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ABSTRACT

Persons responsible for ethical education policy formation in the United States must consider two factors: (1) variations in ethical awareness of a pluralistic society; and (2) the current status of ethical education in the public schools. Recent Gallup Polls indicate public demand for ethical education in the schools, although there is no consensus among parents and teachers as to the specific nature of ethical behavior and/or moral behavior. The document identifies key issues and problems of public policy for ethical education, including content and procedure of ethical education in the schools, school/community and student/school relationships, and student attitudes towards ethical education programs. The paper refers to existing recommendations by educational authorities for addressing these issues and problems and reviews state educational agency programs in moral reasoning, personal development, law-related education, community awareness, school community relations, and economic-political education. Instructional assessment by state departments of education, objectives, and criteria for success of ethical education programs are considered. A major demonstration of the success of ethical education would be public demonstration of democratic values through ethical action and manner of practice. The conclusion is that public policy makers should take advantage of public desire for ethical education and make the schools a catalyst for renewal of public cooperative actions of an ethical nature. (Author/DB)

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[illegible] [illegible] CONSIDERATIONS IN SPECIAL EDUCATION

by

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Public Policy Considerations in Ethical Education

I. Ethical Awareness and Ethical Action in the United States: Is There A Crisis

In a recent publication, the Alabama State Department of Education wrote:

> There (has) been widespread confusion and misunderstanding of the imperishable truths, time-tested doctrines, and democratic ideals upon which our state and nation was founded; and . . . .
>
> There has in recent years also been a clearly evident decline in the spirit of patriotism and disregard for religious, moral, and ethical values on the part of young people and adults as well.
>
> Alabama Department of Education, 1974, p. xi

Thirty-one state departments of education (SEAs) have addressed the issue of ethical education since 1970, and have articulated new guidelines. Forty-two state departments of education are currently seeking to integrate moral and ethical values education into citizenship education in order to provide students with values that guide citizenship practice. (Blum, 1977)

The preambles to the educational goals and policy statements made by thirty other states who have revised educational goals since 1970 that dealt with ethical education do not all have the crisis tone struck by Alabama. Nevertheless, there seems to be a "moral rearmament" underway in public education. Does this point to a crisis of ethical awareness and ethical action in the educable citizenry of this country, or is it simply time for re-thinking the meaning of ethical education as a culture? Crisis is defined as the crucial point or situation in the course of anything; a turning point. To speak of a crisis in ethical awareness and ethical action in American culture is not necessarily to view this as a patient in a fever on the brink of collapse, although some perceive the situation to be such. A crisis may be time when with full consciousness a turning point in a long term project is made in order to set new directions in response to new conditions. For ethical education in the United States, its educational goals, policies, and programs, this turning point appears to be the decade of the 1970s.

The turning point is based on a broad foundation of educational theory and practice which gives a new social scientific basis to ethical education. Forty SEAs have developed or are developing guidelines for moral and ethical values education which draw upon recent developments in the social sciences (Blum, 1977). The re-thinking of ethical education which began in the decades before 1970 with the research into affective education and values by Raths, Kratwohl, Simon, Rokeach, Kohlberg, and others has prepared a stable ground for program development by public educators.

The state of affairs with the youth and adults of our society manifests indications, however, of the type of crisis visualized by Alabama--the patient in a fevered point that may move toward deterioration or recovery. Studies show that the 1970's have evidenced an upsurge of violence, anomie, and rejection of traditional institutions. There is rising violence among youth in schools, and, an increasing incidence of physical assault by youths on authority figures, such as teachers (Bayh, 1975). Self-destruction among adolescents in the form of drug and alcohol abuse (Sorasiak, Thomas, and Ballet, 1976) (Cohen, 1975) has risen in recent years, as well as terminal suicide (Toolan, 1975) among adolescents. The American middle class tradition of a stable family life, completion by youth of elementary and secondary schooling, entry into higher education and professional life, appears to be waning as the normative path: school drop-out figures rose by 11.7% between 1970 and 1973 (Bayh, 1975); and, thousands of youth under 18 are reported to leave home every week either permanently or temporarily ("More Kids on the Road," 1975).

American families are increasingly isolated and fragmented. Divorce rates are increasing, with nearly one in every two marriages now predicted to terminate (James, 1975). Single-parent families are at an all-time high (Bronfenbrenner, 1975). Amitai Etzioni asserts that "many millions of parents are ill-equipped or uninterested in providing adequately for the ethical upbringing of their children (Etzioni, 1976, p. 9).

'Social conflict' schools of sociology tell us that social stress is the catalyst of new social orders. The tragedies of individuals makes one pause before such judgment. Yet, individual choices which may seem self-destructive can be insistence upon a new relation to self, others, and life in the world. Certainly, the youth eruption of the 1960s--the Civil Rights movement, Womens Liberation movement and the aesthetic forays of the flower culture (a culture of affirmation and appreciation, rather than explanation)--contained positive ideas and actions. The Civil Rights movement and the flower culture were baptisms of fire for middle class youth and adults: many tragedies marked the 60s in America, not only in Vietnam. Counter-culture paradigms of identity permeate the culture still which were forged in the midst of social protest and the Hotel California.

