexes meet, can be made effective aids to realization of the general aim of sex education under judicious guidance by the teachers. In some activities like dances and class promenades, the interest and influence of parents should be enlisted.

Avenues Of Approach To Sex Education.—In planning to include sex education in the curriculum, it should be realized that sex in life is not isolated as an experience or as a group of facts. Few branches of knowledge or feeling do not touch sex problems. Few subjects can be taught properly with the sex aspects left out. An examination of the curriculum shows that society has had an official censor deleting sex from all classroom work under the orders of a now outworn prudery. We
find sex left out of all subjects no matter how the omission weakens or falsifies them. To undertake sex instruction then is not to add subjects but merely to lift the taboo from certain kinds of knowledge which form organic parts of courses in nature study, physical education, biology, physiology, and community civics or sociology. Sex education is by this means given its normal place and can often be conveyed to pupils in their classes without the slightest consciousness on their part that what they are receiving is sex information. "40

In considering sex education from this standpoint, there are three distinct types of instruction which may be profitably be considered: First such basic instruction in the general principles of sex instruction as should be given to all children in the grammar grades in the course of teaching nature study and other subjects; second, more specific teaching in regard to the anatomy and physiology and hygiene of the human sex organs which may be given by specially qualified teachers in the high school grades; and third, personal counsel given to individual boys and girls at all stages of their development, particularly in connection with courses in physical education, and the supervision of athletic and social activities.

Content Of A Course In Sex Instruction.—For the purpose of outlining more specifically the character of the instruction adapted to various ages, the life of the pupil may be divided conveniently into four periods, from one

to six; from six to twelve; from twelve to sixteen; and from sixteen to full maturity. This division is not wholly arbitrary but rests on a basis of facts both physiological and psychological.

The period from one to six is the period preceding admission to school and is, therefore, the only period during which the care of the child falls chiefly upon the mother. It is important, therefore, that in lectures given to mothers on sex education special emphasis be laid upon this period and that proper instruction be given as to the care of the child's body. The danger of placing it in the care of an immature or injudicious nurse should be pointed out. Instruction should be given as to how the child's questions relating to the origin of human life may best be answered. This is the only sex instruction a child needs during this first period. In addition to this watchfulness over the child's habits and protection from untoward influences constitute the mother's chief duty.

The period from six to twelve which might be subdivided into that of early childhood and that of later childhood, covers the greater part of the elementary school period. Here the school must share with the home the hygienic and moral care of the child and, as most parents are not qualified at present to give the necessary sex instruction to their children, the duty falls mainly upon the school. Truthful and delicate answers to the child's questions as to the
origin of the individual human life, and instruction which will protect it from forming injurious sex habits constitute the chief features of sex instruction during the early years of this period. Such instruction should best be given privately and adjusted to the child's individual needs. It is essential at this period, as at other periods, that the child be provided with abundant playground facilities for play and exercise; that his habits of sleep be regular; and that he be protected from corrupting social influences at school and in the neighborhood. There should be given during the years of later childhood a carefully planned course in nature study. The child should be made to understand the function of root, leaf, flower, and seed; the different modes of scattering seeds, the various methods of fertilization and the necessity for fertilization; and should be led up to the generalization that plant life always springs from plant life. In like manner a series of lessons should be given on reproduction in animal life below mammals, making use of familiar animals. The origin of the chick, the fish, and the frog from the egg, and the metamorphosis of the frog; the origin of insects and their metamorphosis; and finally the necessity for fertilization—these might form the chief topics of such a series of lessons.

So far as specific sex instruction is concerned, the aim should be to impress deeply the mind of the child with the beautiful and marvelous process of nature by
which life is produced from life, both in the plant world and in the animal world. It is not necessary and in most cases not desirable that children should make application of this knowledge to reproduction in man before the beginning of adolescence further than that the human infant is developed within the mother. But such instruction on reproduction in nature will create the background of knowledge which will afterwards invest reproduction in the higher animals and in man with a significance and a dignity not otherwise attainable and, what is equally important, it will create the right emotional attitude toward human reproduction and prepare the child's mind to appreciate its sacredness.

During the early adolescent period, approximately from the age of twelve to sixteen, reproduction in plants and in animals below mammals should be more extensively studied and the wonderful variety of modes of fertilization, especially in plants, be emphasized. It is important to make the pupil acquainted with a wide range of facts in order to impress his mind with the wondrous beauty of nature's provision for the perpetuation of life, the aim always being ethical as well as scientific and hygienic.

