Character-based education: Its place in the elementary school curriculum

Nancy F. Deloge
CHARACTER-BASED EDUCATION:
ITS PLACE IN THE ELEMENTARY SCHOOL CURRICULUM

A Project
Presented to the
Faculty of
California State University,
San Bernardino

In Partial Fulfillment
of the Requirements for the Degree
Master of Arts
in
Education: Elementary

by
Nancy F. Deloge
June 1994
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ABSTRACT

Statement of the Problem
The purpose of this project was to determine if character education could be developed and taught in a manner that was compatible to the History-Social Science Framework for California Public Schools and to discover if a character education curriculum could be created that was effective, functional, and easily adaptable by classroom teachers.

Moral or character education is not a new idea or a new curriculum development, but it is an area which has generally been neglected by the public schools. The writer of this project felt that character education should be given the emphasis it deserves.

Procedure
Part 1: The writer reviewed the related literature as well as the History-Social Science Framework for California Public Schools (1988) and It's Elementary! (Elementary Grades Task Force Report, 1992). This synopsis, centered on character education in the social studies curriculum as well as in other curricular areas, provided the guideline for what aspects of character education should be taught and how it should be taught. The synopsis explored the following areas: past attempts at teaching character education; the issues of morality, values, citizenship, and caring; and methods of teaching character education.
Part 2: A questionnaire was administered to teachers in order to gather information regarding their thoughts, attitudes, and opinions toward character education.

Part 3: The focal point of the project was to provide strategies and methods for teaching character education to children in grades K-3. A list of exemplary children's literature was also provided. The project was evaluated by two teachers at an inner-city school.

Conclusion and Implications
The literature and the teacher questionnaire established that there is a veritable need for a character education curriculum in the public schools. It can be concluded that it is possible to develop an effective and functional character education curriculum that is compatible to the History-Social Science Framework for California Public Schools. A character education curriculum based on the use of quality children's literature allows students to think through important issues, respect alternative views, and meet characters who model values which all citizens recognize and cherish. Values such as compassion, respect, responsibility, trust, fairness, honesty, and courage put forth human dignity. These values, which frame the nation's ethical foundation, are desirable qualities to nurture in students.
ACKNOWLEDGEMENTS

I would like to acknowledge the people who assisted me in the development of this Master's project. First, I offer thanks to my two readers, James Mason, Ph. D. and T. Patrick Mullen, Ph. D., for their advice, support, and encouragement. I am grateful to Sharon Duerbig and Denise Todd-Stayner for field testing some lessons in their classrooms. Additionally, I appreciate the expertise of JoAnn Mauricio-Almos in the preparation of this project.
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REFERENCES
INTRODUCTION

There is an extreme deterioration in public morality today (DeRoche, 1992). The media present many illustrations of this decline. For example, Kilpatrick (1993) reports that in Cambridge, Massachusetts, a fifteen year-old boy, accused of murdering a college student, bragged to two high-school age accomplices that the knife went all the way through the body. When a reporter asked classmates what the appropriate punishment should be, one student replied, "Counseling." One teenage girl responded, "What's the big bleepin' deal? People die all the time. So what?" Kilpatrick further reports on a national study of 1,700 sixth-to-ninth graders. The study revealed that a majority of the boys and many of the girls considered rape to be acceptable under certain conditions. Newspapers and periodicals report on political leaders, preachers, and athletes involved in stealing, cheating, and drug abuse. Lickona (1993) believes that students have been adversely affected by these wrong kinds of role models. DeRoche supports Lickona's opinion when he states that three out of four California high school students admit to cheating. Other examples of declining morality cited by DeRoche and Lickona include the increase in teenage suicide and pregnancy; escalation in vandalism; the rising truancy and dropout rates; disrespect for authority; and ethical illiteracy.

These examples of declining morality support a strong argument for a character-based education curriculum in the public schools. Character-based education, that is, morals education, is the
teaching of traditional values such as honesty, compassion, respect, and responsibility. These values are actions or beliefs that all people deem significant because they help them to distinguish between what is right and what is wrong in behavior and conduct. To be a good person, everyone needs a good set of values.