Kenneth Keniston's essay on Youth and Violence published in 1970 makes clear the healthy norms being developed under stress by youth (and adult) in what he calls the post-modern style. Some of the characteristics of this post-modern style have changed in the 1970s; yet, Keniston's basic perception must be supported--what appears to many as a rejection of civilized values is actually the expression of a moral courage to reforge civilization through individual choices and individual experiments that test established ways and begin new ways.

Active introspection--the continual analysis of motive and action--makes us increasingly into a nation of phenomenologists. Socrates' dictum, Freud's ethic, and the many current American expressions of consciousness raising make "know thyself" into an everyday, every waking hour, event. Keniston speaks of this inclination toward introspection as one of the major character traits of his new person in America:

> These young radicals to an unusual degree, remained open to and aware of their own angers and aggressions, and this awareness created in them a sufficient understanding of inner violence to enable them to control it in themselves and oppose it in others. Most men and women, young or old, possess less insight: their inner sadism is projected onto others whom they thereafter loathe or abjectly serve; or,

> more disastrously, historically heightened inner violence is translated into outer aggression and murderousness, sanctioned by self-righteousness.
>
> (Keniston, 1970, p. 130)

Among the major changes in the direction of ethical education in the United States in the 1970s is the development of cognitive and affective skills in youth which can enable such self-government in everyday behavior. What was the possession of a few who experienced personal jeopardy and many crises to test a life style that was more conscious and less violent may become the norms of millions through changes in the educational system. It has always been so in culture: the sacrifices of individuals dedicated to exploring the phenomena significant to human life, individuals such as Pasteur, Van Gogh, Kafka, Martin Luther King, give to their fellows, and later generations, fruits for a better life in society as well as paradigms for identity. Ethical awareness and action has been present for almost two decades in the social experiments of youth and adult. Even more important as far as the ethical norms of our country is that accompanying these social experiments, educators and social scientists have recorded the events, analyzed the actions, and have sought through experimentation to develop methods to aid individuals in the development of the human competencies which have supported moral action. What was ventured by the few can through ethical education become the normative behavior of everyone.

I am suggesting that public policy for ethical education must be made after affirming the many strands of human action and motive which exist around us, and in the past several decades. Moral life is not simply good health or quiet manners, nor is moral or ethical education a Swine Flue shot to ward off passion and protest. Public policy for ethical education must begin with a broad range of affirmations based on review of many socially visible events, persons, and issues. Affirmations, because as the philosopher Franz Brentano has told us, judgments rely on a focused appreciation of what it is we are addressing. We must first say, 'yes, this exists,' and then allow the 'thisness' to be seen carefully, fully, at length.

Public policy in ethical education must develop in steps, after consideration of many 'thises' that exist. We must not jump to conclusions about moral crises: be it the 'inability' of youth to participate in public affairs in the 70s, or the 'inherent' dishonesty of all professional politicians. We must suspend such cheap and quick judgments, stimulated by the media, and reformulate our questions in order to make them more accurate a guide in considering ethical awareness, ethical action, and ethical education in this time and place in the history of our country, our world, our species.

Today, I will examine recent indicators of public opinion toward and public policy in ethical education, designate the key issues for future public policy and problem solving in ethical education, and suggest immediate tasks which both existing and future policy may direct.

First, let us consider the problem of defining what it is to which we would direct a public set of policies: ethical and/or moral education.

II. Considering the Definition of Ethical and/or Moral Education

The English politician, William Ewart Gladstone, once said that we often think we know something, but if we are unable to name it, we do not know something; it is simply a vanity of consciousness. Gladstone's adversary, Benjamin Disraeli, had more respect for an intuition into things which stopped short of precise naming. Disraeli would have supported those who know something is about, but cannot precisely describe what it is.

In approaching public policy in ethical education it will be safe to take a page from the books of Gladstone and Disraeli. Many of us know what is moral or ethical in cases of ommission in others, and commission in ourselves, but few of us can precisely name the ethical or unethical character of what we observe. It is good to learn to describe and to name We gain control of self and events. But let us not rule out knowledge based on intuition which is short of description and naming, rather, let us affirm a feeling of interest or a sphere of events that demands our attention, and begin the scientific observation which can lead to responsible policy.

Ethical and moral are words that are not clearly distinguished from each other by most people. Although every person can be as aware of moral or ethical acts as Immanuel Kant who had a percise definition of each word. Surveys of parents, teachers, and other adults in the United States bear out this lack of clarity in definition. Moral and ethical are words generally understood to mean the consideration of right and wrong conduct. Moral is a word associated by many with what is taught informally in the home, while ethical is seen by many to designate that which is taught about conduct in formal learning situations. In a study made of parents' and teachers' views of moral and ethical education in four major cities of the United States (Sanders and Wallace, 1975), the majority of parents saw no distinction between the terms; the majority of teachers could not agree on distinctions between the terms. A State recently published a curriculum guide in moral and ethical education without attempting to define either term, trusting that its recommendations would be an 'operational' definition.