With this background of knowledge, reproduction in mammals may be taken up. The teaching ought now to impress with many illustrative facts the generalization that animal life comes from the ovum. Fertilization in mammals should now be taught and this should by natural steps
lead up to reproduction in man. The simplest facts in regard to heredity should now be taught and their application be made to human life. The pupil will be in a position to understand the significance of sex morality and to be impressed with the dangers to health and morals of abnormal sex habits. Specific instruction in regard to sex morality will now be specially effective.

In connection with the study of reproduction, both during the earlier and the later adolescent period, emphasis should be laid on the broader ethical implications of biological facts as revealed in evolution. The evolution of care for the young and of the corresponding psychic factor of love for offspring should be made clear and be emphasized. The evolution of parental love should be traced both in animals and in man. The facts that as the offspring become fewer in number and are more helpless at birth, parental love and care must of necessity increase; that the pairing of animals for this purpose foreshadows the human family; that as the human infant is one of the most helpless animals at birth and has a very long period of maturing, human parental love is naturally strongest, especially in the mother. At this point biology and ethics are so closely interrelated that they can be made mutually to reinforce one another, and the sacredness of the home and the significance of the family can be impressed as in no other way that is available in the public schools.
The ethical relations in the home between parents and children and between brothers and sisters should be emphasized. It should be impressed upon every boy that every girl is somebody's daughter and usually somebody's sister, and that it is his duty to accord her the same respect and protection which he would expect from another boy toward his own sister. It has been found by actual experience that this point of view can be made to appeal strongly to boys even when some other points of view do not appeal effectively.

During the entire period of adolescence children should be given a general knowledge not only of the physical changes through which they are passing and their hygienic and ethical significance, but they should also be led to comprehend the significant psychic, especially the emotional, changes through which they are passing. During this period, in addition to the indirect moral training through literature, there should be systematic instruction in practical ethics of which the ethics of sex relations should form a natural and integral part.

During the later period of adolescence, from the age of sixteen to complete maturity, there should be given more thorough instruction in heredity and the bearing of sex morality and immorality on future generations; and special instruction as to the character and the dangers of sex diseases. While in some individual cases such instruction
is needed earlier and should be given privately, the general presentation of the subject should be reserved until late adolescence on the general principle that any particular phase of sex instruction should be given only when it is needed as a protection from real harm.

The subject matter suitable for sex instruction which has been discussed is presented in Table VIII which follows. It is divided into periods in accordance with this discussion. The topics deal in order with the mother's care for the preschool child, nature of sex instruction appropriate to the years of childhood, instructing adolescents in the matters of sex, and suitable sex instruction for post adolescents.
### Table VIII

**Subject Matter Suitable for Sex Instruction**

<table>
<thead>
<tr>
<th>Years 1 to 6</th>
<th>Years 12 to 16</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>1. Teach mother to exercise watchfulness over child in play and habits</strong></td>
<td><strong>1. Give further instruction in regard to reproduction in plants and in animals below mammals</strong></td>
</tr>
<tr>
<td><strong>2. Teach mother to protect child from untoward influences</strong></td>
<td><strong>2. Give instruction in regard to reproduction in mammals</strong></td>
</tr>
<tr>
<td><strong>3. Teach mother how best to answer child’s questions relating to the origin of human life</strong></td>
<td><strong>3. Give instruction in regard to fertilization in mammals</strong></td>
</tr>
<tr>
<td><strong>4. This is the only sex instruction a child needs during this first period</strong></td>
<td><strong>4. Teach ethical relations in home between parents and children and between brothers and sisters</strong></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Years 6 to 12</th>
<th>Years 16 to full maturity</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>1. Answer truthfully questions as to the origin of human life</strong></td>
<td><strong>1. Provide thorough instruction in regard to heredity</strong></td>
</tr>
<tr>
<td><strong>2. Provide instruction to prevent formation of injurious sex habits</strong></td>
<td><strong>2. Stress bearing of sex morality and immorality upon the future of the race</strong></td>
</tr>
<tr>
<td><strong>3. Give instruction in regard to reproduction in plant life</strong></td>
<td><strong>3. Provide special instruction as to the character and dangers of sex diseases</strong></td>
</tr>
<tr>
<td><strong>4. Give instruction in regard to reproduction in animal life below mammals</strong></td>
<td><strong>4. Stress ethical and hygienic phases in all sex relationships</strong></td>
</tr>
<tr>
<td><strong>5. Give special private instruction to overage children who have formed injurious sex habits</strong></td>
<td></td>
</tr>
</tbody>
</table>
Conclusions And Recommendations

