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CHARACTER EDUCATION

REPORT OF THE
COMMITTEE ON CHARACTER EDUCATION OF
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PREFACE

The student of character education is at once confronted with the fact that he is dealing with very complex and perplexing problems; difficulties seem to multiply as the study proceeds. For these and other reasons the committee has for several years carried on its work by subcommittees. For the studies of the current year (1924–25) and in the preparation of this report the committee has been organized as follows:

1. *The processes of character education:* Edward O. Sisson (Chairman), T. W. Galloway, J. L. Meriam, T. M. Muir, Charles E. Rugh, A. L. Threlkeld, H. B. Wilson, Milton Bennion.

2. *Classroom procedure:* H. B. Wilson (Chairman), Fannie Fern Andrews, Edna W. Bailey, Jeremiah E. Burke, W. W. Charters, Olive M. Jones, William H. Kilpatrick, Effie McGregor, Mary McSkimmon, T. M. Muir, E. Ruth Pyrtle, Margaret Rae, Charles E. Rugh, J. W. Searson, Edward O. Sisson, Milton Bennion.

3. *Curriculum materials:* J. L. Meriam (Chairman), Fannie Fern Andrews, Sarah Louise Arnold, Ira I. Cammack, W. W. Charters, Susan M. Dorsey, Howard C. Hill, William H. Kilpatrick, Effie McGregor, Merle Prunty, J. W. Searson, Edward O. Sisson, A. L. Threlkeld, H. B. Wilson, Milton Bennion.

4. *School community:* Olive M. Jones (Chairman) J. E. Burke, Susan M. Dorsey, T. W. Galloway, (Mrs.) Sandy W. Gregory, Clarence Hayden, John R. Kirk, J. L. Meriam, E. Ruth Pyrtle, Margaret Rae, Leila Tilley, Milton Bennion.

5. *Character scales and measurements:* Edwin D. Starbuck (Chairman), Arthur L. Beeley, T. W. Galloway, William H. Kilpatrick, Merle Prunty, A. Duncan Yocum, Milton Bennion.

6. *Teacher training:* Charles E. Rugh (Chairman), Sarah Louise Arnold, Edna W. Bailey, Ira I. Cammack, O. B. Drake, Howard C. Hill, John R. Kirk, A. Duncan Yocum, Milton Bennion.

7. *Delinquency, its forms, causes and prevention:* A. L. Beeley (Chairman), O. B. Drake, Milton Bennion.

8. *Character education plans and references for study (selected bibliography):* J. W. Searson (Chairman), Mary McSkimmon, Milton Bennion.

S. D. Shankland, consulting member of all subcommittees.

The chapters of this report have for the most part been prepared by the chairman of the corresponding subcommittee in collaboration with his committee members. Each of these reports has, however, been submitted to the committee as a whole and has been generally approved subject to such adjustments as the chairman might find advisable to make.

While this committee has been at work for several years no member of the committee has been free to give his time and energy to the work; it has, in all cases, been carried as an extra load.

The very limited funds appropriated have been available for office expenses only, with no financial provision either for committee meetings or for research. Meetings of the committee as a whole have, therefore, been impossible, but members have had personal and group conferences whenever circumstances permitted.

Under these conditions the committee has aimed only to collect and compile the information available to its members and to restate what in its judgment represents the soundest current theories of character education. The various subcommittees have had a large degree of independence in the study and formulation of their own problems.

A general bibliography and brief descriptions of several new organizations for character education are assigned to the appendix.

While the committee is of the opinion that it has made some progress toward developing a sound point of view, it is also conscious of the very limited scope of its work to date; the major portion remains to be done. This report is submitted in all humility, but in the hope that it may be of some value to teachers generally.

The committee gratefully acknowledges its debt to coworkers in this phase of educational endeavor. Many such workers have responded generously to calls for assistance.

CHARACTER EDUCATION

INTRODUCTION

The subject of objectives in character education was discussed in a report of progress to the National Education Association, July, 1924. While this topic is not treated separately in this report, the general point of view of the 1924 report is maintained in Chapter I, The Processes of Character Education, and is restated briefly and discussed at some length in Chapter VI, Professional Preparation of Teachers for Character Education.

The general objectives of character education may be stated in different ways without necessarily involving conflict. They may for example be briefly stated as follows:

1. To develop socially valuable purposes, leading in youth or early maturity, to the development of life purposes.
2. To develop enthusiasm for the realization of these purposes; and coupled with this enthusiasm, intelligent use of time and energy.
3. To develop the moral judgment—the ability to know what is right in any given situation.
4. To develop the moral imagination—the ability to picture vividly the good or evil consequences to self and to others of any type of behavior.
5. To develop all socially valuable natural capacities of the individual, and to direct the resultant abilities toward successfully fulfilling all one's moral obligations.

Investigations thus far warrant the conclusion that the prime factor in the development of any personality is the influence of other personalities. This fact gives emphasis to the conviction that character education is a problem of community life, and that all social institutions and social agencies should share cooperatively this responsibility.[1]

The school can by no means assume all the responsibility.[2] The natural responsibility of parenthood and the intimate personal relations of the home at once suggest that this institution should be the

[1] This point is quite fully discussed by Dr. E. O. Sisson in "School and Society," Vol XXI, No. 541, May 9, 1925.

[2] The responsibility of professional educators is not restricted to schoolroom activities. Educators should be leaders in every phase of educational activity in the community and in each of its social institutions.

primary factor in character development. Character development is also held to be one of the chief functions of the church; but, because of its present limited range of influence as compared with the school they may well assume responsibility next in importance to that of the home for the character training of the young.

Home, school, and church and all other social agencies should put forth every effort to improve the moral tone of society at large—adult society. Appeal should be made to all citizens to help this cause by their own example of good character, since this is many times more effective than precept alone.

Chapter I

THE PROCESSES OF CHARACTER EDUCATION[1]

I. THE POINT OF VIEW OF THE REPORT

1. *Strictly scientific knowledge in the field of character development is almost nil;* by which we mean that extremely little has been accomplished in tracing causal connections link by link without gaps from elements under our control to objectives desired. Let us illustrate: We do know quite definitely that *toxins* and *secretions of the endocrine glands* affect the conduct and character; probably the clearest case is that of the causation of cretinism by deficiency in the thyroid; almost as clear is the case of certain intestinal poisons affecting the disposition, sometimes in the gravest manner. Long ago surgical interference in the brain was proposed as a means of controlling character; it seemed then a wild idea; yet even that is by no means unthinkable now, although certainly not yet practicable. At any rate no one can at this time set limits safely to the rôle which purely material means may ultimately claim in the determination of spiritual processes.

Meanwhile this rigorous scientific knowledge affords actual guidance in procedure only to a very limited extent. Frail and even diseased persons often manifest noble character, and persons apparently in perfect health are sometimes morally reprehensible. We are shut up in the main to such guidance as we may find outside of the realm of definite scientific achievement. This means: That the actual practice of moral education is still mainly *in the empirical stage.* Our knowledge is rather "natural history" than rigorous science. Hence while science in the strict sense continues to drive toward mas-

[1] Report of the Subcommittee on Developmental Processes—Edward O. Sisson, chairman.
This report has been written by the chairman, with advice and suggestion from members of the subcommittee, especially Prof. C. E. Rugh and Dean Milton Bennion. The report has received the tentative approval of the subcommittee, but its weaknesses can not be charged to them.

tery of this field, education must continue to make large use of probable knowledge, of empirical inductions, of "cut and try" methods.

2. This seems to us to magnify the importance of "*case material*"—of carefully observed and recorded examples of moral changes in children (and indeed in all persons). For this reason we recommend as a definite portion of the investigation of moral education an inductive study of conduct as it takes place in the actual life of home and school and other social relations. This implies an approach to the problem that may be described in Darwin's own words, "patiently accumulating and reflecting upon all sorts of facts which could possibly have any bearing on it."—(Origin of Species, Introduction, p. 1.)

3. It seems to us of particular importance to catch the educand in the act, so to speak, *of moral change*. Two lines of observation are clearly open: First, objective, the perception of changes in overt action or conduct; and second, subjective, the individual's own perception of inner change. In spite of all the legitimate distrust of introspection we are of the opinion that it cannot be excluded as a source of data, at least in the present state of our observational knowledge in this field, if indeed ever.

4. This means that less stress will be laid on so-called original or elemental characters—reflexes, instincts, etc., and more upon *action-patterns* as manifested in the tissue of conduct, especially in the social environment.

5. The *educand in action*, then, is the special object of study for the moral educator. It is the act which synthesizes the play of the infinite manifold of original tendencies; this truth is well expressed in Prof. T. W. Galloway's words:

> To the biologist one's character is the total balance or complex of qualities, inherited and acquired, by which the individual is enabled to react, whether well or ill, to the essential stimulating and rewarding life-situations in which he progressively finds himself.—(*Special report to Chairman Bennion, April 15, 1924, p. 1.*)

It is this effective balance or complex which expresses itself in the actual behavior of the educand.

6. We submit the following as a sketch of the main phases or elements in the general process of moral development as it may be observed in the moral educand:

II. THE I-HOOD OF THE CHILD

1. Long before the child can say it, he has the experiences "I want," "I will," "I can," and the whole gamut of elemental volitional utterance. These phrases typify the multitude of variant experiences of dynamic, out-thrusting desire and will. Deeper than the manifold of these experiences is their *unity*. The *I* is inexorably one, always

identical with itself, persisting through all places in space and all periods of time. That the "*I*" should be ever-changing, ever-expanding, and yet ever the same and identical with itself at every point is paradoxical enough in words, but is clear and axiomatic in the conscious experience of every human individual.

2. This emerging of the unitary ego or self is the primary phase of moral development, and must be made the key to both explanation and procedure. Here is found the unity of the manifold of impulses and tendencies, which have been so elaborately worked out in the immense labors of genetic psychology; for the understanding of moral development we must get away from the concept of the child, or indeed the adult, as a "bundle" of impulses or, later, of habits. In so far as he is a "bundle" he is not, or not yet, moral; he is morally immature; moralizing is the progressive realization of the unity of his ego or I-hood.

The flow of the child's own dynamic will energy is the sole and exclusive organic resource for character. Nowhere else in human nature is it so true that educational procedure cannot "implant," although, alas, it may "root out," or at least suppress and starve. All it can do positively is to stimulate and foster. Hence the supreme necessity of conserving and fostering this original will-energy, and avoiding all unnecessary suppression or weakening.

Let us at the outset provide room for the indispensable naturalization of the child into the human order in which he must live and for such repression and coercion as that demands. Children are not born angels: They carry a mixed inheritance, some elements of which have to be overcome or transcended. But let us look two facts full in the face:

(*a*) First, that all repression and coercion, all checking and blocking of the natural impulses is in and by itself a loss, and easily becomes a detriment. Put into the simplest terms, this means that every time we are obliged to say "Don't," there is an inevitable loss of moral potency; this may be compensated by a greater gain in moral enlightenment and improved habit, but the loss occurs regardless of whether the compensation results or not.

(*b*) Second, positive character comes only from the child's own *desiring* and *willing*. The very essence of moral development is the conservation and organization of the dynamic flow of the child's own will. This means that the child must be led to discover and perfect *good things he wants to do*. Let no one suppose this means easy things, or useless or futile things, or selfish or indulgent things. It will inevitably embrace hard things, laborious and, in themselves, irksome tasks. We are to aid him to discern his own truest desires and ambitions, his true purposes, and, in total, his true life career.

III. THE EXPANSION OF THE "I"

1. The I-hood of the child and even of the youth has a kind of hardness and narrowness. When he says or feels "I want," "I can," "I will," and the like, the subject is the point of emphasis; the act gets its importance from the actor. In the small child all sorts of commonplace acts become of supreme import because he has himself just achieved them. As time goes on and development proceeds, a gradual and quite natural transformation takes place in the relative prominence of the *I* and its acts; the *I* does not become either less or less important, for the individual is growing and becoming more and more of an individual; but purposes and deeds rise to prominence, and instead of the deed gaining a momentary significance because the child did it, the adult personality gets its significance in the deeds it plans and consummates.

2. The first definite step in the process of moralizing is the child's own discovery that he *owns* the acts which flow or leap out, as it were, from his nature. He must see himself, as *cause*, and therefore as responsible. This we think is as near as words can come to denoting the innermost essence of the long-drawn-out process of moralizing. And in this process there is ceaseless reference to that *I* which is the basic element in his personality.

3. Next, the original individual *I* is widened; the child's apprehension and experience lead to the sense of "*you*" and "*they*" and then the moral synthesis of *WE*, the symbol of the momentous fact of community or society. This process dawns in infancy, before any speech is uttered; but it also proceeds indefinitely into youth and maturity and forms the deepest basis of both morals and religion.

The most profoundly moral lives are those in which the *I* is most completely merged into the *We*. This is as true of the humblest and most obscure as it is of Moses or Jesus or Lincoln. The faithful father or mother in an unnoted home can say with Jesus, "I am come that they might have life, and might have it more abundantly."

The opposite of all this is, in Emerson's phrase, the domination of "miserable aims that end in self"; this too can be found in the simplest common life, as in selfish members of families or of communities, and also in brilliant careers like those of a Borgia or a Bonaparte.

4. This relation of the *I*, the *you*, the *they*, and the potential *We*, or indeed manifold *WE's*, is of the very essence of the moral quality of character; indeed it is difficult to avoid the conclusion that it involves the final criterion of moral development.

IV. THE EMERGENCE OF PERSONALITY

1. Personality is probably the best term to denote the total entity of the individual and hence the aim of education looked at from the side of the individual. It is the *I* with all its activities, joys, achievements—that is, its total experience; but it is the persisting and continuous phase of all this experience, the identical Self which runs through time and space and binds all together. Many of the most important and universal forms of moral development attach directly to this central entity; for example, such experiences as bearing responsibility, being put on one's honor, being expected by others to do certain things, are all matters attaching to personality, and all affect moral development vitally. So also the *interest* of others, as the interest shown by a teacher in a pupil, or of a friend or associate, which so often affect development, is a personality experience.

2. The expansion of personality seems to move mainly in two fields: The accomplishment of purposes, or *achievement;* and the setting up of associations, which we shall call *community*. Accompanying expansion is the inner experience of appreciation or satisfaction (with its negative), which we shall call *joy*. We next deal briefly with each of these elements in turn.

V. ACHIEVEMENT AND CAREER

1. Purpose expanded arrives in achievement, success, life-career. This is an impressive phase of moral development and furnishes a powerful motive for conduct. It has had a conspicuous place in the practical operations of education: it has a powerful appeal to "the man on the street," who loves to hear about "doing big things," and probably dreams more or less about doing big things himself. This is why "live wires" and "go-getters" are such heroes to the bulk of people; in and of itself all this is quite legitimate, and indeed moral.

2. Particularly does this impulsion toward achievement play a potent part in generating energy and persistence in difficult and irksome labors, such as usually lie in the path leading toward any notable accomplishment. Hence this principle is of indispensable value in the practice of education, in order to motivate the long-drawn-out drill and practice involved in all sorts of masteries; also it is indispensable in vocations to vitalize and energize the long apprenticeships usually demanded for promotion and success and in the calling. In brief, the efficiency and skill element in character development is motivated mainly by this impulsion toward achievement.

3. In highly developed lives and characters purpose and achievement culminate in a unified *life-career;* into this the manifold of purposes and achievements converges and is thereby integrated; this

career or ultimate achievement is the massive and final utterance of the character, upon which the individual and his character are ultimately judged, so far as judgment may be possible. But the life-career concept is potentially vital in all moral development, and can not be left out of account in any theory of moral education.—(See C. W. Eliot, *The Importance of the Life-career Motive in Education.*)

4. It is clear that the achievement element is quite negative so far as ultimate right and wrong are concerned, and serves one as faithfully as the other. With the problem of right and wrong in moral development we must deal later.

VI. COMMUNITY

1. Thus far we have described development mainly from the side of the individual: but it has been clear all along that the process constantly involves the formation of groups, which are more than any individual and even more than the aggregate or sum of the individuals. The child enters into relations or associations with others, and these are vital phases in his moral development. We wish to stress here not primarily the group but rather the process or experience of belonging to and living in the group, and this process or experience is what we shall denote by the word *community*.

2. The first community of the child is normally with the mother. The two form a group, and each shares in the group life; to each, this life is *community*, an experience and a process of development. This tiny but momentously important group embodies all the essential elements of the community experience; it makes up in intensity what it lacks in extension. The consciousness of the babe dawns by infinitesimal degrees but with unmistakable symptons into the beginnings of human association—that is, community. From the primary point the community experiences of the child unfold and multiply with ever-widening reach and swiftly increasing complexity and richness, their ultimate radius and quality being a profoundly significant measure of the final value of the life as a whole. The very names that represent these widening community relationships suggest the significance of community in moral development: First mother-child, soon thereafter father-child, then brother or sister, playmate, schoolmate, team-mate, fellow-member, friend, acquaintance—and so on up to the far wider communities in church, State, and finally humanity. One must note also the negative community terms, involving enmity, antagonism, hatred.

3. The empirical fact of community is subtle and complex in the highest degree. We all experience it but no one can fully describe it. We can only appeal to each other's own experience. In a very true sense the experience of community is ineffable—it can not be reduced to language. The fact of community as each of us experi-

ances it is vibrant, flashing, fluent, pulsating, iridescent, subtle yet vivid, elusive, yet inexorably real and definite; it is everything in a moment and ceaselessly changing. Any approach to the fact of community which ignores or belittles this infinite complexity in favor of simplicity, order, or system is totally unscientific, no matter how scientific may be the individual who perpetrates it. The student of moral development simply must face this fact of the defiant indescribability of human association at the outset if he is to move with any safety in the mazes of the practice and theory of moral education.