A year-long project funded by the National Institute of Education (NIE) in 1976 to study the current state of ethical education in the United States has provided more precise definitions of terms and many problems and issues related to ethical education. Dr. Russell A. Hill and the Advisory Board for the Planning for Moral/Citizenship Education project have succeeded in a clear definition of ethical education which is substantiated by the current educational goals, instructional objectives, and learning activities among the States in ethical education. Ethical-citizenship education is defined by Dr. Hill's project as:

> Efforts to teach students the knowledge, skills, and dispositions which enable them to realize in action the ethical-citizenship principles consistent with American democratic traditions: impartial reason conjoined with caring for the interests of both self and others, and, by extension, liberty, justice, equality, and mercy. A central part of this definition--'realize in action'--carries with it the clear recognition that ECE relates to student action and behavior, not simply acquisition of knowledge of skills.
>
> (Hill and Wallace, 1976, p. 3)

This definition was the result of study and discussion which involved the leading theorists, researchers, and practitioners in values education, as well as spokespersons from national religious and educational organizations. It is a definition which suggests educational policy and program development.

Definitions are important to guide professionals in their work. The research and development institutes in education, such as the one which undertook the study of ethical education, are vital in establishing facts and concepts which can inform the setting of public policy.

Public opinion, in its turn, can be educated by knowledgeable sources. Efforts should be made to help all segments of the public arrive at common terms, a common referential universe of concepts and themes. After all, television has created many referential systems common to persons from Hawaii to Maine. Experts and reports, even when circulated to educators throughout the nation, must be comprehended by the public eventually if "earth is to be moved."

The problem of defining moral and/or ethical education so that the public can comprehend it is not a small one. If done well and responsibly by those who can set public policy, it will, be a task that may help towards a common philosophy in our shared public world. The energy crisis has begun to do that, even in its diversity of positions; God-willing, the moral crisis may so involve us all.

III. Public Attitudes and Public Policies Concerning Ethical Education

Indicators such as Gallup's Eighth Annual Survey of the Public's Attitudes Towards the Public Schools point to public education as the place where families seek help in establishing moral behavior in their children. Sixty-seven percent of the sample felt schools should take on a share of responsibility for children's moral behavior (Gallup, 1976).

TABLE I

Parents now have responsibility for the moral behavior of their children. Do you think that the schools should take on a share of this responsibility, or not?

	National Totals %	No Children In Schools %	Public School Parents %	Parochial School Parents %
Yes, schools should take on share of responsibility	67	65	69	69
No, they should not	30	31	29	26
Don't know/no answer	3	4	2	5

The same survey questioned which qualities most important in the development of a child were neglected by parents, and by schools. In each of the questions—concerning neglect by parents and neglect by schools—a quality indicated as that most neglected in child development was high moral standards (Gallup, 1976).

TABLE II

QUALITIES MOST IMPORTANT IN DEVELOPMENT OF A CHILD

Which one do you think is most neglected by parents today?

	National Totals	No Children in Schools	Public School Parents	Parochial School Parents
	%	%	%	%
1. High moral standards	[illegible]	19	16	14
2. Willingness to accept responsibility	16	15	14	15
3. Learning to think for oneself	12	13	11	14
4. Ability to get along with others	8	7	9	7
5. Eagerness to learn	5	6	5	4
6. Desire to excel	4	5	5	[illegible]
Don't know/no answer	1	7	3	3

And which one do you think is most neglected by schools?

	National Totals	No Children in Schools	Public School Parents	Parochial School Parents
	%	%	%	%
1. High moral standards	16	14	18	24
2. Learning to think for oneself	13	13	14	11
3. Eagerness to learn	13	14	12	15
4. Willingness to accept responsibility	11	13	15	19
5. Desire to excel	9	8	11	11
6. Ability to get along with others	8	9	8	5
Don't know/no answer	21	17	15	12

Religious education does not enter this study, but whether churches and synagogues can meet the needs of the broad population for ethical education is a question of religious attendance. It has been reported that fewer than half of adult Americans attend services regularly, consider themselves to be religious, or view religious leaders with high esteem (NASSP, 1976).

Educators, such as Dr. Terrel H. Bell, former United States Commissioner of Education, currently Commissioner of Higher Education for the State of Utah, has argued that no single institution is more suited to guiding the moral and ethical development of young people than the schools. [illegible] [illegible] [illegible], experiences brought to children in their formative years. Moral and ethical ideas are presented by example [illegible], by teachers and school officials in every learning situation:

> Today... it becomes even more imperative than ever for the school system to assume the responsibility for moral education. It stands alone in having both the opportunity and the right to do so--a right which can be challenged by no other social institution. And whether it teaches moral education every school day of the year, whether they know it or not, whether deliberate or not. Teacher attitudes, disciplinary codes, and the so-called hidden curriculum all operate to inevitably convey a fundamental set [illegible]. There are no "value-free" schools.
>
> (Bell, 1976, p. 3)

Dr. Bell delivered this message at the National Conference for Education and Citizenship in Kansas City, Missouri, September 23, 1976. The Conference was sponsored by the United States Office of Education (USOE) in collaboration with its regional Kansas City office, and the Council of Chief State School Officers. In his speech, Dr. Bell went on to say:

> But each here, then, is to consider ways of deliberately, systematically, and effectively tackling our moral education in the schools--and to do this in a way that violates none of the ethnic, racial, or religious differences that characterize our country's children.
>
> (Bell, 1976, p. [illegible])

Dr. Bell's position on the school's responsibility to provide a systematic and effective moral education in the schools is found in the policies of 41 of the 50 states in a 1976 survey of SEAs ([illegible], 1977). In the survey it was found that 31 states have begun major revisions in their approach to moral and ethical education since 1973, and more states are currently considering revisions in their approach. Three basic reasons for this post 1973 revision of ethical educational policies and programs may be elicited from a careful reading of each state's recent educational goals and curriculum guides in moral and ethical education:

> --Moral ideas, ethical codes of conduct, and citizenship practices are either absent or inoperative among individuals of every generation of our country. The magnitude of this condition calls for intervention by public education.
>
> --In recent years educators and social scientists have devised treatments for the development of human skills essential moral and ethical action in personal life. These innovations must be incorporated into the school curricula at every level to insure quality education in the student knowledge of, competence in, and disposition towards an ethical life in society.