The problem and purposes of this thesis have been presented briefly in the opening paragraph of chapter one. It is necessary to repeat them here, however, in order to give meaning and show their relation to the conclusions and recommendations that follow. The problem of this thesis is to determine specifically the amount of responsibility the home and the school each should have in developing correct home ideals, and the purposes of the study are to find specific answers to these three questions:

1. Has the school any responsibility for developing the ideals of respect for and obedience to parents?

2. Is the school's responsibility for developing these ideals less than, equal to, or greater than that of the home?

3. Does the combined responsibility of the home and the school for developing the ideals of respect for and obedience to parents represent the total responsibility for developing these ideals?

The solution of the problem and the answers to the questions outlined must be sought among the data collected for this study. These data furnish the following facts:

1. All the necessary traits of character must be developed through all the situations wherein a trait should function.

2. A concept of a socially ideal person must be built up in the mind of each individual child in order to insure his correct and consistent behavior, and his satisfactory social adjustment.

3. The school is well equipped for building up such con-
cepts through its curriculum, teaching staff, extracurricular activities, a judicious use of the character forming material of the Bible, a wise use of the influences of extraschool educative agencies, and the assistance and support of the home, the church, and the community.

4. Materials for developing a concept of a socially ideal person are to be found in children's native tendencies to action and in the forces of their environment.

5. The community is the normal unit through which to build up a concept of a socially ideal person.

6. There is little evidence that effectively organized character education is taking place.

7. The school recognizes its responsibility for developing correct home ideals and is making successful efforts to discharge it through its home economics curriculum.

8. A course in preparation for parenthood and family life has been outlined in The Iowa Plan for character education which might be used by the school for discharging its responsibility for developing correct home ideals through the general curriculum.

9. The school is making no effort to organize and offer through its health curriculum a course in sex instruction without which its program for developing correct home ideals is incomplete.

The first four items outlined above place upon the school responsibility for developing the ideals of respect for and obedience to parents. These ideals belong in the group belonging to family life, and constitute vital elements of the concept of a socially ideal person. Situations for developing these ideals arise within the school as well as within the home. The school has at its command materials, methods, and equipment for developing them. The aid of the school is indispensable to the effective organi-
tation of character education.

An answer to the question whether the combined responsibility of the home and the school for developing the ideals of respect for and obedience to parents represents the total responsibility for developing these ideals is to be found in item five—the community is the normal unit through which to build up a concept of a mentally ideal person. According to this item the community shares with the home and the school responsibility for developing the ideals of respect for and obedience to parents.

The data of this study contain, however, no answer to the second question whether the responsibility of the school for developing the ideals of respect for and obedience to parents is less than, equal to, or greater than that of the home. The character of the responsibility the home and the school each have for developing these ideals that pertain to family relationships makes it difficult if not impossible to give a quantitative answer to this question. The school can do little toward developing these traits. It does not come into contact with children at the period of life when it is necessary to develop them. It is within the home that the foundations of these traits are laid, their expression fixed in habits, and a desire for them established. Such foundations, habits, and desires, are laid, fixed, and created only by heads of families adequately prepared for the functions of parenthood. The school can, however, reac-
force the work of the home in developing these traits after
children enter school through school morale and school activ-
ities. In this sense the school is indirectly responsible for
the establishment of the ideals of respect for and obedi-
dience to parents. Its direct responsibility for the estab-
ishment of these traits consists in training and instruct-
ing the young in the duties of parenthood. They will thus
be equipped to assume and discharge the responsibility for
the establishment of these traits themselves.

The home's responsibility for developing the ideals of respect for and obedience to parents is direct
and very great. It must be discharged during the period of
infancy and early youth. The school's responsibility is also
direct and equally great. It must be discharged during the
period of late youth and adolescence. The discharge of
a direct responsibility of the school precedes the discharge
of the direct responsibility of the home. Apparently the
home and the school share together the responsibility for
developing the ideals of respect for and obedience to parents,
each discharging its responsibility at different times, in
different ways, and in cooperation with the community and
each other.