4. Two elements are characteristic of the community experience: The first is cooperation and resulting efficiency. Each member of the group has his own function, his own part to play; but the outcome is different and normally better than it could be without community. Richter has pointed out that even in the primitive act of suckling, mother and child must cooperate; the cooperative feature grows and expands with the development of the individual and the expansion of the community relationships, culminating in the highest joint enterprises of which man is capable in arts and industry, in government and social life, in religion and culture. Thus community opens up a whole vista of new rôles for the individual which are impossible, indeed unthinkable, except through community; so the ego grows in powers and capacities through community.

The second is joy. This pervades the forms of cooperative action and transcends them, becoming a sort of spiritual atmosphere for the whole experience of community. This joy of human association would seem to be what Jesus referred to in the "Mary and Martha" incident, when He said, "but one thing is needful; Mary hath chosen that good part, and it shall not be taken from her." The fertility and creativeness of this community joy is unique: Friendly and loving associations "double our joys and halve our sorrows." The significance of this for the total problem of life is infinite; consequently its place in moral development is supremely important.

5. Thus community *enriches experience* in the highest degree. The *We* is a new entity, quite different from the mere addition of the *I*'s who are its members. Each *I* is in himself *more* than he was; and the *We* is still more than all the augmented *I*'s. This is true in the smallest experience of each of us, and in the supreme phases of the life of the race. Lincoln could say "All that I am I owe to my Mother"; and as truly Stanton could say of the expiring Lincoln, "Now he belongs to the Ages"; the world itself would be infinitely poorer if it should lose him. The individual merges himself into the group, but in so doing he is himself more than he was. When he says, as so many have said, "I am nothing; the group is everything," he becomes most himself and most a personality. The words sound contradictory,

but they are the nearest approach to denoting the facts. Jesus expressed this as He did so many profound truths: "If any man wills to save his life he shall lose it; if any man spends his life, for the sake of the truth (Gospel), he shall save it."

6. Out of the complexity of the community experience quite definite phases emerge in the flow of concrete outward activity: The child sits in school with certain of his fellows, is under the control of a certain teacher, makes certain friendships, plays games with certain other children, etc. Often developmental processes seem to be plainly determined by these community experiences.

Case material abounds in examples bearing this out: A child may be in association with scores of persons and living in a sort of even tenor, with all the community experiences involved; then enters a new community, with a new acquaintance, or arises a disturbance or transformation in one of the preexisting communities, and the whole life and behavior of the child is thrown into confusion and crisis. Or *vice versa*, a child may be going headlong to the bad, by virtue of or in spite of all his existing communities, when a new one enters and a thoroughgoing reconstruction sets in which radically modifies all the rest.

7. To certain more definite community forms the individual "belongs"—is a member, with definite recognition, sometimes by a procedure of official election and adoption and a ritual or initiation. In such groups the cooperative feature is likely to be prominent, embodied partly in specified duties and offices.

This sharply defined form of community experience bulks large in most lives, ranging all the way from juvenile clubs or "gangs" up to membership in nation-wide parties and world-wide associations and organizations. The moral bearings of these organized communities are complex and immense. It is painfully evident that this influence may be detrimental or destructive instead of beneficent and constructive, both upon moral development and the social order. This is one of the vast and formidable aspects of the problem of moral education.

VII. JOY

1. "To miss the joy is to miss all," says Robert Louis Stevenson; not that the joy is all, but that when the joy is lost nothing else can compensate; the reason probably being that joy if not the consequence of rightness of life, is a concomitant of it.

2. The child's favorite word for this quality of experience is *fun*. Because this is a child's word, and often denotes things which have little appeal to adults, or even stir their disapproval, education has tended to ignore or frown down the child's "fun." There are notable exceptions: At the Vineland Training School, probably the most admirable of its kind in the world, the motto is "Happiness first;

everything else follows"; and they live by their motto. Vittorino sensed this truth; even Plato long before was not entirely oblivious to it; Pestalozzi and Froebel reintroduced it into educational dogma, and it is slowly making itself felt in schools—first in the primary grades, and perhaps last in universities.

Case material is full of concomitance between joy and energy, joy and industry, joy and success, joy and progress. This is as true in the moral field as elsewhere, perhaps even more so.

3. We have already noted the joy of *community*, and mention it again here both for logical completeness and for the sake of still further emphasis in view of its immense importance to life and moral development.

4. *Beauty*, in its highest sense, belongs here; a challenging, fascinating, but formidable problem. The aesthetic experience has a fertility and creativeness akin to community itself. The object of beauty is like the widow's cruse of oil. It feeds and nourishes, but is itself unexhausted; its very essence is "a joy forever." The joys of nature, of visible objects of art, of music, of literature, of the drama—these all bear upon the richness of life, and hence upon morals. Walt Whitman sees the cure for our national baseness and materialism in a new literature. It seems credible that the deepest cause of immorality—greed for money—may be due to the poverty of our capacity for rarer joys. Certainly aesthetic culture, in the broad and sincere sense, has vital bearing upon moral development.

5. The *economic aspects* of the problem of joy bear vitally upon morality and moral development. Our joys are *bought* too dearly; they cost too much in *money*, which means human labor, and too often the detriment of life to those who "amuse" us. We no longer deliberately and openly butcher men to make a holiday; but in our present state of economics and aesthetics we do sacrifice life and potentiality to a shocking degree. An individual and a people both find moral safety and health in the cultivation of true joys.

6. Lest anyone should suspect this stress upon joy of being a push downhill in either morals or education, two suggestions are made: First, it is said of Jesus that "for the joy that was set before Him, He endured the cross, despising the shame." Second, let the moral philosopher or the teacher look in upon his own stream of life and his own development of character and consider how great a part joy has played.

VIII. THE RIGHT

1. We have thus far canvassed the dominant intrinsic or organic elements in moral development—the original and spontaneous impulsions of the child's nature; the emergence of personality, experienced only in the medium of community; and the operation of the individual in achievement. In all this we do not arrive at but only

lead up to the final essence of the moral life and of moral development—the quality of conduct and life and of character itself which we call the right or righteousness. This question, what is right, is the crucial question; it is so difficult and so controversial that one would fain evade it; and much moral education so-called yields, usually, unwittingly to the temptation, and lapses into mere expediency and efficiency.

2. To seek to go back to ultimate principles in this field would condemn us to a sort of infinite regress into ethical disputation; there is only one method of escaping this and getting on in our problem, and that is to *postulate an ethics*, and work from it. Every moral educator will have to do this sooner or later, and no less must a theory or doctrine do it. It is a hazard, but an unavoidable one.

3. We propose to do this in what seems to us the only hopeful way, by an appeal to the dominant ethics of our own culture. For us occidentals the Hebrew and Christian Scriptures embody, in their highest portions, the accepted ethical ideals of our race. However far our economic and social and political practice may fall short of these ideals, they are still the final court of appeal whenever the distractions of passion and prejudice and selfish interest can be abated. Three of the ethical maxims of this system may well serve to indicate the substance of the ideal: First, the implied affirmative answer to the age-old question, "Am I my brother's keeper?" Second the definite commandment, "Thou shalt love thy neighbor as thyself"; and third, the "Golden Rule" itself, "Whatsoever ye would that men should do unto you, do you even so unto them."

4. These maxims are quite competent for use in education, for they command the assent, at least verbally and in discussion, of the prevailing mass of our people. Most of all, children and youth are much inclined to agree heartily with their underlying sentiment—probably more even than adults. Besides this they are simple enough to be grasped by children as soon as they can begin to apply intelligence to the problems of conduct. Finally, general as they are, they are immensely potent, in that they set an ideal far beyond the actual standards of conduct in most of the affairs of our life. In other words, they provide an immense opportunity for moral advance.

These maxims are fortunately and quite naturally reinforced by much of the ethical discussion of our own race and speech. Utilitarianism in particular, the most distinctly English type of ethical philosophy, is, as even its enemy Spencer points out, at bottom in harmony with the Hebrew-Christian teaching. Kant's law of universality, different as it is in its basis, is quite in harmony with the Christian ethics.

5. It may be less safe to attempt a basic theory to underlie and explain these maxims, but the problem of moral education really demands this, so we must undertake it. That theory may be best deduced from the great facts of personality and community already dealt with. Life is the great end, and life belongs to the individual as a personality and to all as community, and is fundamentally bound up into an indissoluble unity in spite of its manifold and often tragic discords and conflicts. The aim of life is life itself; the aim of morality is the same. The final test of all conduct is its tendency to enhance the totality of human life affected by it. The truly moral expression of the personality in action must fit into the total scheme of human life and advancement. The aim of all conduct is again expressed in the words of Jesus Himself—"That men may have life, and have it more abundantly."

6. It is easy to attack all this as idealistic, as counsels of perfection, visionary and impracticable, and have abundant logic and still more popular opinion energize the attack. Yet when we begin retreating from it there is no place to stop short of mere self-interest—and this is both biologically and philosophically, as well as practically more untenable. All too easily do the "Devil's Beatitudes" slip into actual moral codes of men: "Every man for himself"; "Take care of number one"; "Put money in your purse, honestly if you can."

The truth is that the ethical ideal makes unlimited demands, and every man has to choose how far he will respond. This is one of the gravest problems in moral education: How *good* do we want to make our children, and, what is an even more delicate question, other people's children? It is easy to talk glibly about "loving one's neighbor," or being "unqualifiedly loyal" to this, that, or the other; but genuine morality tends to become a rigorous and imperious demand. Nicolay and Hay report of Lincoln that his morality was "inflexible, fastidious, and inconvenient," and such indeed it was. It forbade him flatly to do many things which the majority of men were accustomed to do with a clear conscience and no little satisfaction—accept large fees for small services, for example, and use questionable means to secure their own advantage. It compelled him to burden himself with a load of debt for 15 years which he could have legally shaken off in the bankruptcy court.

There is little doubt that education as it is fosters a rather lenient morality, and conspires with "nature" to allow moral development to be confined within very modest limits. Just how much a thoroughgoing program of moral education will play havoc with this conformity is yet to be seen; but the student of the problem of moral development and moral education must reckon honestly and resolutely with this angle of the question.

7. Fortunately our whole study of the process of moral development begins with the inviolability of the child's own will, and so commits us to a plan of education which, after insistence upon the minimum standard morality, leaves it to each individual to determine how far he shall climb up the steep ascent toward the ultimate ethical ideal.

On the other hand it means much to recognize the lofty height of that ultimate ideal, and to bind ourselves thereby not to deceive the child or the youth with some low and easy standard. We dare not attempt to coerce him into being saint or martyr, but we are in duty bound to open to him the vision of the arduous yet beautiful heights of the ethical life. Cooley has said, "The right is the result of the mind's best work in grappling with a problem;" only the mind must here be understood to mean feeling and will as well as intelligence, heart as well as brain. Perhaps we should say heart more than brain must join in the grappling if the right is to ensue. This marks the height of moral development.

IX. MORAL CODES AND THE VIRTUES

1. The true place of all moral commandments and of the types of conduct denoted by the names of the virtues is indicated by the discussion in the story of Jesus concerning the "Great Commandments." "Thou shalt love the Lord thy God, * * * and thy neighbor as thyself"; upon this hang "all the law and the prophets." The commandments are not fundamental, nor are the "virtues" good in themselves, but all of these are right and obligatory because they minister to personality and community and so enhance the common life. True and sound moral development must begin, not with a commandment nor the title of a virtue, but with a sense of the meaning of conduct in life. The little child learns what is right most effectively and safely in this order. Take the simplest and usually earliest cases in the moral development of the child—respect for other persons, for property, and for the truth. The child strikes and hurts his mother or his playmate. Instantly results follow which manifest the injurious nature of the action. The experience may or may not be formulated into a rule or a law; that is a matter of detail and expediency. The essential thing is the experience and its practical treatment. The child "tells a lie"; he must be helped to see that this act damages, tends to ruin the community between him and his associates. The very purpose of truthfulness is to conserve and enhance this common life. And so on, ad infinitum, into the largest and most complex relations of personal, social, economic, political life and experience.

2. Neither the names of the virtues nor the phrases of a moral code furnish a safe guidance in any except the simplest cases—when guidance is least needed. Courage as a slogan may lead a boy to

fight when he ought to refrain, or to run foolhardy hazards. Casuistry tends to creep in. Even so admirable a precept as to "do a good turn daily" may become an excuse for shirking more important "good turns" which present themselves too late in the day.

3. It would be foolish to deny the use and value of the concepts of the virtues and of moral laws, which have grown out of the long experience and reflection of the race; but it is perilous to rely upon them for moral culture. It is a familiar fact that persons who have been "taught" the virtues and moral precepts may still prove exceedingly immoral. But personality and community are truly fundamental to morality, and being embodied in experience and not merely in words, they possess genuine educative potency.

X. THE RULING PURPOSES OF HUMAN LIFE

1. All that has been said thus far points to the great importance of purposes in the actual direction of moral development. Purposes are the points of contact and interaction between the individual and the world of action in which his life flows. They are in so far concrete, definable in terms of the elements of common life, and thus at least potentially accessible to the educator as well as the educand. "What am I going to do and be?" is a vital question to every growing human being, and "What are you going to do and be?" is probably one of the most vital questions the educator can put, directly or by implication, to the educand.

2. Our study of the process of moral development then leads us to inquire into the nature and varieties of purposes into which human lives run. Some valuable work has been done in this field under studies of the aim of education. One of the best examples is the schedule of objectives in the "Cardinal Principles of Secondary Education," (Commission on Reorganization of Secondary Education), with its six items. These might also as well be called the six great common purposes: Health, worthy home membership, vocation, citizenship, use of leisure, moral character. Another summary is that of Professor Rugh: The great choices, a calling, a mate, leisure interests, a religion—this last denoting the supreme standards of one's life.

3. We shall content ourselves here with noting some lines of purpose which show up much in case material, and are probably of maximum importance in the educational period; the list makes no pretense to completeness.

(1) *Physical strength and prowess, athletic excellence, and fine physique.* These probably count more with boys than with girls; they show their potency in athletic contests and the training undergone willingly in preparation for them.

(2) *Hobbies and special interests,* such as collections, radio, etc.

(3) *Accomplishments*, such as music, elocution, sleight of hand, etc.

(4) *Capacities for appreciation*, such as the cultivation of those phases of aesthetic experience to which one's nature tends; closely related to (2) and (3).

(5) The choice of a *life occupation* has been long recognized as vital in the educative process as a whole; of special concern to us in the moral bearing of this choice, and therefore the moral and social quality of vocations, which is not always adequately recognized in vocational guidance and training. (See H. H. Moore, The Youth and the Nation, Macmillan.)

(6) *The creation of one's own home and family*, involving first the choice and winning of, or being won by, one's mate. This is rich with educative potentiality, especially in the moral field, and is likely to be the center of a great advance in educative procedure in the near future. The recent activities in sexual and social hygiene are in the nature of forerunners to this work.

(7) *Civic interests* should form an essential element in the purpose scheme at least in every democracy. This is also rapidly gaining recognition; its bearing upon moral development is potentially immense.

(8) *Humanism*, the will to serve mankind, to minister if one may to the welfare and advancement of the race. This has always been the dream of the greatest souls; it is now penetrating the main current of human thought and action, and is entitled to a place in this scheme of ruling human purposes.

XI. ENVIRONMENT AS LIMITING FACTOR

1. The child, like any other organism, is literally immersed in his environment and conditioned by it at every point. True, heredity must provide every positive basis, but environment may negate every atom of heredity, or it may if favorable foster and enhance. This is profoundly true of the moral phase of development. Education works through environment, and can count upon fairly certain success only in so far as it can control and modify environment to suit its ends.

2. The inexorable force of physical conditions is becoming rapidly known. Disease, accident, malnutrition, toxic conditions, disorders of the endocrine system, and other physical ailments can probably abort all other agencies of development, again especially in the moral field.

3. Higher, more positive, lying in the moral realm, is the *social* or *human* environment. This social milieu is so manifold and complex, and so subtle, that its influence upon moral development is exceedingly difficult to estimate or measure. Often the student of the

child will need to ransack and scrutinize the whole environment of the child in search for the causes of some trend or change in his moral evolution.

4. Forces *within the control of the educator*, and especially of the school, are often liable to be completely neutralized by the more potent and intimate influences of the home, the street, the calling, amusements, and other uncontrolled agencies. This sets an important task for the educational statesman who is seeking to lay broad foundations for a system of effective moral culture for the social organization. Here education overlaps upon economic, political, and social policy. The professional educator is in constant danger of being loaded with burdens which he can not carry and charged with responsibilities for which he has no corresponding powers. He must insist that the *social order* shall do its part.

5. Nevertheless the existing environment must be considered as basically favorable to moral development. After all, our morality has evolved *in* the environment and with it; it is important for the educator to have deep and persistent faith in the child as the individual embodiment of human nature; it would seem as necessary for him to have reasonable faith in the social order, as also an embodiment of human nature.

XII. THE RÔLE OF EDUCATION

1. It is clear that *everything which affects development* bears upon moral development. This includes the inherited nature and endowment of the child in every particular, and every element and phase of his environment, material and spiritual. These two are, as it were, the two "halves" of the universe as expressed in terms of any individual personality: the life of the individual resides in and at the contact of these two major phases.