> [illegible]

[illegible]

[illegible]

TABLE III

[illegible] Policies Among the States

[illegible]

- [illegible]

- [illegible]

- [illegible]

[illegible]

[illegible]

[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	*	*	*	*	*	*	*	*	*	*	*	*	*	*	
[illegible]	*	*	*	*	*								*	*	
[illegible]	*	*	*	*	*				*	*	*	*	*	*	*
[illegible]	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*
[illegible]		*	*	*				*	*				*	*	
[illegible]	*	*	*	*		*	*	*	*	*	*	*		*	*
[illegible]	*	*	*	*				*			*	*	*		
[illegible]		*	*	*	*			*					*	*	
[illegible]	*	*	*	*	*	*	*	*	*	*	*	*		*	
[illegible]		*	*	*		*		*					*	*	
[illegible]	*	*	*	*	*	*	*	*	*	*	*	*			*
[illegible]	*	*	*	*	*	*	*	*	*	*		*			
[illegible]				*							*				
[illegible]	*	*	*	*				*	*		*		*	*	
[illegible]	*	*	*	*		*	*	*	*	*	*	*	*	*	*
[illegible]	*	*	*	*		*		*				*	*	*	*
[illegible]	*	*	*	*			*	*	*			*	*		*
[illegible]	*	*	*	*	*		*	*		*	*	*		*	
[illegible]	*	*	*	*	*	*	*	*	*	*	*	*			*
[illegible]	*	*	*	*	*	*	*	*	*	*	*	*			*
[illegible]	*	*	*	*	*	*	*	*	*	*	*	*			
[illegible]	*	*	*	*			*	*			*	*	*		
[illegible]	*	*	*	*	*	*	*	*	*	*	*	*	*		*

Montana				●				●		●			●	●	
Nebraska	●	●	●	●		●	●	●	●	●	●	●	●	●	
New Hampshire	●	●	●	●				●	●	●	●	●	●	●	
New Jersey*															
New Mexico*															
New York	●	●	●	●	●	●	●	●	●	●	●	●	●	●	●
Nevada	●	●	●	●	●			●	●		●	●		●	
North Carolina	●	●	●	●	●	●		●	●	●	●	●			
North Dakota	●	●	●	●		●	●	●	●	●	●	●		●	●
Ohio	●	●	●	●	●	●		●	●	●	●	●		●	●
Oklahoma	●	●	●	●	●	●	●				●	●	●	●	●
Oregon	●	●	●	●		●	●		●	●	●	●	●		●
Pennsylvania	●	●	●	●		●		●	●		●	●			
Rhode Island*	—		●	●											
South Carolina	●	●	●	●	●	●	●	●	●	●	●	●			
South Dakota	●			●	●	●					●	●			
Tennessee	●	●	●	●				●	●	●	●	●		●	
Texas	●	●	●	●	●	●		●	●		●	●			
Utah	●	●	●	●	●	●	●	●	●	●	●	●	●	●	●
Vermont	●	●	●	●	●			●	○	●	●	●	●	●	
Virginia	●	●	●	●			●	●	●	●	●	●			
Washington	●	●	●	●		●		●			●	●	●	●	●
West Virginia	●	●	●	●	●	●		●	●		●	●	●	●	●
Wisconsin	●	●	●	●				●	●		●	●			
Wyoming	●	●	●	●	●			●	●	●	●	●			
TOTALS	40	42	13	46	26	27	31	38	24	26	36	37	23	26	17

*No response

4. All responding States (46) plan to integrate the concrete values and principles identified with the history of democratic institutions of the United States into any new ECE efforts.

5. The majority of States (26) see the United States as being in a time of crisis in its moral and ethical values as far as the knowledge and practice of ethical action by its citizenry. These states see public education as the prime vehicle to bring renewed clarity about values.

6. The majority of States (27) feel that youth and adult must communicate their values, interests, and concerns to each other in order to create an inter-generational, mutual ground for respect and cooperation. These States seek to institute educational treatments that link school and community in mutual programs.

7. Many States (21) see a need for a consensus in order to effectively develop ECE programs. They seek to coordinate public opinion through special study commissions composed of members of the public community.

8. The majority of States (38) feel that ECE should be carried out within existing academic disciplines, such as social sciences, language arts, and health sciences. They believe that efforts in curriculum development and teacher-training should be conducted under the leadership of educators within these disciplines.

9. The majority of States (34) have articulated educational goals which can direct teachers and administrators in research, development, and implementation of ECE.

10. The majority of States (26) find it desirable to guide teachers in their selection of ECE curricula teaching strategies in order to insure informed and effective instruction. These States see the production of curriculum guides and other informational documents by the SEA as a prime means of such guidance.

11. The majority of States (37) explicitly recognize the existence of pluralistic and multiethnic concerns in the design of any Statewide ECE plan.