Without a quantitative answer to the ques-
tion whether the responsibility of the school for developing
the ideals of respect for and obedience to parents is less
than, equal to, or greater than that of the home, the prob-
lem of this thesis cannot be solved as stated. It can be
solved from the data collected, however, if the responsibili-
ty of each for developing correct home ideals is considered
from the standpoint of kind and not of amount. The school's
responsibility in this matter is for preparing prospective
parents for the duties of parenthood. It is making some pro-
gress in this direction through its home economics and, pos-
sibly, general curricula.

The collaborators of The Iowa Plan for
classroom teacher for it calls for no techni-
cal knowledge of the human organism. The problems and pro-
jects suggested for the enrichment of the course are simple
and present no difficulty in execution. The course provides
for both boys and girls. It is now seven years since this
course in preparation for parenthood and family relations
was submitted and evidence that it has been accepted and is
being used with good or otherwise results is needed.

The workers in the field of home econom-
ics recognize their responsibility for the family and are mak-
ing definite and valuable contributions to parenthood education.
They are creating a course based upon actual social needs that stresses the physical and social aspects of parental and family relations. The course is in actual operation. If progress continues in this field the result will be a definite, well worked out course of study in parenthood education restricted, however, to girls in all essential features.

No curriculum for parenthood education is complete or can be used effectively unless provision is made for sex instruction. The school does not make provision for sex instruction at present. Unless it does, whatever program for parenthood education it should work out in the general curriculum and the home economics curriculum will be incomplete and lack vitality.

Education for parenthood should include sex instruction. Presenting family relationships through literature and the activities of the general curriculum and providing instruction and practice in child care and training constitute only a part of parenthood education. Sex instruction is a part of parenthood education. At the right time and in a wise way young people should be taught the character, the functions, and the hygiene of the physiological structures from which the race springs. The natural location for instruction concerning the bodily structures, their functions, and their care is in the health curriculum. This is especially true of the reproductive organs. Moreover, the personnel, equipment, and organization of the health curriculum
are well adapted to instruction that calls for the separation of the sexes. Unfortunately, the educational workers in the field of health, unlike those in the field of home economics, have not recognized and accepted their responsibility for the family and taken steps to meet it. This paragraph, introducing the discussion of the introduction of the subject of sex instruction into the health curriculum, is repeated here for the purpose of stressing a defect in the school's present program for parenthood education and providing a background for the recommendation that the educational workers in the field of health be encouraged to assist in the working out of a suitable curriculum for parenthood education.

Further study in this field in regard to the possibility of introducing sex instruction into the public school, the purpose of which would be to arrive at agreement as to the content of such instruction, the proper age for its presentation, and methods for teaching it effectively, might be undertaken and be of value to school administrators and curriculum makers.

It might be appropriate at this point to bring to the attention of those who are interested in the improvement of children's physical environment an instrument for measuring and evaluating the home. The home rating scale here inserted is one devised and constructed by The Character Education Inquiry through its co-directors [Dr. Hugh Hartshorne and Mark A. May] whose experimental study in the nature of
character furnished much of the data of this thesis. The scale is designed to rate a home on the elements of the family, its economic status, and its home life. Measurement is made of the personality, mental and physical health, and civic and cultural interests of each parent. Account is taken of the family income, shelter, and home furnishings. Home life is measured through the housekeeping, meals, sleeping conditions of the children, mutual adjustment of the parents, family recreation, discipline, and attitude of the parents toward their children. The scale seems to be well constructed and should prove useful in investigations of cases of maladjustment among school children.
<table>
<thead>
<tr>
<th>Occupation or school</th>
<th>First name</th>
<th>Age</th>
<th>Nationality</th>
<th>Grade</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1. Father</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>2. Mother</td>
<td></td>
<td></td>
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<tr>
<td></td>
<td>3. Stepfather</td>
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<tr>
<td></td>
<td>4. Stepmother</td>
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<tr>
<td></td>
<td>8.</td>
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<td></td>
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</tr>
<tr>
<td>Others in household</td>
<td>Kinship or status</td>
<td>Relevant information</td>
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<td></td>
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<td></td>
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<tr>
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</tr>
<tr>
<td>1. Intelligence</td>
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<tr>
<td>Mental defect</td>
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</tr>
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<td></td>
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</tr>
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</tr>
<tr>
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</tr>
<tr>
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<tr>
<td>Usually sick</td>
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<tr>
<td>Occasionally</td>
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<td></td>
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</tr>
<tr>
<td>Fair health</td>
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</tr>
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<td></td>
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<td></td>
</tr>
<tr>
<td>Defects of negligible character</td>
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<td>6. Church</td>
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</tr>
<tr>
<td>relationship</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>a. Attendance</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>No attendance</td>
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<td></td>
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</tr>
<tr>
<td>occasional attendance</td>
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<td></td>
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</tr>
<tr>
<td>regular attendance</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>b. Interest and activity</td>
<td>0</td>
<td>No religious interests</td>
<td>Routine</td>
<td>Occasional religious observances</td>
</tr>
<tr>
<td>--------------------------</td>
<td>---</td>
<td>-----------------------</td>
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<td>---------------------------------</td>
</tr>
</tbody>
</table>