2. *Influence* is possible wherever any agent can *intervene* upon this reciprocal activity which constitutes life. Conscious and deliberate intervention here, in the interest of moral development, is *moral education.*

SUMMARY

Seeking to condense into a single statement the substance of the preceding, we say:

The main process of character development is the emerging and strengthening of those elements in the child's volitional flow which promise to be fruitful in the human order in which he is to live. These elements are at first more or less involved in confusion and obscurity; more or less conflict exists among them; and they tend to conflict more or less with the immediate and prospective environ-

ment. Nevertheless, out of them must emerge, by selection and confirmation, and by integration, the character of the child. This process goes on by a ceaseless action and interaction in the environment, and is susceptible of modification, and especially of fostering and nurturing, by the conscious and deliberate intervention of educative procedure. The whole process is social, or as we have put it, it takes place in community, in the manifold and diverse associations in which the educand lives with his fellows. In brief, it is the progressive expansion and enrichment of the *I* merging into new and wider forms of the *We*.

Chapter II

CLASSROOM PROCEDURE IN RELATION TO CHARACTER EDUCATION [1]

The classroom provides a variety of relations between the persons concerned (pupils and pupils, pupils and teachers) and a body of experiences with the object of promoting the education and socialization of the pupils. The aim is to do its work with certainty, economy, efficiency, and completeness. The effort, therefore, is to render the conditions in the classroom as ideal as possible for securing the results desired.

To the end of accomplishing the results expected in the classroom theoretically proper standards and controls are set up. Likewise the work to be done and the experiences to be had by the pupils are carefully planned.

As the experiences, undertakings, and achievements of the classroom are to minister to the realization of each of the ends which the school should accomplish, they should:

(1) Be meaningful, significant, and purposeful to the pupils at the time they are engaged in doing them;

(2) Be socially valuable—valuable in equipping the pupils for doing successfully any legitimate thing which they may undertake at any time (while children or in later life);

(3) Be so carried forward that they appeal to the whole child, not just to his intellect or some other partial ability or quality of the child;

(4) Secure thoroughness of mastery and integrity of effort on the part of each child;

(5) Constitute an on-going, developing, integrating process of growth.

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[1] Report of the Subcommittee on Classroom Procedure in Relation to Character Education, H. B. Wilson, chairman.

Although the teacher occupies the relation of leader and guide in the classroom, the pupils should be as little conscious of any superior power residing in the teacher as possible. Teacher and pupils should work in the spirit of democratic cooperation. The group should work freely and intimately as a unit, each member helping and receiving help. Together they should constitute an integral community, each striving earnestly for the benefit of all.

I. THE PUPILS' EXPERIENCES IN SCHOOL SHOULD AT THE TIME BE MEANINGFUL, SIGNIFICANT, AND PURPOSEFUL TO THEM

Anything a child tries to learn in order that he may answer earnest questions he has asked, find solutions to the problems he has met, or overcome some obstacle or difficulty that blocks his progress, is undoubtedly meaningful to him. But what he wants to do is often meaningful primarily only in satisfying his desire for rhythm, exercise, repetition. He may not have interpreted its value any more deeply than to wish for such effects. If what the child is seeking to do, however, is legitimate and right as measured by good and acceptable social standards, his acquisition of the desired ability will aid his progress in the development of ethical character.

Only those learning situations which are definitely and truly meaningful, and significant and purposeful to the learner are genuinely ethical in the opportunity for learning which they afford and it is only out of such learning conditions that fully satisfactory results from ethical standpoints may be expected. This applies also to his observance of the disciplinary and social standards of the school. They should be so presented to him that he sees the need of them and the value to him and his associates of observing and maintaining them. If, however, the procedure in use compels the child to set aside his own standards of interest and value, he may simulate interest and concern in what is forced upon him. Under these conditions the learner becomes at least in some measure hypocritical; at least his effort lacks genuineness and is not whole-souled. His interests are divided, as Dewey shows in his "Moral Principles." The learning situation is not a genuinely honest one and the ethical training results are unsatisfactory. Often they are definitely negative, giving the child a dislike for something that may be centrally and fundamentally important in developing the ethical life.

One reason pupils often dislike composition writing is because the writing they do is to serve no purpose except to meet the teacher's requirement that each pupil shall turn in a one-page theme. Many pupils have assumed a deep dislike for trying to read or talk before the school, because they were forced to do it when no actual condition existed making such reading or talking necessary.

The least the school may do in its character training efforts is to provide learning conditions which enable the pupil to be honest and sincere with himself. This condition obtains only when the pupil is able to realize that what he is trying to do is valuable to him. He should not be expected to believe this just blindly because someone in authority directs him. He should be able to believe it because his experiences and efforts have led him in close enough relation to the thing he is trying to master that he appreciates somewhat his need of it.

This first right of the pupil, to have his personality in its unity and honesty of effort respected by those who seek to guide his learning and to establish right character, is basic to all other considerations in promoting the development of the rich, righteous human life. Indeed, all of the other four qualities are necessary because of this first requisite in any program of character development.

II. THE PUPILS' EXPERIENCES SHOULD BE SOCIALLY VALUABLE

Not only must the experiences and achievements of the classroom be meaningful and satisfying to the learner, but in the second place, they should be socially valuable. They should be of definite life use to him at the time of their mastery, and also in his later experiences. That which is socially valuable is capable of being meaningful in richest and most varied ways.

The pupil's interests alone can not be considered a sufficient guide in selecting the experiences and the subject-matter to be mastered in developing ethical character. The child's interests alone might lead him to wish to acquire some negative or antisocial quality or ability. Lacking adequate standards by which to judge values, a child may develop an admiration for someone who exhibits facility in one or more such antisocial tendencies. Mere interest in manipulating figures successfully might cause the child to use time in acquiring facility in arithmetical processes which have little or no life use, as in solving problems in accurate interest, cube root, complex fractions, and the like. Similar illustrations in other fields of study will readily occur to the reader.

The school should exercise great care as to the experiences and influences to which it permits pupils to be exposed in the process of education. Only those which have a real life use or which accord with accepted social practices and standards should be planned or accepted by the school as a part of the educative experiences of the pupils. Under such care and within such limitations the pupils should be encouraged to propose things to do which seem significant to them. From such initiative on their part come some of the most valuable educative influences of the school. Thus the child should

be prevented, so far as the school is concerned, from spending his efforts on the useless. His time is economized by the fact that it is not spent in doing things that produce antisocial effects or that result in the acquisition of some knowledge or ability which has no life use. Not only may the school thus safeguard the pupil from negative effects, but, what is vastly more important, the contributions of the school may be made increasingly rich on the positive side by guiding the pupil in the use of all his time and talents in the acquisition of those abilities, qualities and standards which are essential in equipping him to live successfully in all relations; that is, from an ethical standpoint.

III. THE PUPILS' EXPERIENCES SHOULD BE SO CARRIED FORWARD THAT THEY APPEAL TO THE WHOLE CHILD

Schools generally fall far short of what is much to be desired from this standpoint. The most common procedure in schools consists in assigning pupils something to be learned from a book or books. The result is considered satisfactory under this procedure if pupils acquire the ability to give back to the teacher, usually in response to questions, the facts, statements, and points of view set forth in the lessons assigned. Such a procedure concerns the intellectual life of the child mainly and this only partially. The child is called upon primarily to remember. Some experience in reasoning takes place occasionally. Under such a formal procedure, even when the text matter assigned for study fulfills the first and second standards discussed above, it exercises very limited character developing effects as compared with what should be achieved.

In contrast with this formal, bookish, mechanical method stands a well-tested procedure, in use in many progressive schools, in which the pupils learn in much the same way that mature persons learn when working freely or without detailed directions. Under this procedure, the members of the class go about gathering information and improving their skills in order to do well something for which they have accepted responsibility. For example, they may be preparing a program for a school assembly or a community meeting of parents. Or, they may be developing an exhibit of products at the conclusion of their study of the geography of the United States. Or, they intend to dramatize the selection at the conclusion of their study of a literary masterpiece. Their object in any case is to achieve certain results because they wish to make specific use of them.

The values accruing from such a learning procedure may be indicated by sketching in broad outline how the study of the geography of the United States takes place if it is to result in an exhibit of products at the close of the study. As the various sections of the coun-

try are studied, many sources are used—the text in geography, geography readers, magazines, publications issued by large cities and by States, encyclopædias and the like. Records are built up as the reading and studying proceed. When possible, specimen products are secured by the class. Many of them are gathered through correspondence. After the necessary information is accurately compiled and specimens available are ready, the plan to be used in organizing the exhibit is determined and put into effect.

It is hardly necessary to point out that a piece of learning so carried forward would involve many demands for cooperative effort with resulting ethical training effects of great value if all conditions are kept right. No child could read all of the sources used, nor arrange all of the details of such an exhibit alone. Division of labor must be arranged; the things to be done must be fairly apportioned to groups. The pupils should participate in apportioning the work. Each pupil and each group must work with accuracy and thoroughness if the result is to be reliable and dependable. Reports to the entire class must be made by each group as its work progresses. Those reporting must exercise care to be clear, definite, and honest in presenting their findings. Earnest, critical attention must be exercised by those hearing the reports. Questions must be asked to bring out meanings. Suggestions of further work and more complete evidence must be made to the reporting group. Other procedures involved in completing this undertaking are so obvious that they need not be detailed here.

This type of learning experience, involving such varied cooperation as it does, depends for its success upon genuine, wholehearted effort upon the part of the various participants, the teacher included. If that is secured throughout, the entire experience of each pupil is highly ethical and carries with it the highest moral training values. The results accruing from such a learning effort are evidently rich and varied. A word of comment only is necessary here from this standpoint. Not only do the pupils master thoroughly the geographic facts and ideas which were the immediate object of the study, but by reason of the type of procedure and the wholesomeness of the pupils' attitude, many additional things are learned. The greatness of certain regions and of the entire United States is borne in upon the class. Further, as they work, they become interested in what they are doing and the purpose is set up to carry the undertaking through as well as possible. Not only is the final exhibit made accurate and adequate from the standpoint of the geography involved, but the pupils become anxious to display it attractively and then to have it seen by other classes, by parents and by other persons that it may do all the good possible.

The concepts and ideals of accuracy, honesty, thoroughness, helpfulness, fair play, and the like pervading such a learning situation tend to be productive of the highest ethical effects. Teachers testify that a case of disorder practically never arises when the class is engaged in such a large and absorbing undertaking. Not only is everyone absorbed in doing his work so that he has no time for negative conduct; but the entire class becomes permeated with a spirit of helpfulness and of seeking to know and do what is right.

IV. THE PUPILS' EXPERIENCES SHOULD SECURE THOROUGHNESS OF MASTERY AND INTEGRITY OF EFFORT ON THE PART OF EACH CHILD

Each pupil owes it to himself to do his work honestly and well; he also owes it to his classmates to do a piece of work upon which they can depend. Each pupil should realize that a fallacious or partial piece of work not only misleads him and gives him erroneous ideas, but also gives his classmates false concepts and makes false conclusions inevitable from the entire undertaking. This realization of the principle that one's acts affect not only the actor, but all who are touched in any way by them is one of the most central effects possible of achievement in the interest of ethical living.

V. THE PUPILS' EXPERIENCES SHOULD CONSTITUTE AN ON-GOING, DEVELOPING INTEGRATING PROCESS OF GROWTH

Just as the child should add to his arithmetical abilities from grade to grade as he progresses through the school, so he should add to his habits and ideals of ethical living from year to year and improve his ability to meet successfully increasingly complex situations.

CONCLUSION

Classroom procedure, taking into account all of the five conditions herein enumerated, should utilize every suitable occasion to develop the child's powers of moral thoughtfulness and to stimulate responses in agreement with moral standards. That these responses may become established as habits, attention should be given to stimulate the emotions no less than the reason. The child, to be really moral, must not only see the right, he must also love it, and habitually respond to it in appropriate action.

In the elementary school these ends can be realized in part through study of concrete instances of conduct in the children's own experiences as well as in instances drawn from literature and biography. In the high school this study of problems of conduct may be extended to institutions and to the formulation of principles. This suggestion involves important questions concerning curriculum materials. The point to be noted here is that such materials should be provided,

and that the problem method of teaching procedure is best adapted to developing the moral judgment while the introduction of suitable activities will help to form desirable habits and attitudes.

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Chapter III

CURRICULUM MATERIALS FOR CHARACTER EDUCATION[1]

I. A study of curriculum materials for character education may well be made by three investigations:

1. There is need of a survey of work that has been done. The bibliographies presented elsewhere in this report indicate a wide scope in theory and practices in character education. But even these bibliographies are incomplete. The extent of the work in question is, of course, determined by the limitations assigned to this problem of character. It is clear that the nature and scope of character problems are indefinite in practice and yet more so in theory. A survey would contribute much to classification, evaluation, and definition of this problem.

2. There is need of a critical evaluation of the many divergent practices. There are courses of study in which character problems are little else than morning talks on moral questions; there are courses mapping out a serious study of a wide range of character problems. We know nothing of the relative merits of such divergent methods. Curriculum materials selected should be upon the basis of values carefully ascertained. Tests and measurements of character traits when worked out on a reliable basis and carefully applied will contribute much to determining effective curriculum materials.

3. There is need of extended investigations, far beyond present practices, to ascertain what are some of the character issues in home

[1] Report of the subcommittee on Curriculum Materials. J. L. Meriam, chairman.

and community life. Character issues are too usually propounded by writers of courses of study. There is need of close observations and tabulations of various aspects of human behavior to discover what are the issues needing study, in place of what some people think should be the issues.

II. Of the many practices in our different school systems, two major types are readily noted.

1. Some schools emphasize the study of virtues; such as honesty, courage, kindness, generosity, etc. These "chapters" in character are studied much as are chapters in history, arithmetic, geography. The study continues by pointing out applications in specific cases in real life.

2. Some schools emphasize the study of concrete experiences in home and community life. The study is directed, not to *honesty*, in the abstract, but to being honest in certain business transactions, honest in student activities, etc. The viewpoint here is of helping children to improve their behavior in the immediate present as well as providing them with principles for application in later life.

It is the judgment of the committee that the second of these types is the more effective, especially in the elementary school.

III. The nature and scope of curriculum materials for character education are varied.

1. In many schools character education is practically identified with civic education. "Course in Citizenship through Character Development," "The Function of Ideals in Social Education," "Citizenship, an Introduction to Social Ethics," "Moral and Civic Instruction," "A Course in Citizenship and Patriotism," these representative titles indicate the inclusiveness of some of the courses of study designed to contribute to character education.

2. Some schools limit the scope of the problem by distinguishing between character and citizenship; apparently for the purpose of holding the problem within bounds. Character education is thus virtually limited to a study of "Morality Acts" (a term selected and used by the Character Education Institution, of Washington, D. C.). The line of demarcation between these morality acts and the more inclusive behaviors included in citizenship is by no means clearly defined. Some courses of study labeled "moral" instruction include problems relating to thrift, leisure, charity organizations, etc. But there is clearly an effort on the part of some to define the problem by limiting the scope.

3. In some places this problem is yet more limited and it becomes essentially a religious problem. Instances may be found in some homes, in some communities, in some private and denominational schools.

It seems evident to the committee that character should be interpreted in a broad and positive sense; that it is an aspect of all experience and of life in all its complex relations, including family, vocation, church or fraternity, State and humanity.

IV. Curriculum materials for character education are, further, organized in two types:

1. Character issues are of primary importance; so much so that courses of study provide for the independence of this subject, scheduled as are other subjects in the school program. In such cases there is usually provision for a very short time frequently or a somewhat longer time less frequently.

2. Character issues are incidental to (1) other school subjects; that is, moral issues are to be found within the studies of history, literature, arithmetic, etc., or (2) they are aspects of the problems of social and industrial life, studied in the concrete.

If the interpretation of character given under III is correct it follows that character issues may be found in some measure in all subjects; but this is not to say that the moral life itself may not be a subject of study sometime during the period of youth. This study may well emphasize the duties of persons to each other and to social institutions; also the responsibilities of both persons and institutions to humanity.

V. Illustrations of curriculum materials in regular course that may easily be utilized toward realizing character education objectives:

Meriam, J. L., Child Life and the Curriculum, pages 400–404.

This study may be so conducted as to emphasize character qualities essential to a successful grocer; for example, he should be honest, clean, accommodating, prompt, and reliable. Children may easily be led to discover both the necessity and the utility of these qualities.

The following outline indicates the possibility of developing the notion of cleanliness by studying the grocery store:

In order to promote health; prevent waste; and satisfy the aesthetic taste.

Observations relating to—

(1) Personal cleanliness of clerks.

(2) Cleanliness of food (wrapped, boxed, or bottled). Examples: Bread, butter, oatmeal, honey.

(3) Prevention of waste (caused by dirt, decay, and insects).

(4) Prevention of dust, and provision for ventilation.

(5) Responsibility of wholesalers, of grocers, and of buyers for observance of cleanliness in every phase of the grocer's business.

Method:

Observation in detail.

Reports from home experience relating to the grocery store and deliveries.

Conferences relating to facts observed; responsibility for cleanliness; demands by people—standards.

This example illustrates very well the possibilities for character education in the elementary school through an "activities curriculum."