12. The majority of States (36) feel the SEA should play a leadership role in providing information, guidance for program development, teacher-training, and curriculum guidelines to local educational agencies (LEAs).

13. Many States (23) recognize that the SEA can only recommend policies and procedures to LEAs, and that LEAs should take the initiative for the direction ECE takes in their communities.

14. The majority of States (26) recognize the traditional and continuing proprietary domain of home and religion in the care of moral and ethical values, while asserting the need for careful intervention in moral and ethical values by public education.

15. Many States (17) feel that effective ECE must involve interdisciplinary cooperation within the school, and inter-agency cooperation among the social services within the larger community. These States recognize that ECE, with emphasis on the practice of morally/ethically informed citizenship, requires learning opportunities and adult guidance that no one school, discipline, or community agency can provide.

ECE Instructional Objectives Among the States

The survey of SEAs carried out in 1976 also provided information on the instructional objectives which currently are the backbone of moral and ethical education in the schools.

Six broad areas of instructional objectives can be inferred from the State policies, educational goals, and curriculum guides related to ECE (Blum, 1977):

1. Involve students in an active values exploration and analysis in school and community settings so that they may become practiced in the conduct of an ethical life guided by personal values.

2. Develop attitudes and competencies which will insure students' use of rational discourse and decision-making in dealing with conflicts and problems.

3. Develop students' understanding of their interdependence in society and the interpersonal skills needed for effective and ethical social interaction.

4. Develop students' appreciation of, understanding of, and competencies in the sciences and arts which enable management of the human condition.

5. Help students to see that democracy requires their participation in order to make it work, and develop the skills and dispositions for cooperative action.

6. Educate students about facts, principles, concrete values (e.g., liberty, equality), and history of the democratic system in the United States, and enable them to compare that democratic system with other systems of government.

The teaching of knowledge, skills, and dispositions which enable the individual to realize ethical citizenship in action is the orientation of curricular development. The major programs which the SEAs have developed to implement these instructional objectives in school curricula will be reviewed after my discussion of the tasks ahead for ethical education suggested by current opinion and policy.

The majority of state departments of education evidence a high degree of sophistication in their use of ethical educational concepts which have been created by educational theorists and researchers in the United States. Attendance at conferences such as AERA, ASCD, and other regional meetings, general awareness of the state of the art from survey of the literature, and personal contacts, have undoubtedly attributed to the fabric of a uniform language and program development perspectives among SEAs, and between the SEAs and the R and D community. There are regional differences in the focus of ethical citizenship education as now planned and practiced, but it is a diversity that spans principles in common.

At the school district level of the educational hierarchy there is not as much sharing of conceptual language. Some states who can afford the extensive teacher training required for new developments in ethical education are more successful in extending a receptivity to recent innovation to their local teachers. California is an example (Sanders and Wallace, 1975). The majority of teachers in the Sanders and Wallace study reflect a lack of shared concepts among themselves, or concepts that match current educational research. The lay public, i.e., parents, in the study demonstrated little or no acquaintance with recent thought or programs in ethical education.

While SEA feelings concerning ethical education in the states in which the Sanders and Wallace study took place were enthusiastic, at the school level the teachers and parents were generally negative about the existing state of ethical education. This negativity appears to be related to the lack of knowledge about recent innovation in ethical education. Contact with new programs and materials in ethical education can involve teachers more positively in the ECE effort. Los Angeles teachers in the Sanders and Wallace study were very positive about ECE, in contradistinction to Minneapolis, Memphis, and Philadelphia. California, particularly Los Angeles, has explored ethical educational programs of various kinds over the past 10 years. California is the only state of the four represented in the study who had at that time developed a handbook for moral and ethical education in the schools.

Despite a negative feeling towards the existing moral/ethical education effort in three of the four cities of the Sanders and Wallace study (Philadelphia, Memphis, and Minneapolis), the teachers of all four cities were almost unanimous in viewing moral/ethical education as a proper responsibility of the school. Parents in all four cities (35 of 38) felt that schools should play a role in moral/ethical education (Sanders and Wallace, 1975, p. 6).

The need for dissemination of new ideas and materials to meet the desire for a more effective ethical education throughout the country was a major finding of the National Conference on Planning for Moral/Citizenship Education convened from June 4-6, 1976, at Sugar Loaf Conference Center in Philadelphia, PA. (Hill and Wallace, 1976, pp. 24-25). The Conference brought together 85 persons: both educators engaged in ethical/citizenship theory, research, and curriculum development, and a multidisciplinary group representing a variety of societal interests and viewpoints. Findings of the Conference were in the areas of public policy, theory building, research, development, and dissemination. Recommendations were made to address the findings in each of these areas. I will touch on some of the recommendations of this group below when I speak of the tasks ahead for ethical education. The findings on public policy are of interest. Present in the discussion of public policy and ethical education were among others, Amitai Etzioni, Center for Policy Reserach, Monsignor Francis X. Barrett, National Catholic Educational Association, Gary Emanuel, representing the Council of Chief State School Officers, Robert C. Andringa, Education and Labor Committee, U.S. House of Representatives, Robert J. Baum, National Science Foundation, Nancy Fuchs-Dreimer, representing the Institute for Jewish Policy Planning and Research, Synagogue Council of America, and Howard Mehlinger, representing the National Council for the Social Studies. The findings in public policy included that: (Hill and Wallace, 1976, pp. 21-22)