| 7. Personality and behavior | 0 | Notorious antisocial behavior | Occasional sex | Inclined to shirk responsibilities. No antisocial behavior. Exemplary habits. |
|-----------------------------|---|-----------------------------|---------------|---------------------------------|----------------------------------------|

<table>
<thead>
<tr>
<th>8. Interests</th>
<th>a. Civic and cultural interests</th>
<th>0</th>
<th>No civic or cultural interests</th>
<th>Occasional civic or cultural interests</th>
<th>Active civic and cultural interests</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>b. Political</th>
<th>0</th>
<th>No political interests</th>
<th>Occasional political interests</th>
<th>Active political interests</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>B. Mother</th>
<th>1. Intelligence</th>
<th>Mental defect</th>
<th>Borderline</th>
<th>Dull normal</th>
<th>Good</th>
<th>Superior</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>2: Education</th>
<th>0</th>
<th>Illiterate</th>
<th>Literate but little formal education</th>
<th>Finished high school education</th>
<th>Finished college</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>3. Physical health</th>
<th>0</th>
<th>Always sick</th>
<th>Usually sick</th>
<th>Occasionally sick</th>
<th>Fair health</th>
<th>Exuberant health</th>
</tr>
</thead>
<tbody>
<tr>
<td>4. Physical defects</td>
<td>0</td>
<td></td>
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<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Incapacitating</td>
<td>Slightly incapacitating</td>
<td>Defects of negligible character</td>
<td>No physical defects</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5. Mental health</td>
<td>0</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Psychosis</td>
<td>Psychopathic</td>
<td>Superior integration. Emotional stabilization</td>
<td></td>
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<td></td>
</tr>
<tr>
<td>6. Church relationship</td>
<td>0</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>a. Attendance</td>
<td>No attendance</td>
<td>Occasional attendance</td>
<td>Irregular attendance</td>
<td>Regular attendance</td>
<td></td>
<td></td>
</tr>
<tr>
<td>b. Interests and activity interests</td>
<td>No religious interests</td>
<td>Routine religious observances</td>
<td>Occasional religious interests</td>
<td>Well-established religious convictions</td>
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<tr>
<td>7. Personality</td>
<td>0</td>
<td></td>
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<td></td>
<td></td>
<td></td>
<td></td>
</tr>
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<td>Occasional civic interest or cultural interest and cultural interests</td>
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<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>b. Political interests</td>
<td>No political interests</td>
<td>Occasional political interests</td>
<td>Active political interests</td>
<td></td>
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<td></td>
</tr>
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</table>
### II. Economic status

#### A. Income

<table>
<thead>
<tr>
<th>0</th>
<th>Insufficient</th>
<th>Occasional relief necessary</th>
<th>Sufficient</th>
<th>More than sufficient for comfort standards of living</th>
</tr>
</thead>
</table>

#### B. Shelter

1. **Ownership**

<table>
<thead>
<tr>
<th>0</th>
<th>Dispossession frequent</th>
<th>Mortgage or rent out of proportion to income</th>
<th>Own home</th>
<th>Own home free of mortgage</th>
</tr>
</thead>
</table>