In the junior high school the methods of the activities curriculum are very well illustrated in classes in community civics; that is, where community civics is not merely a textbook study but primarily a study of community life first hand, and where opportunities are offered pupils to contribute something toward improvement of their community. Another source of moral enlightenment and means of developing enthusiasm for character is the study of selected biographies. It is generally conceded that personal influences are the most potent environmental elements for character training. This personal influence is not without force in personalities whose acquaintance is made through biographical studies. The results of this type of work, after several years of experimental teaching, are discussed in Prof. Frank C. Sharp's Education for Character, Chapter XV.

In the senior high school more direct attention may well be given to the study of problems of the moral life, both as it relates to the individual and to society and social institutions. This principle was recognized in the Character Education Resolutions, adopted by the World Conference on Education, San Francisco, 1923, as shown by resolution No. 4:

As to ethical instruction.—That the educationalists of the nations be encouraged to arrange for school instruction leading definitely toward sympathy with the ideals of civilization and international good will which interprets the wisdom of human experience as to right and wrong. This instruction should be adapted progressively to the developing intelligence of the pupils, culminating in a course in ethics.

Such courses in ethics in senior high school have been in successful operation for more than a decade. Courses that have been published in outline and brought to the attention of this committee are listed with annotations at the end of this chapter. It will be noted that some of these relate more especially to study of problems of the individual moral life, while others are concerned chiefly with problems of social ethics.

VI. The bibliography given at the end of this chapter includes references to some of the curriculum materials now available to those wishing such help. No attempt is made to classify these or to evaluate them. And to avoid any implication of recommendation they are arranged in alphabetical order.

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Chapter IV

THE SCHOOL COMMUNITY

It is generally conceded that the pupil's attitudes and habits are formed or transformed in large measure in response to the social situation in which he lives. In school life the school community is this social situation. The moral influences that should be created in this community are not the work of a day, nor the product of one individual or one division of the community only. The creation of strong character developing influences in a school community is a matter of slow growth through persistent cooperative effort of principal, teachers, parents, and pupils covering a period of years. High standards of conduct may thus become a tradition that grips every member of the community. These traditions often find expression in some form of pupil participation in the government of the school, including in some cases the honor system as applied to the school community life. In the primary grades these forms are not as a rule definitely organized, the government in these grades being more nearly like that of the family group.

As the pupils advance in years and in experience student participation in school management may be progressively extended. Experience thus far with pupil or student participation in government has been most extensive, and in general most satisfactory, in secondary schools. There are also a few notable examples in colleges and universities.

While external control of children and youths is sometimes necessary for their own immediate welfare and the safety of society, real character develops only with development of self-control and self-direction in conformity with moral standards. How this comes about most effectively in developing personalties is discussed in other sections of this report. The point to be emphasized here is that such self-control, and with it a sense of personal and social responsibility, must be developed if the ends of character education are to be realized. A school organized and managed after the manner of a benevolent monarchy or oligarchy may make an excellent exhibition of a certain type of discipline. This may, however, make small contribution to the character forming power of the school community. As soon as the pupil escapes from this control by external authority he is likely to fail because he is wanting in moral thoughtfulness and power of self-direction, or because he is in positive rebellion against the régime to which he has been subjected. This accounts for many moral fatalities among college freshmen some of whom are for the first time thrown upon their own responsibility with little practice in the exercise of freedom.

Abundant opportunities for the exercise of freedom and responsibility—for actual practice of the moral life—may be provided through the activities and associations of the school community. These opportunities are found in all sorts of games, especially in athletic contests, in dramatics, in activities in music, debating clubs, journalistic activities, and conduct of student assemblies. Cooperative activities of the whole community for the improvement of the school property or for provision of needed facilities not furnished by the school board have very great possibilities for character development.

In accordance with this view, the Los Angeles, Calif., high schools have developed an elaborate chain of clubs in which administrative, philanthropic, and social activities are promoted. Their students get practice in administration through holding office in such organizations as the Student Body, The Merit Board, The Girls' League. Philanthropic work is carried on through each large high school's adopting an elementary school of the system for the purpose of looking after the smaller children of the adopted school. This involves collecting and spending money, conducting salvage drives, and distributing necessities. Social activities are sponsored in such clubs as the Radio Club, Electrical Association, Girls' Glee Club, and Home Economics Club. The activities listed here by no means exhaust the organizations in successful running order. In short, the report from the Los Angeles system furnishes inspiring proof that there is an endless variety of means at hand to the school official who has the "will to do."[1]

Among the examples of student participation in community affairs may be mentioned the student councils of the Lincoln School of Teachers College, New York City, and of the Shaw Junior High School of Philadelphia.

The Lincoln School has issued a pamphlet describing its student councils. This pamphlet is now being reprinted and may be obtained on request. We quote from it briefly:

> Discipline and self-control develop best through the pressure of circumstances and interests that lead a people to assume a responsibility and stay by it until it is fulfilled. A curriculum, assigned lessons, a regular program and a teacher in charge are necessary in schools, but they often restrict individual choice, planning and initiative. The school that aims to equip with intellectual and moral habits, as well as give information and technique, should utilize or supply situations for development of individual responsibility. The Lincoln School is attempting to solve the problem by making the pupil's school hours an experience where he leads a real life, a life in the best environment with the best work, play and study that he can compass. * * *
>
> Enlist the pupil's interest and cooperation in realizing the ideals for the group, and they will be more easily realized in the individual. The greatest users of

[1] For detailed description see "The Life of Manual Arts High School" (Los Angeles), 1925.

the school building are the pupils; teach them to take the responsibility for this use. In order to do this successfully, so that proper conditions prevail in the building, and that student activities may be effected, some machinery is necessary. What form of pupil participation shall the student body have? The answer in the Lincoln School has been: Let the pupils and teachers cooperate in developing the machinery which is needed to accomplish the desired aims, activities, and standards. * * *

The form adopted in a school should be no more complicated than is necessary to do the work and it should be selected because it will do the work in the best way for the children. It is an artificial situation to set up in a simple community a complete replica of a city, State, or National Government. Although it may result in a clean, quiet and orderly school, it will do comparatively little toward the best development of the individual pupils. Because the form is given them complete by adults, they will place it, not that which it is to accomplish, as first in importance. They lose opportunities for the exercise of critical judgment, initiative and creative power in being deprived of the experience of developing their own form of government.

Mrs. Caroline C. Morley, school counselor, in a report to this committee says:

The Student Council of the Shaw School has received the most satisfactory comment that a thing of this kind can obtain—"it works."

Under the name of student council the Shaw Junior High School students are receiving daily lessons in practical, everyday citizenship. As members of a democratic community—their school—they are by actual practice learning not only to choose wisely their leaders, but to recognize authority so chosen. Under leaders elected by the majority they develop civic habits, respect for law and order, care of their surroundings, and personal service to their fellow citizens.

The Central High School, of Evansville, Ind., also reports the successful operation of student government. So well established is this student government that it has survived a change of principalship in the school and has inspired such confidence for insight and fairness as to be deemed competent to pass on important matters of discipline.[7]

Student management on a somewhat different plan has been carried on for years in the George Junior Republic at Freeville, N. Y. This institution was founded in 1895 by William R. George "for the purpose of affording neglected, reckless, and unfortunate children an opportunity to acquire the qualities necessary for their future welfare in life." Their constitution is modeled after that of the United States.

In the George Junior Republic "Boys and girls between the ages of 16 and 21, as citizens, control the civic, social, and economic conditions of their community without being molested by adults. Roosevelt said: 'It is extraordinary to see how successful the boys and

[7] For a detailed account of the plan and discussion of the principles upon which it rests see Indiana Teacher, vol. 69, no. 9, May, 1925, and vol. 70, no. 3, November, 1925. The latter reference is to a paper by Supt. J. O. Chewning, of Evansville, Ind., read before the Department of Superintendence of the National Education Association, February 23, 1926.

girls have been in managing their own affairs.' They learn *self-government* by actually living it."

The success of the George Junior Republic was so marked that various similar organizations have been undertaken, among them being the William T. Carter Junior Republic, Reddington, Pa.; National Junior Republic, at Annapolis Junction, Md.; Connecticut Junior Republic, at Litchfield, Conn.; and branches in Chino, Calif.; Flemington, N. J.; Grove City, Pa.; Moorestown, N. J.; and Dorset, England.

There is one significant policy adopted by various junior republics within recent years; that is that those whom mental and psychological tests have proved incurable are not admitted to the republics. Earle D. Bruner, Superintendent of George Junior Republic of Western Pennsylvania, Grove City, makes this explanation: "Intelligence and a conscience are necessary in any republic or free government. The defective delinquent lacks one or the other and sometimes both, and, as such, is never likely to be other than a menace unless he be placed in a supervised group under constant direction."

In school communities where high standards of integrity and responsibility have been attained further development of these qualities may be accelerated by adoption of the honor system as a phase of student government. This can not, however, be done on a purely individualistic basis—each one for himself merely. The success of the plan will, of course, depend upon the personal integrity of the great mass of students. It happens, nevertheless, that in every community of hundreds or thousands of individuals there appear from time to time some who fail to measure up to the community standard; for these the community as such must be responsible if its standards are to prevail. This means that the members of the group have need to develop a loyalty to the group and its ideals more binding than is the assumed loyalty to individuals that permits them to break down community ideals and escape the penalties or corrections necessary to protect the community; and, of course, also to protect the individual against his own evil tendencies.

The extent to which cheating in examinations, thieving, and other forms of dishonesty go on in many of our colleges and universities is a severe indictment of our educational methods. For these defects, however, the schools are not solely responsible; yet that they can do much to improve the moral atmosphere of the school community no one will doubt. The honor system, in full operation, is by no means restricted to cheating in examinations; it applies equally to every form of personal integrity—honesty in every phase of school work, respect for property rights and for truth under all circumstances; it may be made to include observance of all the moral standards

of the community as declared in its aims and rules of conduct. Published reports indicate that it is being successfully carried out on this broad basis.[8]

The so-called honor systems and self-government schemes have been for a long time in more or less successful operation in juvenile reformatories and adult prisons.[9] This experience tends to confirm that of numerous educational institutions that have succeeded with groups of socially normal individuals. All of this is in confirmation of the faith shared by many educators and others that there is in human nature something that responds favorably to trust and expectation of high moral performance.

"In all our dealings with youth in these days, there must be three centers of reference if we are to succeed—youth themselves, those interested in youth, and the whole of society. If all these are recognized and rightfully employed, possible solutions and even final solutions may be expected. Otherwise we are only temporizing."[10]

In keeping with the spirit of the suggestion just quoted is the following from the Iowa Plan: "One actual ethical situation met and solved is worth more to the child than a dozen imaginary moral questions selected as topics of discussion. Practice the good life rather than entertain thoughts about it." Typical of this "practicing of the good life" may be mentioned the Girls' Friendship Club of the Shaw Junior High School, Philadelphia, the Sunshine Club of Crawfordsville Ind., and scout work for both boys and girls.

One of the directors of the Friendship Club, Florence A. Cooper, gives as its purpose: "To develop in girls of junior high-school age a deeper sense of civic responsibility, a keener thankfulness for home, parents and care, a knowledge of conditions in homes where poverty, indifference, illness, etc., make for all sorts of misery of which most girls have no knowledge." She further states that the club has proved very popular; that it is divided into committees with chairman and vice chairman and that each member of the club is on a committee. The club officers are: President, vice president, secretary, and treasurer. The committees and their work are: The sewing committee makes from new materials dresses, jackets, bootees, knitted quilts, etc., for any one who needs them; the hospital committee makes post-card albums, joke books, doll clothes, or anything suggested that might gladden the hearts of children in a hospital; the clothing committee canvasses the school for cast-off clothing, shoes, etc., and after sorting, distributes them to unfortunate fami-

[8] Smith, H. L. The honor system and its practical operation. Washington and Lee University Bulletin, March 10, 1925.

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lies in the neighborhood of the school (names of families are supplied by the school nurse, school doctor, social workers, etc., and all cases are investigated by directors of the club before anything is sent); and the shut-in committee sends to shut-ins books, old magazines, post cards or letters on birthdays, calendars, etc. In connection with this committee a few of the many interested boys are used to make and install small radios for shut-in children.

Along the same line as the Friendship Club, of the Shaw Junior High School, was the Sunshine Club fostered by the late Anna K. Willson, of Crawfordsville, Ind. Miss Willson organized teen-age girls into various service groups with the underlying purpose of character development in the girls themselves.

Scout organizations are so well and so favorably known all over the country that no special comment is necessary in this report. While these organizations are not usually part of the public-school system they can be so correlated with the work of the schools as to become an important factor in a general scheme of public education.

The National Child Welfare Association, 70 Fifth Avenue, New York City, is sponsoring an organization for children before they reach scout age called the Knighthood of Youth. The plan is to introduce it as part of the public-school program. A letter from the president, John H. Finley, says:

> This movement, now in operation for a year and a half, has passed beyond the stage of theory and is an established method of character training. It calls for no new organization within the school, no readjustment of the curriculum or of existing systems. A few minutes during the week is ample time to make the knighthood a success. The primary responsibility is placed on the parents, where it belongs; the schools supply the leadership.[11]

An encouraging feature of the student organizations here referred to is the tendency to introduce social welfare activities as an important part of their functions; this in contrast with those clubs, fraternities, and sororities that are devoted wholly or chiefly to the welfare, not to say the pleasure, of their own members. Development of the disposition and the habit of looking beyond themselves or their own exclusive groups to the common welfare of the larger community will be generally recognized as an important forward step in character education methods.

In conclusion, let no one be disheartened by reports of failures; the Ten Commandents and the Sermon on the Mount might long since have been discredited on this ground. On the contrary, let us take new courage from the reports of school-community successes under varying circumstances as proof that success elsewhere is

[11] For 16 cents full information and sample sets of knighthood material may be obtained from Charles M. DeForest, Knighthood Executive of the National Child Welfare Association, 70 Fifth Avenue, New York City. See also Appendix B of this report.

possible by development of the right conditions. These conditions are social and of human creation. There is good reason to believe that they may be greatly extended by intelligent effort; and that failures have been due as a rule to want of preparation for this type of social organization and function or to want of intelligent leadership.

This committee recommends further investigation and experimentation in this very promising phase of character education.

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The cities starred publish constitutions under which their plans of self-government are administered.

Pathfinder Councils and Knighthood of Youth (see Appendix B).

Exemplification of Character Education (see Appendix D).

Chapter V

CHARACTER TESTS AND MEASUREMENTS[11]

The subcommittee on character tests and measurements is prepared to make a supplementary report to that presented to the National Council of Education at the Chicago meeting of superintendents and reported in the proceedings of the National Education Association, 1924.

There is evidence of progressive interest in the scientific aspects of the study of character and of character education. An increasing number of studies is in evidence by technical psychologists, personnel workers, teachers of education, and directors of school systems. We are clearly in the midst of an era of determination to gain a more adequate insight into the elements of character, to determine definitely what aspects of it are and which are not capable of change through training, and to ascertain by tests and measurements the relative value of different methods of training the moral impulses. Unless the movements in this direction are actuated more by optimism than by insight, there is reason to believe that highly disciplined procedures will rapidly take the place of mere enthusiasms concerning the training of character in which we have generally been indulging.

Two aspects of the problem need to be distinguished. There is, in the first place, the attitude of the trained student who seems now obsessed with the determination to discover the right technique for the analysis of character and the adequate estimation of educational results. There is, in the second place, the desire of public-school teachers in service to adapt themselves to the moral needs of pupils and to find practical guidance in their work through the results of scientific tests and measurements. These two aspects of the problem seem, at the present time, for the most part incompatible. It must

[11] Report of the subcommittee on Character Tests and Measurements, Edwin D. Starbuck, chairman.

be confessed that there is as yet a meagerness of highly disciplined knowledge of a practical sort that can be used for the guidance of teachers in their daily practice. It seems clear that the leadership in this field must for the present remain in the hands of specialists in the higher institutions of learning and the school systems. The function of these experts is comparable to that of the physician in matters of the health of children and of the psychological specialist now sponsoring the problems of mental tests and measurements.

It cannot be too much stressed that the study of character and of the problems of character training are proving highly specialized disciplines that cannot be readily mastered by the average teacher. They are comparable to bio-chemistry in its relation to the gardener, and of astronomy for the use of the navigator. It is a sobering truth also that the felt necessity for conquering this new field of research has brought a flood of studies that as yet represent first enthusiasms rather than tried wisdom. Rating scales are being too eagerly and hastily proposed for practical use in schools that are not validated nor properly standardized. The norms or standards do not really measure what they purport to measure. Did they do so, most of them would have to be administered by specialists.

The chief concern in submitting this additional report is to supply a brief introduction to the extended literature on the psychological aspects of character. For that reason the scope is slightly wider than that of tests and measurements. An exhaustive reference list would be voluminous and unwieldy. The number of books and articles purporting to embody the results of testing and measuring alone is very large, perhaps running well over a thousand. They are not only numerous but are perplexing in variety and in degree of value. Special students who wish to go further into the subject may consult special and general bibliographies such as numbers (18, 62, 68, 71, 75, 78, 79, 88, 89, 90, 139, 147) in the catalogue of names and titles appended to this report. We shall simply indicate samplings of articles of particular merit and those that represent attempts to master some particular problems or special technique. For convenience in thinking through this complex field the selected references are brought under appropriate headings:

A. *On the nature of character or personality.*—Helpful books have appeared that analyze out the elements of character and give a total picture of the nature of personality. Among such is the study of Shand (116) of the emotions and sentiments that determine character, and articles by Fernald (39, 40), Filter (43), and Chapter VII of Wells (147), in his "Mental Adjustment."