> --There is a strong and growing mandate for schools to engage in moral/citizenship education (MCE).
>
> --There is an imperative need for a definition of ethical/moral behavior.
>
> --There is a need for a definition of ECE goals.
>
> --With respect to the MCE label, the term "citizenship" seems generally acceptable on conceptual and political grounds, while the term "moral" seems to raise resistance and problems, particularly political problems.
>
> --Public understanding and support are crucial to a successful ECE effort.
>
> --The role of the federal government in ECE should be that of a facilitator and supporter. It should not lead, lest the ECE effort be viewed as "Big Brotherism" or federal dictation of personal and social behavior.
>
> --An ECE-type program must not become a vehicle for indoctrination and propagation of social, political, or religious beliefs.
>
> --There is a history of ECE-like efforts. These historical efforts should be studied and analyzed in order to avoid past mistakes and build on past successes.

Thus far I have presented an accumulation of public opinion and public policy in favor of school intervention in the ethical education of youth and adult. It would not be an accurate evaluation of the state of public opinion toward the ethical education movement in public education if I did not mention a strong, vocal sentiment against public educational intervention in moral and ethical matters. The Conlan Amendment to the National Defense Education Act introduced to the U.S. House of Representatives on May 12, 1976, focused the reaction of many Americans against values education in the schools. Conlan voiced a sentiment which emerged in the survey of some SEAs (Blum, 1977): values education is an encroachment on Judeo-Christain religious tradition, and the proprietary right of the home, churches, and synagogues to instruct youth in matters of morals. The Conlan Amendment, which did pass the House that day--222 aye votes to 174 nay votes--read:

> No grant, contract, or support is authorized under this Act for any educational program, curriculum research and development, administrator-teacher orientation, or any project involving one or more students or teacher-administrator involving any aspect of the religion of secular humanism.
>
> (The Humanist, September/October, 1976, 11.)

The amendment was eventually deleted in a joint House-Senate committee.

The "religion of secular humanism" refers to the diverse values education efforts in schools which reflect a "scientific or humanistic neutralism" in the place of a Judeo-Christian God (The Humanist, September/October, 1976, 11). Mr. Conlan obviously reflected the sentiments of many congressmen present that day.

Ethical education is perceived as secular by some proponents of it in public education. It is worth quoting Dr. Terrell Bell in this regard from his speech at the National Conference for Education and Citizenship on September 23, 1976:

> Examples could be drawn from any period in history attesting to the need of human societies for some recognized system of morality, code of ethical conduct, or call it what you will. It simply is not possible for men and women to live in groups without practicing adherence to some form of moral behavior. Moral education does not have to have a basis in organized religion. If spiritual values can be shown to have naturalistic meaning, as I believe they can, then there is no need to attempt to validate them by reference to supernatural forces. If morality occupies a natural and necessary position in the affairs of civilized humankind, as I believe it does, and is not the exclusive province of organized religion, then it is the common responsibility of all men and women to accept the teaching of moral values in a system of public education.
>
> (Bell, 1976, p. 1.)

IV. Key Issues and Problems of Public Policy in Ethical Education

A. The Character of Ethical Education in the Schools

The recommendations for research, development, and dissemination for ethical-citizenship education made by the Planning for Moral/Citizenship Education to the National Institute of Education (NIE), in part a product of the National Conference on Planning for Moral/Citizenship Education held in June, 1976, can be said to represent many of the majority policies in elementary and secondary public education in the United States. It is not surprising. The recommendations were a consensus of many of the educational leaders in the area of ethical education.

Particularly the definition of ethical-citizenship education sets a clear focus for the future character of ethical education in the schools: "efforts to teach students the knowledge, skills, and dispositions which enable them to realize ethics in action." (Hill and Wallace, 1976, p. 3) Not simply acquisition of knowledge and skills, rather informed practice of an ethical life, within and beyond the school, guided by the interest and intervention of the local educators.

The six areas of instructional objectives which emerged from the survey of SEAs articulate sub-objectives of this broad definition of ethical education.

Clear, well-defined, behavioral objectives can emerge from the above direction, yet the problems and issues embedded in the straightforwardness of these educators' recommendations are many.

Ethical education must be non-religious in its application in the public schools; that is the law of the land. As indicated by the Conlan Amendment, a secular ethical education is still an issue to be resolved in many communities of the United States.

The ethnic diversity and pluralistic interests of the many segments of our citizenry negate the teaching of any exclusive set of values, even the Judeo-Christian. Thirty-seven SEAs have stated this in their education policies. Nevertheless, every SEA in the 1976 survey of their policies in ethical education (46) plans to integrate the concrete values and principles identified with the history of democratic institutions in the United States into their ethical education efforts. This latter goal will require major efforts of textbook revision to correct the ethnocentric anglo-american interpretations would the concrete values and principles be accurately understood. Teaching methods which avoid indoctrination when dealing with concrete values must also be refined.

The movement in public and private education to incorporate recent developments in educational theory and the social sciences into an ethical education curriculum (40 SEAs) will necessitate major teacher training. Programs that translate theory and systems of instruction into viable day to day education must be carefully planned, implemented, and assessed. Who will be the initiator and maintainer of such a massive endeavor: the LEAs, the SEAs, the Office of Education in Washington?