2. **Size**

<table>
<thead>
<tr>
<th>0</th>
<th>More than two persons per room</th>
<th>Two persons per room</th>
<th>One and one half persons per room</th>
<th>One room or more per room</th>
</tr>
</thead>
</table>

3. **Other Physical aspects**

<table>
<thead>
<tr>
<th>0</th>
<th>Repairs so urgently needed that health is menaced</th>
<th>Repairs necessary for comfort</th>
<th>Need of essential repairs</th>
<th>Physical aspects entirely satisfactory</th>
</tr>
</thead>
</table>

#### C. Furnishings

<table>
<thead>
<tr>
<th>0</th>
<th>Inadequate, less than bare necessities</th>
<th>Inadequate, bare necessities</th>
<th>Fairly adequate</th>
<th>Adequate Luxurious and comfortable</th>
</tr>
</thead>
</table>

### III. Home Life

#### A. Housekeeping

<table>
<thead>
<tr>
<th>0</th>
<th>Slovenly</th>
<th>Haphazard</th>
<th>Drab, not clean and unattractive</th>
<th>Beautiful</th>
</tr>
</thead>
</table>
### B. Meals

1. **Sufficiency**
   - Insufficient
   - Scanty
   - Sufficient

2. **Quality**
   - Unhygienic
   - Poor
   - Balanced

3. **Palatability**
   - Unpalatable
   - Passable
   - Delicious

4. **Regularity**
   - Irregular
   - Delayed
   - Regular and prompt

5. **Mood**
   - Irritable
   - Indifferent
   - Happy

### C. Sleeping conditions of child

- Very poor
- Poor
- Fair
- Good
- Very good

### D. Language

- Language of both foreign
- Foreign language and English occasional
- English exclusively

### E. Employment of mother

- Working out
- Working out by week
- Working out several days
- Work at home
- Occasional work
- Children not working at home
- Contributing to family support

### F. Integrity of family life

- Family group intact
- Family group intact, with relatives of good character in home
- Family group intact, with relatives of bad character in home
- Family group intact, with others in home
- One parent with constructive influence
- One parent or older child managing alone
### G. Marital Status

<table>
<thead>
<tr>
<th>Status</th>
<th>Score</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chronically deserted or deserted couple</td>
<td>0</td>
</tr>
<tr>
<td>Separated, temporarily separating</td>
<td>0</td>
</tr>
<tr>
<td>Unmarried, living continuous</td>
<td>0</td>
</tr>
<tr>
<td>Chronically deserted or deserted couple</td>
<td>0</td>
</tr>
<tr>
<td>Separated, temporarily separating</td>
<td>0</td>
</tr>
<tr>
<td>Unmarried, living continuous</td>
<td>0</td>
</tr>
</tbody>
</table>

### H. Mutual adjustment of parents

<table>
<thead>
<tr>
<th>Status</th>
<th>Score</th>
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</thead>
<tbody>
<tr>
<td>Completely antagonistic, one by the other</td>
<td>0</td>
</tr>
<tr>
<td>Abusive, infidel teacher's fidelity</td>
<td>0</td>
</tr>
<tr>
<td>Complete antagonistic, one by the other</td>
<td>0</td>
</tr>
<tr>
<td>Abusive, infidel teacher's fidelity</td>
<td>0</td>
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</tbody>
</table>

### I. General atmosphere of household

<table>
<thead>
<tr>
<th>Status</th>
<th>Score</th>
</tr>
</thead>
<tbody>
<tr>
<td>Constant friction</td>
<td>0</td>
</tr>
<tr>
<td>and bickering</td>
<td>0</td>
</tr>
<tr>
<td>Gracious cooperation</td>
<td>0</td>
</tr>
</tbody>
</table>

### J. Attitude of father toward child

<table>
<thead>
<tr>
<th>Status</th>
<th>Score</th>
</tr>
</thead>
<tbody>
<tr>
<td>Grudging, antagonistic, willing to exploit</td>
<td>0</td>
</tr>
<tr>
<td>Selfish, affectional</td>
<td>0</td>
</tr>
<tr>
<td>Generous, sympathetic, but degree of insight</td>
<td>0</td>
</tr>
<tr>
<td>Selfish, affectional</td>
<td>0</td>
</tr>
<tr>
<td>Generous, high degree of insight</td>
<td>0</td>
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</tbody>
</table>