Among those who interpret character from some new angles of vision are the psycho-analysts as Jung (66); the psycho-pathologists as

Mercier (93), and Chapter XIII of Goddard (53); the gland psychologists as in the rather enthusiastic book of Berman (10); and the functional psychologists as in Chapter XI of Watson (141). Many of these students, such as Jastrow (64), seem to claim fresh insight into the problem of "temperament."

B. *Individual case methods.*—There is an advantage in an exhaustive study of individual cases. One discovers there the rich interplay of elements in the personality and often gains an insight into growth tendencies in character.

1. Illustrations of extensive or exhaustive studies of individuals are those of Knight (74), on George Fox; of Hausheer (59), on St. Augustine; of Riley (108), on Joseph Smith; and of Starbuck (125), on G. Stanley Hall. Classic studies of this kind are those of Lombroso (83) and Shinn (118) on the early development of a child.

2. *Psychological analysis.*—For about three decades there has been a phenomenal development of insight into instinctive tendencies, their interaction and compounding, and their inhibition and repression. Among the earlier and ample studies are those of Morton Prince (104, 105), Muensterberg (99), Sidis (121), and Kraepelin (80, 81). Psychological analysis has opened up an insight into the deeper levels of personality and can account for manifold phenomena that hitherto were considered only curious or sporadic.

A special cult within this larger field of interpretation is that of psycho-analysis, which is inclined to account for all things mental in terms of sex. Among the helpful references on this theme are those of Freud (48), White (150), Long (84), Bisch (11), Bleuler (12), Brill (14, 15), Green (54), and Pfister (102). A few students have carried this point of view out to wider ranges of interpretation. Among these are Kempf (70), Jones (65), Adler (2), and Glueck (52).

Psycho-analysis has already been able to harvest a considerable body of information and insight for the help of teachers and parents. Among these contributions should be mentioned those of Healy (60), White (151), Pfister (101), and Mateer (87).

C. *The study of traits and character qualities.*—A slight advance has come in the scientific interpretation of character through efforts to enumerate and classify the fundamental elements of personality. It is similar to the long history of attempts to classify the virtues but is more successful because of the fuller understanding of the manifold constituents of personality. This tendency is satisfactorily described by Cady (18, p. 232); Webb (142) supplies one of the earlier and longer lists. A recent list of traits is in Terman (129). Whipple (149) used virtually the same list in his study of a class of gifted children. Another example of the cross-section study is that

of Hoch and Amsden (61). Familiar references are Cogan (25), Hollingsworth (62, see especially Chapter VI), Wells (146), and Yerkes and LaRue (153). A somewhat different classification of traits for the several purposes in hand may be found in Davenport (31), Filter (42), Folsom (44), and Upton and Chassel (137). See also Allport (4) and Edman (35).

D. *Self-rating and rating by associates.*—Further success in sharpening the definition of traits is by the use of rating scales. Persons or attitudes or acts are judged by their relative position in a scale. Recently many studies have been reported on rating devices. Freyd has described eleven types (45). Three of the most distinctive are: (*a*) "order of merit," as in Cattell (20), in which American scientists were rated in an order of merit as "best," "next best," etc. (*b*) The army testing made popular the "man to man" ratings in which a group of individuals were rated in comparison to five men known to all the raters (see Rugg (113)). (*c*) The rating of individuals or the traits of those individuals on a graduated scale from best to worst. Conklin (26) describes the relative value of these methods.

Rating scales are not in any sense objective measures of persons or traits or attitudes. The value is twofold: In the first place, they employ a set of definable concepts as aids to clear thinking instead of thinking of moral attributes in general terms. There is, furthermore, an advantage in being able to treat the subject matter under discussion quantitatively and statistically. It has been found that, by the use of rating scales which are simply fine tools of judgment, a high degree of consistency is obtainable between successive self-ratings of the same persons and also a reasonable degree of correlation between self-ratings and those of the same persons by associates. This is indicated, for example, in the study of Starbuck and Mendenhall (126, p. 38). The degree of success in self-rating is due in part to the exactness of definition of the units or steps in the scale, as, for example, in the book on this subject by Hyde (63). Rating of children by scale has proven practically helpful. Perhaps the best attempt of this sort is that by Clark and Clark (23). There is a good deal of practical advantage in self-rating schemes as a challenge to clear thinking in the exchange of ideas about conduct and character by the pupil and teacher. The danger is that they may tend, if used too freely, toward an undue amount of introspection on the part of pupils. When used as the basis of competitive moral contests between room and room, school and school, and system and system, they may lead to overestimation even to the point of misrepresentation.

The pioneer work in ratings by associates was Cattell (20). Other good studies are Cogan (25), Kohs (77), Miner (94), and Slawson

(123). Recent critical studies by Knight and Franzen (73), Knight (72), Rugg (113), and Thorndike (130) have been helpful in pointing out pitfalls and laying down the conditions of successful rating. A more accurate point-scale, capable of mathematical handling, has recently been used by Slaght (122). The principle involved in the use of rating scales, although treacherous, is a necessary factor in most procedures in the study of character.

E. *Objective methods of the study of character.*—It is a signal victory in the history of any study when it can secure quantitative units to superimpose upon its material. Any department of study is on the way to become a "science" when it can secure measuring sticks (feet, pounds, pitch, frequency, number, and the like) that not only challenge, but defy and correct the errors involved in personal opinion. The study of character has been enjoying some relative successes of this kind in a good many directions by the use of objective tests and measurements and by the use of experiments.

There are at least three steps involved in devising satisfactory tests. In the first place, ingenuity is necessary in obtaining a fairly controllable set of objective expressional reactions on the part of the persons being tested, which are capable of repetition under similar circumstances, and which shall call forth the trait or quality under consideration. Workers in the field have been prolific in this direction until there is a surfeit of "proposed" tests. The next question to be asked is, Does the proposed test measure whatever it measures consistently, that is, is it reliable? The answer to this question is usually found in the application of the statistical methods of averages and correlations. If the correspondence is slight between supposedly kindred data, that is, if the correlations are low, by that sign is the test valueless. The study by Cleeton and Knight (24) is an excellent example. The more important consideration, in the third place is, Does the proposed test measure what it purports to measure, that is, is it valid? A satisfactory answer to this question is the real stumbling block of progress in character testing. In mental test there is usually the satisfaction of having objective standards of skill; for example, arithmetical problems are, on the face of them, correctly or incorrectly solved, and proficiency of that sort can be measured. In respect to ethical judgments and moral attitudes, however, no one professes that there are such simple objective standards. There is little hope for very great progress until some relatively satisfactory objective norms and standards are devised. Some progress has already been made.

(*a*) There are, in the first place, certain concrete situations against which the presence or absence of a trait can be checked with axiomatic certainty. The child who brings back the wrong change, Voelker

(138); or cheats in a test, Cady (17) or peeps on the sly, Raubenheimer (106); or lies, Slaght (122), has indubitably demonstrated thereby that he belongs to a certain type or class.

(*b*) The objective criterion may be an objectively controlled situation. Illustrations are the checking of persistency against tests of endurance, Fernald (41), and Trow (135) testing of readiness of judgment by the time of making decision in difficult situations. An instance of the way in which a controlled experiment may fall short in eliminating just this factor of personal estimates is the case of the earlier work of Downey on "Will-Temperment." Although there were objective methods of recording 12 types of expressional reaction, the scoring of some of them depended upon personal judgments. The results have not accordingly stood up well under statistical criticism, Ruch and Delmanzo (112) and Meizer (92). Downey (33) and May (89) have summarized the interesting and difficult work along this line.

(*c*) Validity may be established or approximated by using "averages," as norms. Although averages are always abstractions they have proven their value in scientific procedure in anthropology, in life insurance, in mental tests and measurements, and in many other fields. Much of the most accurate work in some of the exact sciences like physics must depend upon averages whose degrees of accuracy are determined by mean variations and probable error. The consideration of the average child has been proven practicable in Binet-Simon and other ratings of ability, and have some little use as norms in scientific procedure. The presence or absence or degree of intensity of a trait may be checked against the standard of expert opinion instead of averages as in the case of Manry (86) and Chassell and Chassell (21).

(*d*) Objective certainty is often obtained through a comparison of extreme cases of antithetical types. The extremely money-minded as against its opposite, Shuttleworth (119); the presistently untruthful as against the consistently truthful, Slaght (122); and the incorrigibles as against normal children, Cady (17), are illustrations. The difficulty in the study of character is usually found in the overlapping or halo or fringe among character qualities bringing confusion of results. The data derived from diametrical antithetical types obviate this source of error.

(*g*) Approximate validation is possible through the reliance upon the law of internal consistency of data. One can sometimes determine a certain character pattern through the consistent recurrence of similar responses to like stimuli. For example, as in the work of Hart (58) and Shuttleworth (119), if the subject responds in like manner to essentially all of a very large number of words or phrases

or sentences indicating a certain social attitude or money-mindedness, the probability is that the trait in question is a stubborn factor in the mentality of the person under observation. Of like kind is the long list of reactions elicited in Allport's (4) study. If on the contrary, there is a consistent dispersion of traits in comparing person with person and group with group, that is equally significant. The manifold processes involved in untruthfulness have been successfully differentiated by Slaght (122) in a comparison of the truthful with the untruthful children. If the data in question are describable in terms of numerical units it is often profitable not only to rely upon the law of averages, but also to use the technique of correlation. By the use of simple, multiple, and partial correlations the relative push or drive of several somewhat related qualities or attitudes can be determined, or of antithetical ones as in the studies of Trow (135) and of Cleeton and Knight (24). One of the most interesting and also the most baffling of the problems in the study of character is the combining or fusing or blending of traits. They never perhaps exist singly or in a pure form. By statistical computation the dramatic interplay of several traits can be described. The manifold correspondence and contradictions among traits may give unmistakable insight into certain aspects of character; that is, even in the absence of objective standards, consistency and reliability of data may approximate validity.

F. *Description of types of objective tests and measurements.*—There is hardly a limit to the kinds of objective tests that are being used in the study of character. Characteristic attempts may be roughly grouped for convenience under the following headings: (*a*) Information tests.—Ream (107) and McHale (91) have devised tests of information within certain fields on the hypothesis that amount of information would indicate the interest in a field. Both studies report good reliability and validity. (*b*) Ethical judgment tests.—A number of ethical judgment or moral discrimination tests have been devised, such as Kohs (76), Fernald (41), Brotmarke (16), Hansen (57), and Sharp (117), but it is difficult to determine their worth from the published reports. (*c*) A number of students have devised tests of likes and dislikes or attitudes and interests or preferences for different moral acts, ideas and interests as indicated by reactions to words and phrases. See Pressey (103), Freyd (46), Hart (58), and Shuttleworth (119, 120). (*d*) The measurements of will-temperament and other volitional types to which reference has been made. (*e*) Trade tests.—Workers in personnel psychology have devised a large number of trade and occupational tests, many of which measure character factors. This material has been gathered

into an extensive bibliography by Manson (88). (*f*) Tests of moral conduct, such as honesty, cheating, trustworthiness, and overstatement, devised by Cady (17), Voelker (138), and Raubenheimer (106), are very important contributions. (*g*) Much valuable work has been done on such traits as confidence, speed of decisión and self-assurance by Trow (135), Filter (42), Bridges (13), and Gibson (50). Here also may be mentioned the tests of persistance by Fernald (41) and Lankes (82); tests of aggressiveness by Moore and Gilliland (96); and tests of suggestibility by Gilbert (51), Trow (134), and Otis (98).

G. *Experimental methods.*—This caption but continues the question of validation treated in the preceding section on objective tests. Experimentation consists in observation under controlled conditions which are repeatable, capable of variation at will, and consequently are objectively certain. A single bit of demonstration of this kind can often crystallize or polarize the floating truth-value in a large mass of valuable but otherwise uninterpretable data. The use of experimentation as a discipline and aid to some of the less exact procedures is advancing rapidly and promises to extend itself into almost every aspect of the field of the study of character.

1. An historically well-established method of studying character has been by the association method. The subject is usually given stimulus words or phrases and required to report the first words that occur to him or to mention opposites or to give a succession of associated words while the observer records by laboratory methods the kind and speed of the response. Important contributions are Allport (3), Jung (67, 68), Kohs (75), Wells (145), Woodworth and Wells (152), and Rosanoff (110, 111). Good reference lists to the literature of this extensive field are to be found in Warren (139), Jung (68), and Kohs (75).

2. Valuable experimental studies are in progress in the bodily changes including breathing, vaso-motor phenomena, glandular secretion, blood constitution and the like, that accompany mental states and processes. These are proving fertile sources of explanation and interpretation of fundamental aspects of personality. Among the citations that furnish an introduction to the rich field of endocrinology and its bearing upon character are Cannon (19), Crile (27), Tridon (133), Berman (10), and Crofton (28). Watson (141) has given a recent and authoritative description of the glandular secretions that condition the emotions, in Chapter VI, and in Chapter XI, as does Berman (10). These studies move in the direction of accounting for types of personality from this standpoint.

A fruitful type of experimentation on bodily reactions is in the use of the psychogalvanometer. A convenient introduction is the work of Smith (124) and Wechsler (143).

3. Extensive work is now being done on the eidetic phenomena, that is, the effect of certain chemical reactions in the organism upon the degree of intensity of perception. Discussion and bibliography is furnished in Klüver (71).

II. *Geneticism.*—A fruitful line of investigation is tracing developmental tendencies through the years of child life. Geneticism in the sciences has become a dominant passion and is destined to play an important rôle in the study of character. It does not explain phenomena, as is sometimes supposed, but is an important discipline in throwing facts into large perspective and in seeing the interplay of related phenomena. The problem of age norms and growth curves is still in a hazy and confused state. An exact and highly controlled study on the improvement with age of moral comprehension is that of Franklin (47). The most systematic study, so far, on establishing age norms concerning certain important factors in the mental life is that of Gilbert (51).

In this connection should be mentioned the illumination that has come through phylogenetic and ontogenetic studies of child life. Typical of these are the discussions of the evolution of the instinctive tendencies and their application to character, as for example, Ellwood (37), MacDougall (85), Hall (56), Thorndike (131, vol. 1), and Baldwin (9). Investigations of this sort give promise of yielding to scientific procedure as in the statistical researches of Karl Pearson (09), Davenport (30), and Thorndike (131, vol. 3), on those factors in the mental life or personality that are conditioned by hereditary strains.

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Chapter VI.

PROFESSIONAL PREPARATION OF TEACHERS FOR CHARACTER EDUCATION.[13]

INTRODUCTION

1. A so-called inductive approach to this problem is under way. The teacher-training institutions have been asked to report what they are doing and what they consider professsional preparation for this service. Dr. W. C. Bagley made such a study in 1910, which was reported in Religious Education, February, 1911. It is now proposed to repeat a similiar study in order to discover if possible the changes and trends. The use of the so-called "inductive approach" to such a problem has long been in doubt. This method can yield no solution because these institutions do not claim to have character education programs.

2. At this time we are proposing a theoretical approach to this problem.[14] The professional preparation of teachers for character education, in common with such preparation for any other teaching function or service, involves the consideration of three interrelated problems, or requires the consideration of teaching from three different but related points of view: (*a*) The treatment of the objectives of character education and how to make these objectives dynamic and dominant in the teacher's life and work; (*b*) the principles for selecting the appropriate *means* for realizing these objectives along with the principles for organizing those means into a workable scheme of educational procedure; (*c*) the *method* for making the program economic, efficient, and complete.

I. THE OBJECTIVES OF CHARACTER EDUCATION

In the report of the Character Education Committee, submitted to the National Education Association in July, 1924, the general objectives are stated as "the development of personality and social progress," and it is added that "each of these is both cause and effect of the other."

The subcommittee on professional preparation gladly accepts this formulation and herein undertakes a tentative analysis of these objectives in order to discover their meaning for professional preparation. The committee follows Dewey's treatment of objectives as set forth in "Human Nature and Conduct," pages 190 and 223:

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[13] Report of the Subcommittee on Teacher Training, Charles E. Rugh, chairman.

[14] Any fundamental and adequate program for the professional preparation of teachers in respect to character education awaits the completed program for character education in the schools. This program for the schools is just in the making.

Objectives are those foreseen consequences which influence present deliberation and which finally bring it to rest by furnishing an adequate stimulus to overt action. Consequently ends arise and function within action. They are not, as current theories too often imply, things lying beyond activity at which the latter is directed. * * * Deliberation is an experiment in finding out what the various lines of possible action are really like.

A. TENTATIVE ANALYSIS OF PERSONALITY FROM THE STANDPOINT OF CHARACTER EDUCATION

As Ralph Perry would say, personality is a "weasel word." Its slipperiness is all too evident, but no term less than this one can be accepted as fit to stand for the richness and fullness of the possibilities to be found in persons. As an ultimate objective, personality must be sufficiently analyzed to indicate the proximate objectives or means for its realization.

At the present level of our knowledge of persons and society it is impossible to propose an analysis acceptable to all. There is no difficulty in identifying persons either as individuals or as differing from other animals, but just what the distinguishing characteristics mean, and just what are the fundamental forces back of these characteristics, and what are the potentialities of these forces are problems yet unsolved. These difficulties and the subtleties found in persons form no ground for refusing to employ personality as an ultimate objective.