B. The Relationships Between School and Community

In order for a community to cooperate in the improvement of the ethical awareness and action of its citizenry, it must develop a forum where individuals can speak and act with equal authority. To reach a just balance between the will of the school, the parents, the other adults with no children, the business and services of a community, and the youth, is nothing less than arriving at a division of authority based on a mutually understood referential universe. Definitions, objectives, and modus operandi must be shared.

Diverse opinions can only exist within shared principles. Where no understanding exists, diversity cannot exist, only the "otherness" of them and us.

Unless there is the possibility of community cooperation, the goal of ethically informed behavior in the everyday life of the community by youth and adult cannot occur. An intentional focus of planned projects is required, with all the preliminary dialogue, by all elements of the school-community.

Another massive undertaking. Fortunately, there are some models in the United States for such school-community cooperation. In Oregon, Washington, Utah, Pennsylvania, West Virginia, and Louisiana programs have been begun to initiate this dialogue and cooperation (Blum, 1977).

Only seven SEAs have reported school-community programs of this scope; only twenty-seven SEAs have been articulated the need for cohesive school-community relations. The lack of commonality and cooperation in the projects and tenor of life in most American communities is reflected in this policy ommission by many states.

C. The Relationships Between Students and the School

There must be an authentic participatory opportunity given the students in any ethical education program in order to insure the disposition and the experience for self-directed, responsible, ethically informed action.

Edward Fenton, Director of the Carnegie-Mellon (University) Education Center, points out in his paper on the relationship of citizenship education to values education that "the most direct way to get students involved in civic affairs is to offer them opportunities to participate in meaningful student government and to become involved in actual civic organizations" (Fenton, 1977, 7). Fenton adds, however, that "substantial barriers" stand in the way of these developments. "Many school administrators, teachers, and parents do not want to give student governments meaningful powers. Many civic organizations are not organized to absorb student interns or to provide useful jobs for students." (p. 7)

Authority patterns in schools which model either the dissonance between democratic values and their actualization, or a real effort to arrive at consonance between the values and their enactment, are perceived by students. The Rhode Island Department of Education, aware of the importance of this "invisible curriculum," has developed learning environment objectives with measurable performance indicators to insure intellectual freedom and human rights for students in their pursuit of knowledge (Rhode Island Department of Education, 1976).

D. The Relationship Between Ethical Education Programs and the Contemporary Social Concerns of Students

Schools have never been the sole source where information about the world, or knowledge of life developed by youth. Particularly, in the United States in our century, youth is exposed to diverse information sources, which do not concern themselves with pedagogy in their reports. Visual information abounds. The increasing urbanization of the whole society exposes youth to many life encounters which historically have been the stuff of life meaning.

Schools must draw upon life in the world as it is for the content of its analogies. Ethical education must confront the issues of contemporary life recognizing that right exists on both sides of many issues.

The danger of such contemporaneity is the loss of the cultural referents that emerge in the dawn of History. Confucius, Plato, St. Augustine, how many students are exposed to the wisdom, the life struggles and life solutions of these individuals in public education?

The past life paradigms cannot be lost or we discard the foundation of our civilized evolution; but, these words and lives held to be "right" must be reviewed in new perspectives with new methods which enable the youth today to make use of the manner in which Plato, Confucius, and St. Augustine engaged with life in the world, stated problems, dealt with persons, and governed emotionally and intellectually the conflicting information and values of their society.

Public policy matters must encourage the influence of pedagogical methods in the mass media, for youth and adult. There is no neutral media. Without guidance of educators, the media use Vance Packard's hidden persuaders.

In turn, public policy-makers must encourage schools to honestly include the aesthetic innovations of the youth culture, and the genuine social issues of the day, in its curriculum. Educators should be continually at work reorganizing the knowledge of humankind, which does have answers for contemporary youth and the youth to come, in forms which enable youth to draw analysis between their own situations and the emotions, skills, proclivities, and life choices of the individuals who have contributed to our civilization.

New continents and human wisdom not yet plumbed must be sought with the vigor and dedication of an Alex Haley. We must encourage such opening of the curricula with public policy and funding. There are worlds to explore on earth and in space.

All elements of the public world must be contemporary together, and as the African proverb states "walk softly, for we all get there at the same time."

V. Tasks Ahead for Addressing the Key Issues and Problems of Ethical Education

A. The character of ethical education is a task for every element of the society. It must be created and maintained, however, by professional educators. The content of ECE in its relevance and quality should be monitored by the public and the many professionals in diverse fields. Certainly, all segments of the population must be included in the selection and review of ethical education.

Cooperative activity among the educators of our country, in research, curriculum development, teaching innovation, and administration is absolutely essential. In our age of instant communication, the best thought and work of our country can be used in a synergistic manner to enrich the lives of contributing individuals, and make a common language which all can use as a source of inspiration and direction.

There is no time nor place for intellectual competition which obscures or obstructs ideas. Public policy must seek to blend ideas in cooperative projects, and stimulate contributions by many elements of the people in a manner that is appropriate to the craft or profession of the person. Education should become through ethical education the marketplace of the civilization.

Let ethical education become an intentional project which is a new *theatron* (a place for seeing) for our society's ethical reflection.