### 1. Personal relationship

<table>
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<tr>
<th>Status</th>
<th>Score</th>
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<tbody>
<tr>
<td>Grudging, antagonistic, willing to exploit</td>
<td>0</td>
</tr>
<tr>
<td>Selfish, affectional</td>
<td>0</td>
</tr>
<tr>
<td>Generous, sympathetic, but degree of insight</td>
<td>0</td>
</tr>
<tr>
<td>Selfish, affectional</td>
<td>0</td>
</tr>
<tr>
<td>Generous, high degree of insight</td>
<td>0</td>
</tr>
</tbody>
</table>

### 2. Ideals and expectancies

#### a. Degree of ambition

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<tr>
<th>Status</th>
<th>Score</th>
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<tr>
<td>No interest in child's future</td>
<td>0</td>
</tr>
<tr>
<td>Mild interest in his future</td>
<td>0</td>
</tr>
<tr>
<td>Ambitious for child future</td>
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</table>

#### b. Occupation

<table>
<thead>
<tr>
<th>Status</th>
<th>Score</th>
</tr>
</thead>
<tbody>
<tr>
<td>Antisocial occupation</td>
<td>0</td>
</tr>
<tr>
<td>Non-social</td>
<td>0</td>
</tr>
<tr>
<td>Pro-social</td>
<td>0</td>
</tr>
</tbody>
</table>

#### c. Cultural development

<table>
<thead>
<tr>
<th>Status</th>
<th>Score</th>
</tr>
</thead>
<tbody>
<tr>
<td>No interest in child's cultural development</td>
<td>0</td>
</tr>
<tr>
<td>Mild interest in his cultural development</td>
<td>0</td>
</tr>
<tr>
<td>High cultural ambition</td>
<td>0</td>
</tr>
</tbody>
</table>

### Notes

- G: Marital Status
  - 0: Chronically deserted or deserted couple, Separated
  - 0: Unmarried, living continuous

- H: Mutual adjustment of parents
  - 0: Completely antagonistic, one by the other
  - 0: Abusive, infidel teacher's fidelity

- I: General atmosphere of household
  - 0: Constant friction
  - 0: Gracious cooperation

- J: Attitude of father toward child
  - 0: Grudging, antagonistic, willing to exploit
  - 0: Selfish, affectional
  - 0: Generous, sympathetic, but degree of insight

- 1: Personal relationship
  - 0: Grudging, antagonistic, willing to exploit
  - 0: Selfish, affectional
  - 0: Generous, sympathetic, but degree of insight

- 2: Ideals and expectancies
  - a. Degree of ambition
    - 0: No interest in child's future
    - 0: Mild interest in his future
    - 0: Ambitious for child future
  - b. Occupation
    - 0: Antisocial occupation
    - 0: Non-social
    - 0: Pro-social
  - c. Cultural development
    - 0: No interest in child's cultural development
    - 0: Mild interest in his cultural development
    - 0: High cultural ambition
### J2. Attitude of mother toward child

<table>
<thead>
<tr>
<th>1. Personal relationship</th>
<th>Grudging, antagonistic</th>
<th>Selfish affection varying in degree or dependability</th>
<th>Generous, sympathetic, but fostering infantilism. Tendency to repress</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Generous, High degree of insight. Tries to develop child's affection and independence</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

| 2. Ideals and expectancies | |
|-----------------------------|--|------------------|------------------|------------------|------------------|
| a. Degree of ambition       | No interest in child's future | Mild interest in his future | Ambitious for child |
| b. Occupation desired for him | Antisocial occupation | Nonsocial | Nonsocial |
| c. Cultural aspirations     | No interest in child's cultural development | Mild interest in his cultural training | High cultural ambition |

### K. Discipline

<table>
<thead>
<tr>
<th>0. No attempt at supervision</th>
<th>Kind and intelligent, but left to Good example. Father in agreement.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Discipline divided</td>
<td>Kind and intelligent, but variable. Parent. Intellects in agreement.</td>
</tr>
</tbody>
</table>

### L. Recreation

<table>
<thead>
<tr>
<th>0.</th>
<th>Family as a group frequently engages in well chosen full recreation</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Family as a group occasionally engages in purposeful recreation</td>
</tr>
<tr>
<td></td>
<td>Family as a group never engages in purposeful recreation</td>
</tr>
</tbody>
</table>

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