The most important aspect about any society is the quality of people it produces (Christenson, 1977). Christenson believes this quality is defined by the moral and ethical principles advocated by its citizens and that instruction in morals, values, and ethics leads to more sensitive, concerned, and thoughtful citizens. Christenson maintains that our nation's moral deterioration and ultimately its destruction will continue unless homes and schools give moral instruction the emphasis it deserves. Kilpatrick (1993) agrees that teaching right from wrong has as much import on a culture's survival as teaching reading, writing, and arithmetic and that teachers have the fundamental duty to teach basic morality.

Moral education is not a new idea or a new curriculum development. Lickona (1993) states that moral education is as old as education itself. Down through history, education has had two goals: to help people become literate and to help them become good. Aristotle spoke of intellectual and moral virtues and wrote that good habits formed at a young age make all the difference (Bennett, 1993). Thomas Jefferson believed that sound education was growth in intellect as well as growth in morals (DeRoche, 1992) and John Dewey believed that all aspects of a student's school day offered
opportunities for character development (Pietig, 1983). In 1775, according to Markham (1993), religion and morals represented more than ninety percent of the school readers' content. In the first thirty years of this century many programs were implemented to develop values and morals in students (Pietig, 1983). Kirschenbaum (1992) reports that the Fifties, Sixties, Seventies, and Eighties brought more and varying attempts at teaching ethics, values, and morals.

Because of the problems facing parents, students, and educators today, there is a renewed interest in moral education (Pietig, 1983). Lickona (1993) describes character education in the 1990s as reinstating "good character" to its rightful place as the focal point of the schools' moral undertaking. While there is agreement on restoring moral education to the schools, there is much debate on just how this can be accomplished. Kirschenbaum (1992) does not believe moral education should return to the methods of the past, nor does he believe that we should abandon all past practices and explore other methods of teaching character education. Rather, he advocates that educators take the best elements of traditional methods, add new approaches, and synthesize them. On the other hand, Bennett (1993) believes in leaning heavily on past practices because there is a wealth of readily available material that worked in the past in shaping moral character.

As previously stated, this country's escalating drug problem, crime, and disintegration of the family has renewed the public's concern for the teaching of morals education. Kirschenbaum (1992)
believes parents, educators, and community leaders are urging schools to become involved with values and morals education. DeRoche (1992) supports Kirschenbaum's belief when he reports that the former Secretary of Education, William Bennett, advanced the idea that one of the leading goals of education is teaching character to make our children morally literate. Further support is also given by DeRoche as he describes a study done in 1985 which maintains that the business world deems character and work habits to be at least as important as academic skills in determining desirability for employment. The American Institute for Character Education (1986) argues that the main goal of character education is to develop responsible citizens who think before acting, who recognize the result of their behavior to themselves and to others, and who recognize self-discipline as the means for achieving their goals in life.

The History-Social Science Framework (California Department of Education, 1988) emphasizes lessons in values, ethics, and citizenship. The authors of the framework believe that in the early elementary grades (K-3) children should learn to share, to take turns, and to respect the rights of others. They maintain that children learn behaviors and values through thinking, problem solving, and stories and fairy tales that incorporate conflict and raise value issues. Through discussion and role playing, children can gain a deeper understanding of individual responsibility and social behavior. The concept of caring, an integral part of character education, is vital in helping children to understand the importance of others and
themselves within their communities. Caring can be defined as understanding others and seeing things from their perspective (McCall, Higgins, and Karrels, 1991). The authors believe this concept of caring is overlooked, or perhaps even resisted, in the elementary school curriculum. The authors further maintain that schools have approached the whole character education curriculum with indifference and ineffectiveness.

Markham (1993) substantiates the indifference in teaching morals and values by noting the decline down through history: in 1775, religion and morals represented more than ninety percent of the content of school readers; in 1926, the figure was only six percent; references to obedience, honesty, and thoughtfulness began to vanish by 1930; today, the references to values are almost nonexistent.