1. The ability and disposition to have and hold objectives, or better, personal purposes, is one of the most important powers of persons. To see ourselves as other than we are makes education possible and necessary. To vision consequences; to deliberate upon ways and means; to choose among alternatives; to accept or reject the responsibility for choices and results are fundamental procedures in moral development. The achievement of the power and right to think and say "I," comes from consciousness of being a cause plus the more important insight of ability to raise *causes* into *means*, and *effects* into *consequences*. This unique power is a primary principle in persons.

2. The power and right to think and say "We" is a far greater achievement than that to use "I." Indeed an over-exalted "I" through selfishness may exclude a person from participation in the world of persons. *Fellowship*—the cooperation of wills—is therefore a second fundamental process in character development. Having a joint or common objective is a "creative synthesis." This power is in no sense to be confused with the gregarious or gang instinct. This new power is the social aspect of the ability to hold an individual objective. Language gets its function and value from these two aspects of personality. The family, the church, the social group, the state itself rests upon this dual power, and the greatest problem of the institution is the due recognition and exercise of both factors.

Individualism and socialism are two false doctrines based on the failure to recognize the relation between persons.

3. The third and crowning power of personality is the ability and disposition joyously to respond to the expectations of other persons. In a most important sense this is a synthesis of the two former powers and stages of development, but it too is a "creative synthesis" in which new and often unexpected powers emerge. This power makes team work possible. It makes division of labor, staff management, and a high degree of individual and group efficiency possible. This is the power which gives scope for individual excellence in a team function and at the same time gives the finer exercise of personality because it recognizes and uses the personal excellences of other persons to achieve a joint product. The unique and primitive form of this power is seen in fatherhood, motherhood, and childhood. The personal outcome in each is due to the individual excellences in personal cooperation. The pitcher in a baseball team has his individual excellence as a pitcher for which he receives due recognition, but his excellence involves his personal relationship with the catcher.

In persons, individual differences are important, but in personal relationships these become handicaps unless raised into other social significance through the exercise of personality in cooperative action, when "we" and "us" are the appropriate terms. At this point we need to be reminded that this power of personality can reach its highest fruition only by uniting with the best and wisest of the ages and then the ideal state has emerged—"The partnership of the dead, the living, and the yet to be born in all virtue, all science, and all art." It should also be noted that there is in these three powers the germ of the ideal democracy in which as Mazzini says, "there is progress of all through all under the leadership of the wisest and the best." This brings us to the reverse aspect of character education—social progress.

B. PROFESSIONAL ASPECT OF THESE OBJECTIVES OF CHARACTER EDUCATION

How is the development of the highest type of personality in and through social progress to be made the inspiring and guiding objective in the life and work of the teacher?

1. First and foremost, society must discover and employ ways and means of enlisting the most promising youth in this most important service. Farsighted and successful corporations have learned to do this. Society must be as farsighted and determined to secure the highest grade of service if there is to be social progress.

Sufficient numbers must be enlisted, and they must take sufficient training so that it becomes unnecessary to place children under the care of young men and young women before they have developed

personality fitted to be teachers. This means that the social status and social respect as well as salaries must be increased.

2. In the second place, teacher training institutions must hold these same objectives for character education for their own students. Fortunately, there need be no "waste motion" on this account. The best possible character development of each prospective teacher is the primary prerequisite for teaching. The same fundamental processes for development of the character of children in the public schools will apply in training schools. In short, training institutions must train by example and precept.

3. In the third place, precepts and examples must be raised into professional objectives. This problem has two aspects: Teachers in training must become aware of the objectives employed in their own education and must espouse these as the objectives of their own professional service.

All this means that the pupil as a person becomes the "center of reference" in the solution of every educational problem. Schools must be pupil-centered instead of subject-centered. Education is a life and life-long process, and nothing less than life at its best can furnish a vision adequate for educational theory and procedure.

II. FOUNDATIONAL SUBJECTS

Accurate and through knowledge of the subjects to be taught is indispensable, but there are foundational subjects without which professional preparation is impossible.

1. Biology.—The fundamental principles of education are life principles. Biology is a prerequisite both in content and technique. Life and personality provide primary and fundamental experiences, and the scientific study of life provides not only knowledge of great worth, but the method of studying and interpreting life processes is one of the essential methods of studying education. Efficient educational procedure implies knowledge of life processes. A highly specialized and extensive study of biology is impossible and fortunately unnecessary. This does not mean that the biology for the prospective teacher is to be an emasculated or diluted science. Educational biology is the study of living things, especially human beings, when they live in such a way as to discover the laws of life. This is both possible and desirable.

Biology, to the teacher, is not only the science of life; it must help the teacher work out a philosophy of life. Huxley's words to Lloyd Morgan are appropriate here. Morgan had told Huxley of his great interest in philosophy. Huxley replied, "Whatever else you do,

keep that light burning, but remember that biology has supplied a new and powerful illuminant." [15]

2. Psychology is a foundational subject. As in the case of biology, psychology for a teacher must play a double rôle. Both in content and technique, psychology furnishes a rich discipline, but both have also professional implications that must be made explicit. Within limits, the teacher may study psychology as a science, but as Dewey so well says, the teacher must remember that "science is also an art." In the case of a teacher, it must also be an applied science.

The suggested study of biology is a prerequisite for a study of psychology, but for the teacher, psychology must be more than a study of "animal behavior." "One of the chief causes of the present cultural and spiritual chaos is * * * the fallacy of attempting to interpret the life of human culture in terms of conceptions carried over uncritically from biology into the study of man.[16] As Dewey put it, "We want a world in which human desires and will, count for something." Personality presents new and unique problems. Persons are distinguished by the ability and disposition to raise causes into means and thereby raise effects into consequences for which the person accepts responsibility.

As stated above, the prospective teacher may study psychology as a "natural science" and if the psychologists keep insisting that natural science does not have a place for personal matters, then such psychology may not be termed human psychology or educational psychology. It is interesting to note that some general psychologists are moving in the direction of employing personality as the distinctive *differentia* for the science of psychology. "The conception of personality is the most important instrument or working principal in the whole range of psychology."[17] At its best, psychology, like biology, assists the teacher in constructing a working philosophy of life.

3. Sociology and ethics are foundational subjects. Psychology as a science makes the individual person the "center of reference." Other persons are in the environment. They are sources of stimulation. A number of the significant aspects of personality present themselves in fellowship with other persons. A society is "a group of like-minded persons who know and enjoy their like-mindedness so that they cooperate for the attainment of common ends. Group action, leadership, authority, and obedience present problems of first-rate importance and these problems require special treatment."

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[15] Morgan, C. Lloyd. Emergent Evolution, p. v. Holt, 1923

[16] Leighton, Jos. A. The Field of Philosophy, p. 8. Appleton, 1923.

[17] Kantor, Jacob R. Principles of Psychology, vol. 1, p. 74. Knopf, 1924.

4. The theory of education—a philosophy of education—in which the various ways and means are interpreted in their life relations seems indispensable when in professional preparation; how such a view of life and education is to be gotten is a problem yet unsolved.

III. THE MEANS OF CHARACTER EDUCATION

Education becomes intelligent and effective by raising certain causes into means and thereby making certain effects consequences. Certain habits, knowledge, and ideals, however, are causes and effects in the development of the character of the teacher. Certain activities of the children in the schools are now to be made as educative as possible. The foundational subjects are purported to have developed insight into the functions and values of these activities as means in character education. The prospective teacher in training now must study the different activities of the learner at the different levels of experience in order to make them yield the best possible results in character. The scheme for school procedure must now be constructed both in the curricular and extracurricular aspects.

Each activity, every controlled process, is to be made as valuable for personality and social progress as possible, and each and every segment of behavior is to be given its rightful place in the life of the learner. Whether the best school scheme involves a special place in the program for prescribed attention to manners and morals, or whether the total school scheme holds them implicitly, is still a matter of opinion. Here is a problem for research, but one matter is certain; teachers can not be indifferent to character education, and each teacher is in duty bound by her professional position to have moral standards and to live up to the best she knows.

IV. THE METHOD OF CHARACTER EDUCATION

Character is the organized structure of the person due to that person's experience. The development of personality and social progress is "what is desired." "Objects and subject matter" are to be controlled in the interests of attaining these results. In this process, three primary factors are involved: The pupil, the teacher, and the "subjects of discourse" through which they have fellowship. Method may be formulated from each of these points of view:

1. The Socratic method names the control from the standpoint of the teacher and as a method has this in its favor, that the teacher accepts the answer of the pupil as a sincere expression of the learner's experience and then bases the next question upon the last answer so that the learner discovers what he knows or does not know.

2. The catechetical method and the method by code name the control from the standpoint of subject matter. These methods have the advantage of being definite and locating the learner's attention upon specific subjects. They have, however, the great disadvantage of relying upon other persons as authorities.

3. We do not have any name for the method from the standpoint of the learner. From the standpoint of the learner it may be defined as the experience by which the learner identifies himself with the thought and spirit involved in the particular enterprise in which he is engaged. Stated differently, method for character education means that activity must be sincere and whole-hearted, but sincere and whole-hearted in relation to the special and unique present situation. "We can not seek or attain health, wealth, learning, justice, or kindness in general. Action is always specific, concrete, individualized, unique. And consequently judgment as to acts to be performed must be similarly specific."

Human acts are specific and each "segment" of conscious behavior requires inquiry, "moral thoughtfulness," in the sense of the desire to know how, in order to do well. How is life then to have the unity, integrity, wholeness, so necessary for good character? This problem presents the core of the problem of character education. Each and every essential function of personality must find its rightful place and be ascribed its rightful value. Such a scheme of life demands a philosophy, a religion by which the person comes to see life strictly and see it whole, in its social setting and in its possibilities.

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These are important for teacher training for character education since raising the ethical standards of the teachers is a first and most important step in the general process of character education.

Chapter VII

DELINQUENCY, ITS FORMS, CAUSES AND PREVENTION[18]

1. AIMS AND OBJECTIVES

This subcommittee conceives its ultimate objective to be the formulation of a valid statement regarding (*a*) the rôle of character in the causation and treatment of delinquency, and (*b*) the place of character education in the treatment and prevention of delinquency.

With such an objective agreed upon, two very important questions arise: (1) What do we already know about delinquency? (2) Where, specifically, are the gaps in our knowledge of the subject?

The answers to these questions became the committee's more immediate objectives. It seemed worth while, therefore, to set out (*a*) to formulate a brief, working statement summarizing our present knowledge of the forms and causes of delinquency; and (*b*) to prepare a list of the concrete problems for investigation, regarding the relationship between delinquency and character.

The report which follows constitutes the committee's tentative statement with respect to these last-named objectives. The formulation is crude and is intended to provoke discussion.

2. THE FORMS OF DELINQUENCY

The question here is: What, in general, is the nature and extent of crime or delinquency?

This is essentially a statistical question, and at once we are confronted with the fact that we have no adequate system of criminal statistics in the United States. Very few communities, for instance, keep records and make reports which are at all comparable with one another. There are no national statistics of crime, of the work of the police or of the courts. Such data are not even accessible by States.

The only extensive data of this sort available are the statistics secured by the periodical enumeration of prisoners and juvenile delinquents in the United States, and published by the Federal Census Bureau.[19]

The following table is taken from the latest report available:

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[18] Report of the Subcommittee on Delinquency, Its Forms, Causes and Prevention—Arthur L. Beeley, chairman.

[19] For a critical discussion of this subject see The History and Organization of Criminal Statistics in the United States, by Louis N. Robinson (New York, Houghton Mifflin Co., 1911).

TABLE 1—*Prisoners and juvenile delinquents committed to institutions during the year 1910 in the United States*[1]

Offense	Number	Per cent	Offense	Number	Per Cent
All offenses	498, 934	100.0	Obscenity	2, 050	0.4
Drunkenness	170, 977	34.6	Lesser homicide	1, 935	.4
Disorderly conduct	91, 928	18.6	Robbery	1, 728	.3
Vagrancy	50, 302	10.2	Malicious mischief	1, 710	.3
Larceny	42, 716	8.6	Truancy	1, 558	.3
Assault	22, 670	4.6	Rape	1, 480	.3
Fraud	8, 936	1.8	Profanity	1, 387	.3
Burglary	8, 922	1.8	Adultery	1, 213	.2
Trespassing	8, 435	1.7	Injury to common carriers	1, 145	.2
Violating liquor laws	7, 713	1.6	Keeping house of ill-fame	1, 097	.2
Gambling	6, 905	1.4	Embezzlement	976	.2
Carrying concealed weapons	6, 483	1.3	Graver homicide	907	.2
Violating city ordinances	5, 108	1.0	Contempt	959	.2
Prostitution	3, 242	.7	All others	28, 080	5.7
Formication	3, 208	.6	Definite single offenses not above specified	17, 399	3.5
Incorrigibility	3, 080	.6	Two or more offenses	2, 782	.6
Nonsupport	2, 795	.6	Ill-defined offenses	4, 686	.9
Forgery	2, 156	.4	Offenses not reported	3, 223	.7
Delinquency	2, 073	.4			

[1] Prisoners and Juvenile Delinquents in the United States, 1910. Washington, 1918, p. 30.

From our standpoint, the foregoing data are misleading in two ways: First, because they are very old. Second, because they of necessity do not include that great number of convicted persons who are merely fined or placed on probation.

In view of the limitations of the existing materials, the subcommittee set out to collect the already available data from the police and court reports of representative American communities. The compilation of such statistics, however, turned out to be impossible, because of the irreconcilable differences which appeared in the statistical unit employed, the definition of offenses, and so forth.

The committee next turned its attention to securing a general statistical picture of crime and delinquency in a given community, over a considerable period of years. Chicago was selected for this study, because the data sought were extensive and fairly accessible. In this instance, court statistics are used, rather than police returns, because the former are, on the whole, much more complete and reliable.

The following compilations have been made in order to give the reader at a glance, a general statistical view of the nature and extent of the deliquency and crime with which one great metropolis has concerned itself for the past decade.

A. JUVENILE DELINQUENCY IN CHICAGO

Table 2 was compiled from the reports of the Juvenile Court of Cook County, Ill., and gives the number and per cent distribution, according to offense and sex, of juvenile delinquents in Chicago, for the 10-year period 1915 to 1924, inclusive.

TABLE 2.—*Cases of juvenile delinquency in the Chicago juvenile court during the 10 year period 1915 to 1924, inclusive. Number and per cent distribution according to offense and sex*

Offense	Cases in which final orders were entered on petitions alleging delinquency for the years 1915 to 1924, inclusive				Rank by sex	
	Boys		Girls		Boys	Girls
	Number	Per cent	Number	Per cent		
All offenses [1]	20,157	100.0	6,379	100.0		
Larceny	9,249	45.9	690	10.8	1	3
Burglary	3,606	17.9	20	.3	2	9
Incorrigibility	3,446	17.1	2,735	42.9	3	1
Robbery	894	4.5	21	.3	4	8
Malicious mischief	881	4.4	7	.1	5	11
Assault	823	4.1	28	.4	6	7
Immorality	338	1.7	2,728	42.7	7	2
Carrying concealed weapons	286	1.4	5	(2)	8	12
Forgery	188	.9	69	1.1	9	4
Disorderly conduct	177	.8	31	.5	10	6
Rape	95	.5	0		11	
Arson	61	.3	1	(2)	12	14
Cutting out plumbing	25	.2	0		13	
Drunkenness	23	.1	33	0.6	14	5
Manslaughter	19	(2)	0		15	
Obtaining money under false pretenses	11	(2)	4	(2)	16	13
Sodomy	7	(2)	0		17	
Attempted suicide	3	(2)	15	0.3	18	10
Murder	1	(2)	1	(2)	19	15
All others	49	.2	0			

(1) Exclusive of truancy.
(2) Less than one-tenth of 1 per cent.

Table 3 gives the age at time in court and the sex of these same juvenile delinquents.

TABLE 3.—*Cases of juvenile delinquency in the Chicago juvenile court during the 10-year period 1915 to 1924, inclusive. Number and per cent distribution according to age and sex*

Age at time in court [2]	Cases in which final orders were entered on petitions alleging delinquency [1] for the years 1915 to 1924, inclusive			
	Boys		Girls	
	Number	Per cent	Number	Per cent
9 years			1	(3)
10 years	484	2.4	47	0.7
11 years	1,045	5.2	87	1.4
12 years	1,770	8.8	197	3.1
13 years	2,609	12.9	490	7.7
14 years	4,097	20.3	1,001	15.8
15 years	4,869	24.1	1,521	23.8
16 years	5,185	25.8	1,723	27.0
17 years	97	.5	1,268	19.8
18 years	1	(3)	42	.7
19 years			2	(3)
Total	20,157	100.0	6,379	100.0

[1] Exclusive of truancy.
[2] The juvenile court of Cook County, Ill., has jurisdiction over delinquent boys up to the age of 17; over delinquent girls up to the age of 18.
[3] Less than one-tenth of 1 per cent.

From the foregoing tables certain facts stand out clearly. In the first place, there are about three times as many boys alleged delinquent as girls. Second, the offenses of the boys are largely theft—two-thirds for larceny and burglary, while the offenses of girls are largely matters of sex—85 per cent for "immorality" and "incorrigibility." Third, the bulk of all the juvenile delinquency alleged occurs during the years 14 to 17. Fourth, there is a notable sex difference with age. About one-half of the boys alleged to be delinquent were 14 years or under, while only slightly over one-fourth of the girls were alleged delinquent at or before 14 years. This sex difference in age is undoubtedly a corollary of the sex difference in offense just referred to.