There must be a network created from a national coordinating center, to regional center, to local school districts which enable the flow, organization, and dissemination of talent and ideas in both directions. Ethical education may be the vehicle which finally links the R, D, and D of SEAs, existing regional laboratories in education, and national education associations in a common effort. The perception of a moral crisis, most fruitfully an evolutionary one, may serve to stimulate the formation of a chrysalis organization for ethical education.

An "intentional center" is needed, both symbolically and materially: a place for the synthesis of nation-wide efforts, which can be a watershed for regional, state, and local needs. Existing educational associations, funding organizations, research and development centers, and the SEAs should contribute to a national coordination mechanism which could be a source for mutual enrichment.

The center should plan for the appropriate organization of research, development, and dissemination among educators, but there should be a strong public advocacy division which enables non-educators to influence in a creative manner the selection of content and the monitoring of content relevance and quality in national programs. Such a national coordinating center for ethical education may help the media become a pedagogical partner.

B. The relationships between school and community require an effective public forum which is owned by neither the school, the business community, or the public agencies of the community. As radical as this may sound, equal authority must be more than a symbol in the creation of local policy in ethical education. A mutually "owned" forum that determines the content and the controls on the ethical education of the community is most desirable. Professional educators can still have their own ground upon which the education takes place: the schools.

An intentional community organized for ethical education will be generative of new forms even in the educational setting. A plant needs soil where it does not compete with the existing root structures of other organisms. Clear a space with the encouragement of public policy for equal access, shared, planning forums in communities.

Social scientists have developed in the past 25 years channels for conflict resolution. Let us have the conflict in controlled environments which all feel free to participate in. Let public policy reward the most creative models for such conflict in the name of ethical educational planning.

8. The relationships between students and the school revolve best around the same principle of equal authority as that between school and community. Forums and areas of project activity must be designed by the school to enable the exercise of student authority in ethical action. Public policy should encourage genuine community betterment and school improvement projects initiated and maintained by students which give them a sense of responsibility for the world they live in from the earliest developmental years feasible.

   Schools, which have been organized in authority for generations on the model of Plato's Republic must begin to redesign their authority structure in a manner responsible to their mission: not only are they mentors, custodians, and the spokespersons for culture and civilization, but also paradigms of ethics in action. Participatory democracy, objectivity, tolerance, and the many other traditional values of our nation requires consonant, not dissonant demonstration in our contemporary world.

9. The relationships between ethical education programs and the contemporary social concerns of students require the allowance of a more divergent, innovative approach to educational policy than presently exists. The present filter the school system places upon contemporary aesthetic expression may be well-meant, for pedagogy exists as the guiding and informing of thought and action. But the dichotomy created between life in the educational setting and life outside the educational setting makes ethical education into "cod liver oil" when it should be the self-government of natural appetite in the many settings of life.

   Public policy must facilitate a cultural interface of the recognized authorities in the youth culture as well as the recognized authorities in the educational world. Bill Cosby, the Electric Factory, Sesame Street, are among the indications that such a cooperative project can lead to new learning formats, and even new wisdom about the nature of things, what is the relation of wit to learning?

   Adults are students, not only youth. Public policy must stimulate intergenerational exchanges of values and ethics-in-action programs. The mature minds of our culture can be helped with new cognitive, affective, and conative skills. Public policy must encourage cultural roles for the accomplished lives in our society; ethical educational projects may be the best ground for this development.

VI. The Criteria of Success for Ethical Education

A citizenry who evidences in their choice of activity and manner of practice the qualities which support liberty, justice, equality, and mercy in the world would be a demonstration of the success of ethical education.

The movement in education towards behavioral objectives can help translate these abstract values into behavioral projects. The development of competency-based programs in the several divisions of knowledge can help students learn the cognitive, affective, and conative competencies which can make ethical action a self-governed possibility.

The criteria of success for ethical education should be measurable. Work on such measures has been done by educators. Krathwohl, Bloom, Raths, Simon, Harmin, Kohlberg, Rest and others.

State departments of education have begun to create assessment programs for ethical educational objectives. The work is in its earliest stages, but it has many years of research and development of educational measures to inform it.

Recent activity among the states in the development of ethical education objectives has been documented (Sanders and Klafter, 1975).

When the language of educational evaluation in ethical education finds its way into the vocabulary and thinking of the layman, especially in the congruence asked by evaluators between intention and action, we may be that higher humanity of whom Nietzsche spoke. This objective should spur on the evaluator towards communicable and practical language which can be that bridge between thought and action long sought in Western civilization.

VII. The Pay Off

Ethical education can be the catalyst and chrysalis for a public renewal of cooperative actions that have occurred in our national history, though infrequently.

The rare moments in common crises, such as floods, fires, and other natural disasters which bring humans together as cooperating, caring, courageous individuals have been experienced by all of us. Why can't this shared creativity be everyday, we feel. We see in those moments of crisis the best of humankind in ourselves and others.

Ethical educational projects, focused in public education, but extended to community planning and activity, may be a safer, saner, more enduring example of such transcendence of the private situation of individuality.

Individuals do not become ethical in a vacuum, only in relation to the existing world of others, and with the opportunity for choice, responsibility, and authority in action.

Public policy-makers, faced with a public desire for ethical education, may find at last the opportunity for re-kindling and channeling the cooperative, through individual, moral vigor which motivated the initial building of our country.

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