There is a problem in teaching morals and values in public schools. Michael Josephson, president of the California-based Josephson Institute of Ethics, believes the problem exists because educators fear imposing their own values on students (Whitmire, 1993). Whitmire describes America as a nonaccountable society, a society afraid to say that something is wrong. Lickona (1993) upholds Josephson's beliefs. He suggests that with increasing secularization, educators fear that moral education violates the separation of church and state. Although there is a problem with teaching morals and values, the moral decline in society has been enough to shock people into action (Lickona, 1993). Kilpatrick (1993)
believes that children have a difficult time seeing any moral scope to their actions. He further believes that this is due to a failed system of education that avoids teaching children the traditional moral values that tie Americans together as a culture and as a society.

But society is slowly recovering the cognition that people do share basic values that are recognized by all civilized people (Lickona, 1993). Whitmire (1993) and Bennett (1993) concur with Lickona in stating that values are underlying traits of character such as compassion, respect, responsibility, trust, fairness, honesty, courage, and perseverance which most people respect. Lickona (1993) maintains that these character traits are valued because they put forth human dignity, promote goodness, and advance human rights. These are values which frame the nation's ethical foundation and are worthy and desirable qualities to instill in students (It's Elementary! Elementary Grades Task Force Report, 1992).

Young children should be taught values and morals in the home. However, because many children are products of unstable homes, a substitute teacher in morals education must be found. Markham (1993) extends the public school as one such substitute teacher. Lickona (1993) defines character education as teaching children to understand values, to commit to them, and to act upon them in responsible ways in their own lives. Pietig (1983) further clarifies character education as the teaching of responsible, moral behaviors, in all aspects of the curriculum and in all portions of the school day. In addition, Markham holds forth that teachers must
demonstrate through example exactly what good values are all about. Kilpatrick (1993) affirms that schools need to relearn the importance of example and imitation in forming good character. He believes that children become people, not by inventing their own values, but by finding the best examples. A character education curriculum in the public schools is essential in order to save American children, society, and culture. Ryan (1993) believes that character education is not the latest fad, but the school's oldest mission.

This project will attempt to answer the questions: Can character education be developed and taught in a manner that is compatible to the History-Social Science Framework for California Public Schools? How can a character education curriculum be developed that is effective, functional, and easily adaptable by classroom teachers?
REVIEW OF THE RELATED LITERATURE

Introduction

The students of today face the challenge of spending their adult lives in the twenty-first century. Educators face the challenge of preparing these students to live in a volatile society with its technological developments, economic fluctuations, demographic shifts, and social changes. The History-Social Science Framework (1988) stresses that educators have the responsibility of ensuring that students possess the coping skills necessary to face a future marked by progression and transition.

Elementary schools in California have a calling to encourage intellectual, physical, emotional, and moral abilities of each student (It's Elementary! Elementary Grades Task Force Report, 1992). This report maintains that to become good citizens and responsible adults, students need to gain an understanding and obedience to the principles that hold its citizens together as a society.

The history-social science curriculum at the elementary level is centered in a core of historical and geographic knowledge (History-Social Science Framework, 1988). The task force believes that fundamental values of honesty, fairness, generosity, compassion, and reverence for life have too often become an understated and overlooked part of the school curriculum. Oliner (1979) agrees that programs in character and moral education must be constructed so that students will learn to behave in caring and compassionate ways toward others. It's Elementary! suggests that instruction in values
and morals is as important to future success in life as is instruction in the academic skills taught in the regular curriculum. Ryan (1993) describes the teaching of morals and values as being good for the human psyche because it is the discussing of goodness every day. He believes that the public school curriculum should be the conveyance for this encounter with excellence.

To put forth the implications of character education in the elementary curriculum, this paper will explore the following areas: past attempts at teaching character education; the issues of morality, values, citizenship, and caring; and methods of teaching character education.