B. ADULT DELINQUENCY IN CHICAGO

Table 4 contains data compiled from the sixteenth, seventeenth, and eighteenth annual reports of the municipal court of Chicago. It shows the number and percent distribution by offense, of the criminal and quasi-criminal cases disposed of in the municipal court during the 10-year period 1915 to 1924, inclusive.

TABLE 4.—*Number and per cent distribution of criminal and quasi-criminal cases disposed of in the municipal court of Chicago, during the 10-year period 1915 to 1924, inclusive*

Charge	Number	Per cent
Felonies[1]	93,545	5.9
Larceny (value of $15 or over)	24,360	1.5
Robbery	17,013	1.1
Burglary	15,304	1.0
Confidence game	11,174	.7
Receiving stolen property	6,042	.4
Assault with intent to kill	3,218	.2
Rape	2,614	.1
All others (each less than 0.1 per cent)	13,820	.9
Misdemeanors	375,751	23.7
Violating state motor vehicle law[2]	184,239	11.6
Larceny (value less than $15)	40,478	2.6
Abandonment	27,389	1.8
Violating state prohibition law[3]	19,621	1.3
Assault with deadly weapons	18,119	1.2
Gambling	12,803	.7
Assault and battery	9,970	.6
Contributing to the dependency or delinquency of children	7,013	.4
False pretenses	6,012	.4
Houses of ill-fame[3]	4,481	.3
Carrying concealed weapons	3,938	.3
Adultery and fornication	3,428	.2
Receiving stolen property	3,420	.2
Violating compulsory school law[3]	2,105	.1
Malicious mischief	2,046	.1
Vagrancy	1,600	.8
All others	29,099	1.1

[1] In felony cases the municipal court of Chicago has only preliminary jurisdiction. The final disposition of such cases is in the hands of the criminal court of Cook County. While the latter court has concurrent, general jurisdiction with the municipal court, it is exercised in comparatively few cases. Thus, during the decade under consideration, only 5,277 felony cases went direct to the criminal court without the customary preliminary hearing in the municipal court.

[2] Speeding, driving while intoxicated or without State license, etc.

[3] For the years 1921, 1922, 1923, and 1924 only. Prior to 1921 these cases are included in "all others."

TABLE 4.—*Number and per cent distribution of criminal and quasi-criminal cases disposed of in the municipal court of Chicago, during the 10-year period 1915 to 1924, inclusive*—Continued

Charge	Number	Per cent
Quasi-crimes (city ordinance violations)	1,116,264	70.4
Disorderly conduct[1]	567,306	35.7
Automobile and traffic violations[2]	118,075	7.4
Violating park ordinances	72,381	4.6
Keeping disorderly house	58,552	3.6
Gambling	42,204	2.6
City licenses[1]	39,985	2.5
Keeping house of ill-fame	12,578	.8
Night walkers	6,719	.4
Vagabonds	5,055	.3
Violating sanitary code	4,675	.3
Carrying concealed weapons	4,463	.2
False weights and measures	2,608	.2
Smoke nuisances	2,287	.2
All others	181,581	11.5
Total charges	1,585,360	100.0

[1] For the years 1921, 1922, 1923, and 1924 only. Prior to 1921 these cases are included in "all others."
[2] Most persons arrested for drunkenness by the city police are booked on this charge. It is a flexible category and includes among other things cases of persons charged with disturbing the peace, begging, fighting, loitering, etc. This charge is often used by the police in order to detain witnesses, suspects, etc.
[3] Chiefly automobile and traffic violations.

The most striking fact to be noted in the foregoing table is that most of the crimes, in Chicago at least, are petty delinquences. Thus, in only about 6 per cent of the cases are serious crimes or felonies alleged, i. e., offenses punishable with a minimum of one year's imprisonment; about one-fourth are misdemeanors punishable by fine or imprisonment for less than a year, or both; 70 per cent are merely the violations of city ordinances punishable by fine only. Moreover, if the number of criminal cases disposed of in the Federal courts with jurisdiction in Chicago, were added to those above, the proportion of minor infractions would probably be larger still.

The subcommittee believes that similar studies of other communities would be worth while. It would be desirable also to know how these main types of delinquency vary with age, sex, color, nativity, geographical distribution, population density, season, mode of perpetration, etc. There is also a need for a classification of delinquents, not in terms of their crimes, but in terms of their personality make-up or character-pattern.

3. THE CAUSES OF DELINQUENCY

Like many other social problems which are difficult of solution, the question: "What is the cause of delinquency?" has been answered most often in particularistic[20] or single-track terms. The classical notion—a notion explicit in the criminal law—holds that crime is "the perverse expression of a free will," the result of "an abandoned and a

[20] See Cooley, C. H. The Social Process. Scribner, 1918. Ch. 5, Particularism vs. the Organic View.

malignant heart."[21] Lombroso and the criminal anthropologists, while disavowing the classical theory, swung to the other extreme and held that criminals are atavistic, that is, persons in whom the physical stigmata are profuse—a view, by the way, which is largely responsible for the current idea that criminals are of necessity "hard-boiled" and gorilla-like. Following the exposure of this fallacy came another unilateral view, the view of the mental testers who early insisted that the chief cause of crime is feeble-mindedness. Still later, and engaging our attention at present, is the psychiatric view which holds that delinquency is more the result of emotional disturbances than of intellectual defects.

Among the environmentalists we find such theories as that of Bonger,[22] a Marxian disciple, who contends that economic factors are "sovereign" in the causes of crime. Others hold, for instance, that crime is caused by the breakdown of the family, the lack of religious influence, the too-rapid rise in the standard of life, and so forth. Still another argues that crime is an inevitable concomitant of an advancing civilization. Hall,[23] in an unusually penetrating way, argues that "crime is a reaction against a constantly increasing tendency towards a higher altruism."

And so one might enumerate indefinitely the theories that have been advanced by different persons in different times and places.[24] Because of the difficulties involved in testing these hypotheses, most persons are confused by the number and variety of the assigned causes of crime, and by their apparent plausibility. The need, therefore, is for some sort of a synthetic statement which will give perspective and point of view in the matter. To this task, the subcommittee devoted itself, with the following tentative results.

A. SUGGESTED FORMULATION

It is submitted that the central fact or definition of delinquency is: Delinquency (or crime) is the violation of a group's legalized taboos by one who is presumed to be a more or less responsible member thereof.

It is submitted also, that the central problem is: Why do persons violate these taboos?

In any attempt to answer this question satisfactorily, it would seem necessary to assume that human beings possess many native traits or original tendencies, which, when uneducated and allowed free expression, are inimical to the welfare of other human beings in the same society. In order, therefore, to achieve what societies regard as

[21] Read the statutory definition of murder, for example, in almost any criminal code.
[22] Bonger, W. A. Criminality and Economic Conditions. Little, Brown & Co., 1916.
[23] Hall, A. C Crime in its Relation to Social Progress. New York, 1902.
[24] For a discussion of other causes, see Sutherland, E. H. Criminology. Lippincott, 1924.

the abundant life for the greatest number, the expression of these native impulses must of necessity be checked or curbed. In modern societies these checks have become our ethico-legal norms and are usually stated and defined in our criminal codes.

According to these facts and assumptions, the social conduct of a given person represents a sort of equilibrium or balance between the expressive force of his own desires and the repressive power of his society's control.

For the purpose of this discussion and to illustrate the thesis further, we might divide all persons into three groups as follows: (1) The subsocial (i. e., the delinquents); (2) the social (i. e., the nondelinquent); (3) the supersocial (i. e., the nondelinquent, plus).

In terms, then, of what might be called this equilibrium theory of delinquency, the first group would comprise those persons in whom the repressive force of social control is less than the expressive force of their own desires. The result is what might be called a socially-negative equilibrium.

The second group would comprise that largest number in any given society, namely, those in whom these two forces are about equal. Here the equilibrium might be styled socially neutral.

The third group would include that small proportion of persons in every society in whom the forces of social control meet little or no personal resistance. This might be called the socially-positive equilibrium.

It is clear, then, that any dis-equilibrium (that is, any deviation from neutral) can be brought about in two distinct ways, viz, by increasing the amount of one or the other force. Thus, in the case of the delinquent person, the negative equilibrium can be produced either by lessening the force of social control or by reducing the force of his self-control.

If the argument is sound, then it follows that the factors which in any form or degree produce a negative equilibrium are, therefore, the causes of delinquency.

According to this view we are obviously committed to a pluralistic theory of causation. The next question then is: How might such a wide range of possible causative factors be adequately conceived and classified?

The following simple scheme is proposed: (1) Factors which enfeeble social control; (2) factors which enfeeble self-control.

In the following classification, the terms chronic and acute are employed in order to mark off the more or less permanent or predisposing factors from the more or less temporary or exciting ones.

CLASSIFICATION OF CAUSES OF DELINQUENCY

I. Factors which enfeeble social control.
  A. Chronic.
    1. Inherent defects in the political order, e. g., in law, in government, in politics.
    2. Inherent defects in the economic order, e. g., low wages, unemployment, etc.
    3. Inherent defects in the social order, e. g., in the family system, in education, in the standard of living.
    4. Urbanization, e. g., migration, mobility, anonymity, etc.
    5. Physical environment, e. g., geographic or climatologic handicaps.
    6. Changing mores and group conflict, e. g. with regard to sex; use of alcohol, tobacco, etc.
  B. Acute.
    7. Family disorganization, e. g., death of parent, nonsupport, incompatibility, etc.
    8. Neighborhood disorganizations, e. g., poor housing unwholesome associations, etc.
    9. Governmental disorganization, e. g., graft, maladministration of law and justice, etc.
    10. Inadequate educational activities, e.g., amount and quality of secular, religious, and vocational instruction.
    11. Inadequate avocational facilities, e. g., unwholesome leisure interests and lack of facilities.
II. Factors which enfeeble self-control.
  A. Chronic.
    12. Inherited or acquired physical handicap, e. g., stature, deformity, constitutional weakness, etc.
    13. Inherited or acquired mental handicap, e. g., feeble-mindedness, psychopathic personality, epilepsy, etc.
  B. Acute.
    14. Physical injury or disease, e. g., accident, tuberculosis, syphilis, etc.
    15. Mental disease, e. g., psychoses, psycho-neuroses, mental conflicts, etc.
    16. Age and physiological epoch, e. g., adolescence, menopause, etc.
    17. Personal disorganization from excesses, e. g., sex; use of alcohol, narcotics, etc.
    18. Ignorance, e. g., lack of sophistication, faulty perspective, etc.

The thesis here advanced requires verification, of course. What is needed now and what the subcommittee contemplates is the analysis of a large number of case studies from the point of view here proposed.

Assuming, however, the validity of such a view of causation, certain far-reaching implications are at once apparent. Thus, if delinquency is the uniform consequence of several different antecedents, then the terms "crime" and "delinquency" are generic ones, and become comparable to the terms "sickness" and "disease" in the field of medicine. That is to say, the terms are general and apply to a large group of widely different entities. All of which suggests

that progress in the treatment and prevention of delinquency will be achieved in much the same way it was achieved in the treatment and prevention of disease, viz, by the isolation of specific types, patterns, symptom-complexes, etc. That is to say, delinquency can not be dealt with intelligently *en bloc*, any more than disease can be effectively treated or wholly prevented *en bloc*. Just as there is no one universal panacea or palliative for all disease, neither is there one universal treatment for crime or delinquency.

4. LIST OF SUGGESTED TOPICS FOR INVESTIGATION

During its thought on the subject, the subcommittee has been impressed with the paucity of our knowledge of the entire subject. The outstanding need in the matter is extensive investigation in a truly scientific spirit. The following is a brief list of topics for investigation which the subcommittee feels it would be well to promote. The list includes only those phases of the subject which seem to bear more or less directly on the relationship of character or character education and deliquency.

1. The collection of life histories of delinquents, with special reference to the development of character traits. Specifically, this would involve:

(*a*) The evaluation of contemporary methods of case study from the standpoint of their possible use here;

(*b*) The formulation of a new method or schedule for obtaining life histories or case studies with pertinent facts regarding character.

2. A survey of current methods of diagnosing and treating school failures, particularly the so-called truants, incorrigibles, etc. Such a task would require:

(*a*) A descriptive evaluation of current practice and experiment;

(*b*) An evaluation of the present system of truant-officer control;

(*c*) A descriptive evaluation of the visiting-teacher movement.

3. A survey of the methods and results of character education in penal institutions.

4. The projection of control experiments, with character education materials, in prisons and reformatories.

5. An attempt to work out a classification of delinquents solely upon the basis of character.

6. An analysis of available case studies in the field of delinquency for the purpose of determining the points at, and the ways in which the principles of character education might be applied.

7. The preparation of a brief but working general summary of the composition and characteristics of the delinquent classes.

8. The compilation of up-to-date, extensive statistics regarding the nature and extent of delinquency, as varied by such factors as

age, sex, color, nativity, population density, geographical division, season, mode of perpetration, offense, etc.

9. An investigation of the moral concepts of delinquent children and adults

10. A similar study of the social attitudes of delinquents.

11. Case-study analyses of alleged character transformation among prisoners.

12. The preparation of an annotated bibliography on the subject of delinquency with special reference to the character aspects of the subject.

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(Titles starred (*) contain more or less exhaustive bibliographies)

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An examination by an eminent British psychologist, "in plain and popular language," of the causes of youthful delinquency and the more effective ways of treating it

*2. Criminal justice in Cleveland. Cleveland Foundation, Ohio, 1922.

Comprises the reports of a survey by experts of the administration of justice; the first of its kind ever attempted. A penetrating case study of a too-often neglected aspect of crime and delinquency

*3. Healy, William. The individual delinquent. Boston, Little, Brown & Co., 1920.

A text book of diagnosis based upon the analysis of one thousand cases of juvenile recidivism. In many ways the most notable contribution to scientific criminology by any American scholar.

4. Judge Baker Foundation Case Studies. Series 1. Boston, 1923.

A series of 20 intensive case studies, covering a wide range of problems of interest to educators, psychiatrists, psychologists, sociologists, judges, probation officers, and all who have to do with the adjustments of young people. A contribution to methodology with far-reaching implications for present-day education.

5. Sayles, Mary B. The problem child in school. New York, Joint Committee on Methods of Preventing Delinquency, 1925.

Narratives from 26 case records of visiting teachers, with a description of the purpose of visiting teacher work. An excellent book for elementary and secondary school teachers and principals

*6. Sutherland, E. H. Criminology. Philadelphia, Lippincott, 1924.

The most reliable and the most recent summary of the entire subjects of crime and punishment.

7. The child, the clinic, and the court. New York, New Republic, Inc., 1925.

A group of 27 papers presented at a joint commemoration of the twenty-fifth anniversary of the first juvenile court, and fifteenth anniversary of the first juvenile psychopathic institute: held in Chicago, January, 1925. Valuable for its past and present insights into the problems of juvenile delinquency.

8. Thomas, W. I. The unadjusted girl. Boston, Little, Brown & Co., 1923.

An attempt by a leading social psychologist to interpret social maladjustment in terms of four wishes—security, new experience, response, and recognition. Contains cases and standpoint for behavior analysis.

Chapter VIII

SUGGESTIONS BY WAY OF CONCLUSION

The historical development of moral ideals and standards seems to show that the most widely accepted objectives of character education are derived from the teachings of the generally accepted spiritual leaders of mankind. These leaders (e.g., Socrates and Jesus) have only too commonly been rejected by their own generation, but later venerated

through many succeeding generations. This historical fact indicates that what are really the highest moral standards taught in any given generation may not be the most popular. For this and other reasons the committee has not resorted to the questionnaire method of determining character education objectives.

The objectives of character education postulated by the committee are based upon concensus of judgment of those who have studied most thoroughly the problem of human relations and the human values most worthy of realization; this notwithstanding the fact that these judgments may be the outcome of study of and reflection upon human experiences that may be called philosophic rather than strictly scientific in the narrower usage of that term. It is very doubtful whether either the laboratory or the statistical methods of scientific research can determine the ultimate aims of life. At any rate, they have not thus far been so determined. Meantime there is evident necessity of going ahead with some sort of character education methods, of accepting moral values that time and the most capable and thoroughgoing study and reflection have approved rather than suffering delay in awaiting determination of objectives on other bases.

The form of statement in this committee's reports (1924 and 1925) is, of course, adapted to teachers and educational administrators. The question of methods to be used in the instruction and training of pupils is quite another matter.

In the field of methods of character education the problem of relative merits of direct and indirect moral instruction is a subject of perennial discussion. Careful analysis of these discussions reveals the fact that most of them have to do with mistaken notions of the nature of direct moral instruction. It is only too often identified with mere exhortation, or dogmatic teaching of morals. This, however, is not the meaning of direct moral instruction as that term is understood and put into practice by its most successful advocates. They have in mind systematic means of developing the moral judgment of children and youths, not accomplished, however, by mere exhortation or dogmatically telling; but rather, brought about by the study of moral situations in the concrete—objective studies of the moral life as revealed in stories, biographies, histories, and in the experiences of daily life. To know what is right in any given situation is not always an easy matter, yet ability thus to know (that is, sound moral judgment) is one of the essentials of both individual and community morality.

It seems evident to the committee that a system of direct moral instruction can be worked out on an educationally sound basis. It will, of course, have to be adapted to the mental age, experience and other characteristics of pupils. Since this is done in other studies,

why may it not be done in the study of the moral life—individual and social?

Experience thus far indicates that best results will come from use of very simple, concrete studies in the elementary schools followed in the high school by progressive development toward the study of the moral life of communities and the moral functions and obligations of social institutions. Training for citizenship demands at least reasonably well-developed judgment with respect to all such problems. The moral judgment, like other acquired abilities, is developed only through exercise.

These suggestions as to content and methods of instruction may call for a word of caution against possible misunderstanding and abuse. This committee is well aware of the danger of making moral prigs of children, of the evils of excessive introspection, and of the contempt of the normally minded person for the proverbial Pharisee. The objective methods suggested in this report will not, in the opinion of this committee, lead to these objectionable consequences.

Direct moral instruction is, to be sure, but one phase of moral education in the schools; it may be a minor phase, yet of sufficient importance to make its omission a serious handicap. In order to realize all the objectives of character or moral education it seems that all the available means and methods must be utilized—home, school, church, State, vocations and general social life of the community with such methods as may be employed in each case. Some of the methods available to the school are:

(*a*) The example and personal influence of teachers and other school officers.

(*b*) Indirect moral instruction through each and all of the school studies.

(*c*) Direct moral instruction by groups and on some occasions through personal conferences.

(*d*) Student participation in the management of the school community—sometimes called student participation in government.

(*e*) All other varieties of extracurricular activities of the school; e.g., assembly periods, debating, musical and dramatical performances, athletic contests, parties, etc.

In the foregoing pages the committee has endeavored to indicate the nature of the problem and to call attention to some of the means and methods now in more or less successful operation; also references for further information on important topics are appended. None of the suggestions and opinions here presented are, however, offered as final. The subject is wide open for further study, philosophical, scientific, and practical. We may never reach a final solution; meantime we can only strive for improved methods and more satisfactory results along the lines here suggested.

The committee especially commends intensive study of social and industrial activities in which moral issues are prominent; this for the purpose of determining more definitely what these issues are and how to meet them.

The committee also commends the interest and the activities of various philanthropic foundations in promoting research in the field of character education methods. The demand is for practical results in character development in both individual and social life. At this time fairly clear vision of the objectives to be attained and enthusiasm for the cause are much more in evidence than are scientifically determined methods of procedure in realizing the objectives. These, it is hoped, will be developed by combined effort of character education research studies now under way.

APPENDIX A

BIBLIOGRAPHY OF CHARACTER EDUCATION[33]

Character education is all-inclusive of the best in education. No complete bibliography on all phases of the subject is possible at this time. The chief bibliographer of the Library of Congress, the librarian of the Bureau of Education, the division of research of the National Education Association, the reference librarian of the University of Nebraska, and many others have extended generous help and suggestions in the preparation of the list.

The following material has been collected and arranged in the very simplest form as to classification:

1. Bulletins, pamphlets, course of study programs, and character education plans.
2. Books—old and new.
3. Articles in periodicals.
4. Character and moral education discussions and reports published in the proceedings of the National Education Association since 1900.

Since a brief working list of selected references is given in connection with each of several subdivisions of this report, no attempt is made here to classify materials by topics. The classification by form of publication is a means of avoiding the duplications that necessarily occur in any attempt to classify all character education materials by subtopics. The committee, with the limited facilities at its disposal, was not able to supply reliable annotations for all titles, but did not refrain, on this account, from making such annotations in some instances.

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APPENDIX B

TWO RECENT ORGANIZATIONS FOR CHARACTER EDUCATION[24]

THE PATHFINDERS OF AMERICA[25]

The Pathfinders of America, founded by J. F. Wright, began their educational work in prisons, where they organized Pathfinder Councils as means of reeducating inmates and making it possible for them to begin life anew on a sound moral basis.

This work was later introduced in the elementary schools from the fifth grade up; still later extended to high schools; and, in the latter part of 1924, a Home Council Division was added to carry the work into the family.

Junior Councils are organized in the elementary schools and High Path Councils, in high schools. The plan is to have a pathfinder instructor meet with and give a lesson to the council at least once a month. Concerning these lessons one of the students in a High Path Council writes:

"It presents to youth the mysteries of life and the 'Price of folly,' in surprisingly childish facts. There is nothing spectacular about it save its simplicity and the good that results from it."

(The lessons were given) "by men entirely wrapt up in the work and of most winning personalities."

"There are no lessons to be prepared, but the lessons are told in story form and with examples and incidents that stick."

These lessons are announced as on "Human Engineering" or "Reading the Price Tags of Life." They include such topics as Anger, How Habits Are Formed, Mastership or Self-control, Suggestion, The Law, Be Faithful to Yourself.

The motto of the council is, "To know the law and to live a life of service."

One of the assistant superintendents of Detroit, Edwin L. Miller, is quoted as saying: "The Pathfinders of America have made virtue more attractive than vice."

[24] These organizations are selected for special description only because they are not yet well known. This selection does not imply greater merit than that of older and more widely established organizations for similar purposes.

[25] Pathfinders of America, J. F. Wright, Executive Secretary and Leader, 311 Lincoln building Detroit, Mich.

In connection with the lessons council members are often pledged to observe certain types of courtesy and service to others, especially to older people.

While abundant testimony is offered in evidence of the good results of this plan of character education, the question remains as to how much of this is due to the personality of the founder and chief teacher and how much to the method itself.

This is the same question that was raised years ago in regard to the work of J. F. Gould, in England.

The Pathfinder Leaders themselves contend that their work must be done by members of their own staff—persons selected and especially trained for this particular service.

This may be one of the chief reasons for their success. In any case the experiment is worthy of study over a period of years; this in order to determine how lasting the good results may be and what factors involved are most potent in securing these results.

KNIGHTHOOD OF YOUTH

Knighthood of Youth is a character-training organization for children, both boys and girls, 8 to 12 years of age. It aims to secure the interest and cooperation of parents under the leadership of the school in a practical system of exercises embodying 12 fundamentals of good character—that is, obedience, carefulness, reliability, self-reliance, neatness, politeness, honesty, self-control, good temper, kindness, helpfulness at home, and thrift.

Each child is supplied with a chart on which record is kept of each day's performance relating to some of the character traits here listed. A chart or set provides for such a daily record over a period of 12 weeks; this is then followed by a second chart, or set, in which the exercises are somewhat changed. The theory is that 24 weeks' daily practice will probably fix certain specific habits. Two charts are to be filled out each year for a period of four years. "Repetition, with progressive sets of exercises over four years, may be expected to make good habits lasting."

In connection with these charts there is published "A message to members of the knighthood of youth," written in an appealing fashion to boys and girls and explaining the nature and purposes of the order; there is also brief, simple exposition of the character traits aimed at and the practical utility of these traits. Corresponding to this message to the boys and girls is published another pamphlet, the "Parents' Part in the Knighthood of Youth," which explains the same themes in language suitable to parents, who are invited to cooperate in carrying out the plan. A very important feature of this plan is to bring about closer personal relationships between parents and children in all matters pertaining to character development.

High achievement on the part of the child is encouraged by having him formally enrolled, following a series of 50 or more initial performances, in the Order of Character of the Knighthood of Youth. At the end of each year satisfactory achievement is rewarded by conferring upon the child the following titles: Esquire, Knight, Knight Banneret, and Knight Constant, respectively. Upon the completion of half the required exercises for each of these titles the child may receive the following titles: Aide, Herald, Knight Master, and Knight Marshal, respectively. In connection with these titles appropriate badges may be awarded.

While parent and child are made primarily responsible for carrying out the character exercises and keeping the records of performance, the organization is administered by the school and reinforced by school exercises, pageants, dramatic presentations, and appropriate ceremonies in connection with the awards.

The theory underlying this practice is that "a child is not interested in good character itself; mere instruction in virtues, no matter how frequently given, does not lead him to make a practice of them. A child is interested in his happiness. He takes an interest in good conduct when he finds that happiness accompanies it.

"In the Knighthood of Youth children find a means of happiness in return for practicing good conduct. It gives them a motive for systematic drill for good habits until instruction in the value of virtues can take hold of their minds.

"Every child likes to play, every child likes to grow, he likes to come up to a record; he likes recogniton; he loves to possess marks of achievement. The Knighthood of Youth meets all these likings."[26]

APPENDIX C

SCHOOL AND CHURCH COOPERATIVE PLANS[27]

In various communities the problem of religious and moral education has been met in part by cooperation of the church with the schools. In some school systems the last period of the school day is devoted to elective work, the pupils, with the consent of their parents, having the option of electing religious instruction given under church auspices or of remaining at the school under the supervision of their regular teachers. In other school systems week day religious instruction is given after regular school hours, usually once or twice per week. In some cities the Protestant churches have united in conducting such classes for the children of all Protestants, a plan that seemed to have great promise until, in some instances, dissension arose between Fundamentalists and Modernists. This difficulty, however, might arise within any one church.

Religious, including moral, instruction is carried on in connection with some public high schools with somewhat less difficulty due to the greater flexibility of students' programs and the greater range of elective studies. Thus in some communities where a majority of the patrons are members of the same church this church maintains a school of religion adjacent to the public school with one or more full-time professional teachers in service. The high-school authorities permit pupils, whose parents so desire, to adjust their programs so that what might otherwise be a study period daily is used in class work in the near-by church school. By this plan the church school teachers' teaching hours are the same as those of the public school teachers; also religious instruction is put on a par with other instruction in so far as favorable hours and professional qualifications of teachers are concerned. It is also customary to allow students to transfer one unit of Bible history toward meeting requirements for graduation from high school. This credit is also allowed toward meeting college entrance requirements, provided the teachers of Bible history posses academic and professional qualifications equal to those required of public school teachers.[28]

Some general plan of week day religious instruction, under the auspices of the churches, but correlated with the public schools, has been reported operative in the following cities: Alliance, Ohio; Appleton, Wis.; Bakersfield, Calif.; Berkeley, Calif.; Birmingham Ala.; Boise, Idaho; Buffalo, N. Y.; Dayton, Ohio; Evanston, Ill.; Kansas City, Mo.; Oak Park, Ill.; Rochester, N. Y.; Salina, Kans.

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[26] Character Training for Boys and Girls the Method of the Knighthood of Youth. National Child Welfare Association, Inc., 70 Fifth Avenue, New York City, 1925.

[27] For a large part of the information here presented the committee is indebted to Assistant Director Margaret M. Alltucker, Research Division, National Education Association.

[28] Information in detail concerning this plan of religious education may be had by addressing the Superintendent of L. D. S. Church Schools, 47 East South Temple Street, Salt Lake City, Utah.

These plans are in general the outcome of efforts to compensate for the exclusion of religious instruction from the public schools. It is also regarded as an important contribution to moral education since a system of morals is a very important part of religion.[29]

There are, however, varying degrees of rigidity with which religious instruction is excluded from the public schools. In some States reading of the Bible is excluded by law or by court decision; while in other States Bible reading in the schools is required by law. United States Bureau of Education Bulletin 1923, No. 15, "The Bible in the Public Schools," summarizes State laws on the subject. Educational Bulletin No. 4, "Private Schools and State Laws," October, 1924, issued by the National Catholic Welfare Conference, 1312 Massachusetts Avenue, Washington, D. C., gives State laws and court decisions relating to reading the Bible in the public schools.

Whatever may be done by way of week day religious instruction, public school teachers and administrators should not make the mistake of assuming that this activity on the part of the churches relieves them of their responsibilities for moral or character education. Character education work in the public schools should in no case be abated; first, because there are always pupils who will not receive or be directly benefited by the educational work of the church; and second, because character education is a phase of all education and should never be handed over exclusively to any one teacher or set of teachers nor to any one institution.

APPENDIX D

EXEMPLIFICATION OF CHARACTER EDUCATION

By John R. Kirk

Mature masses and the youthful masses are much alike. "Men are only boys grown tall." Character education is a superstructure built upon formal codes and doctrines. It is rather a growth from within, a motivated self-activity, an exhilarating assimilation of the ordinary food that young mortals may measurably have pleasure in feeding upon. Its foundations are in personal experience and enjoyable altruistic motives.

The voluntary activities of the democratized school have place in school hours and out of school hours. They generate spontaneity; they awaken constructive ideality; they encourage cooperative spirit; they produce right attitudes and the right sense of personal responsibility. The spirit of democracy permeates the modernized school. Voluntary constructive school activities produce the simple laws and rules of control in the local self-government.

The children understand, they appreciate, they share in the head work and the heart work of self-direction. They carry out the will of the democracy of which they are a part. They delight as much in the freedom of their own voluntary self-government as the grownups do. They happily become habituated to right-mindedness, and this is fundamental in character education.

The following is a brief illustration of character education as idealized in the preceding paragraphs. It is the joint head work of the director and the professionally prepared college-bred teachers in a small junior high school of 250 children.[30] It is a rather simple procedure based on the idea of discipline for

[29] For further information see H. Claude Hardy's Religious Instruction in Public Schools, American Educational Digest, January, 1925; or address the Supervisor of Week-Day School Religion of the Sunday School Council of Religious Education, 500 American Building, Dayton, Ohio; or the Secretary of the International Sunday School Council of Religious Education, 5 South Wabash Avenue, Chicago, Ill.

[30] The Junior High School of the State Teachers College, Kirksville, Mo., Felix Rothschild, Director.

thinking rather than discipline for learning. It has been followed for two years. Its purposes are quite easy to see:

First. To lead the children into readily distinguishing right ideas and conduct from wrong ideas and conduct.

Second. To lead the children at large into a desire for right behavior rather than wrong behavior.

Third. To provide channels of agreeable activities adapted to the experiences, ideas, and tastes of the children in order that they may carry into effect their several and joint judgments as to appropriate procedures and right conduct.

The children are in 10 groups with some 20 to 30 in a group. All the teachers share in the responsibilities for character education, though they do not participate noticeably in any dogmatic instruction for character education. Indeed, it is agreed among the teachers that they will not evince any manifest desire for superimposed moral instruction.

At the outset social science, as a subject participated in by all the children, was used as a basis for organization. From various points of view there were discussions, reports, and findings as to what comprises a good citizen and how good citizenship accomplishes desirable results in a community.

Many responsibilities shared in by good citizens were made clear. The children were led to see that organization is essential in order that group activities may cooperatively accomplish what is found to be desirable. The children easily come to understand that law is discovered and not created.

There were discussions of historical events, among them the Conference of Arms in Washington. The idea of conferences of many varieties came into mind. These children are accustomed to freedom and self-activity. Each one thinks his way into new knowledge through habitual use of his own apperceiving knowledge. The members of each group bring into the conference a pretty stimulating variety of views and proposals.

Each of the 10 existing social science groups elected one boy and one girl to meet in a common conference with the director of the school. The children were led to think of themselves as comprising a conference of young representative citizens, all sharing in responsibilities and proceedings.

In each conference various problems were announced for consideration. In one of the conferences three major problems were proposed for the several groups to carry into operation. They were:

First. The problem of traffic in corridors at the passing of classes and individuals before and after class periods.

Second. The problem of conduct in the corridors and in all rooms at all hours of every day.

Third. The problem of conduct during assemblies of the entire school and during the various periods for the voluntary activities.

Committees were appointed by the several groups to report plans for the solution of the several problems. Each committee dealt diligently with its task, the result being various proposals of plans and agreements. These in turn were presented before the assembly of all students for discussion, modification, and approval or disapproval.

Citizenship bulletins were prepared, edited, and mimeographed by the pupils announcing the contemplated rules and agreements. The bulletins were distributed among the pupils and given at least one day's consideration in the several social science classes during their typical class periods. Various officers were appointed to carry the rules and agreements into effect.

The year 1923–24 furnished a basis for a more systematic and wide-reaching procedure during the year 1924–25.

The school during the second year was organized under:

1. The Junior High School Civic League composed of all pupils.

2. The Junior High School Civic Council composed of two members from each of the social science classes.

The council is operated under the four departments of (1) Safety, (2) Property, (3) Sanitation, and (4) Welfare.

Each department is governed and led by a director and two commissioners representing the Council. When a department has made a study of its fields of action, it issues a bulletin stating its aims and describing its organization and activities. It then asks for the approval or rejection of the bulletin by the Civic League and later proceeds to carry out its aims through the announced proposals in its bulletins.

Some of the outstanding features and results may be observed from the following outline of departments:

1. Department of Safety.
   (*a*) Traffic rules and traffic officers.
   (*b*) Vigilance committees in assemblies and classrooms.
   (*c*) Informal courts organized every two weeks in social science classes to consider conduct of offenders, if there be any.
2. Department of Welfare.
   (*a*) Looking after absent pupils.
   (*b*) Visiting the sick.
   (*c*) Providing flowers for the sick.
   (*d*) Providing programs for assembly periods.
   (*e*) Organization of service groups recognizing commendable acts of service in students of the school as well as in the service groups.
3. Department of Sanitation.
   (*a*) Looking after sanitary conditions of corridors and all rooms by appointed inspectors.
   (*b*) Issuing room permits to pupils who eat in the building
4. The Department of Property.
   (*a*) Directing a "lost and found" bureau for the return of lost articles.

After a two-year trial of the simple plan above described it is the judgment of the director and teachers that self-directed conduct leads to character and that character is the only assurance of permanently right conduct. It is not the intention of the director and the teachers to materially enlarge the branches of their simple concrete plan but rather to understand it better and adjust themselves more effectively and more happily to its operations.

There must be about 100 schools here and there in the United States that in their informal but genuine effectiveness in character education are paralleling the junior high school here described.

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