Past Attempts

Character development is not an original or unique concept in education (Character For Citizenship, 1986). Lickona (1993) states that in the earliest days, character education was taught through discipline, the teacher's example, and the daily school curriculum. Huffman (1993) emphasizes that the transmission of knowledge was seen as being secondary to character development; students needed to be literate to read the Bible.

C.S. Lewis discovered that many ideas about how someone becomes a good person recur in the writings of the ancient Egyptians, Babylonians, Hebrews, Chinese, Norse, Indians, and Greeks, as well as Anglo-Saxon, and American writings. All of these writings cite common values of kindness, honesty, and loyalty (Ryan, 1993).
The early primers were all books of religious instruction whose content was decided by authority of the church. The New England Primer was introduced in 1690 and continued to be used in public schools until 1740. This Primer was indeed a church book, but had enough secular matter to be considered a secular course of study in the schools. It contained the alphabet, vowel and consonant lists, syllable lists, spelling words, rhymes, moral teachings, and prayers. Along with the Bible, the New England Primer had a profound influence on moral and religious thoughts of the entire country (Huey, 1968). As the New England Primer began to lose favor in America, Webster's Spelling Book took its place in 1783. It contained words lists, names of people and places, illustrated fables, numbers, abbreviations, and moral instruction. Huey states that other primers came along which contained mainly catechism, and moral and religious content.

Lickona (1993) affirms the Bible was still the sourcebook for both moral and religious instruction until a struggle began over which Bible to use and which doctrines to teach. He reports that this struggle was settled by William McGuffey in 1836 when McGuffey offered his McGuffey Readers. Huey (1968) sets the appearance of the readers at 1850. While there is disagreement on the date, Lickona and Huey both agree that the McGuffey Readers made a lasting impression upon children with stories of industry, thrift, kindness, generosity, honesty, courage, and duty. The readers did retain many Bible stories, but also added poems and heroic tales.
According to Lickona, over one hundred million copies of the readers were sold.

The opening decades of this century deserve special study. Leming (1993) states that character education took on new importance and Pietig (1983) describes many programs that were implemented to develop the ethical character of students. Leming cites factors such as increasing urbanization, industrialization, and immigration; World War I; the Bolshevik Revolution; and even the spirited mood of the 1920s in contributing to the reemergence of character education. Educators felt the need to strengthen moral standards because social stability was at risk. Pietig acknowledges that the National Education Association, the Character Education Institution, and the National Council of Better Citizenship endorsed character education programs and, furthermore, states that national contests were even held that offered cash prizes to authors who designed the best teaching methods and moral codes.

Two methods were used to teach ethics and morals. The direct method began with an orderly treatment of a specific virtue. Pietig (1983) states that oaths, pledges, and slogans were used to implant moral responsibility in students. The author offers an example of the direct method with the Book of Golden Deeds, developed by Kentucky superintendent M.A. Cassidy in 1903. There was a daily fifteen minute "Golden Deed" period during which the children illustrated a virtue for the day by drawing pictures or writing stories. The best pictures or stories were placed in the classroom's Book of Golden
Deeds. Awards were given to schools, classrooms, and students for creating outstanding books. Another example of the direct method is described by Leming (1993). The "Children's Morality Code" concentrated on laws of living right: self-control, good health, sportsmanship, kindness, self-reliance, reliability, truth, duty, teamwork, and good work habits.

However, the direct method of using oaths, pledges, slogans, and codes in teaching character education came into question when a study was conducted into the effectiveness of character education programs. Leming (1993) reports that this exhaustive study into the nature of character and the school's function in its development was conducted between 1924 and 1929 by the Institute of Social and Religious Research and funded by John D. Rockefeller. Character-related behavior, focusing on deceit, of 10,865 students in grades five through eight in twenty-three cities and towns across the United States was evaluated. Leming states that a conclusion drawn by the Institute to be quite unsettling: conduct has no relationship to the urging of honest behavior and the discussion of standards and models of honesty.

Pietig (1983) also describes another method of teaching morals education, the indirect method. He states that educators who upheld this method believed morals education should not be taught as a separate subject, but rather should use the entire range of the school curriculum to achieve responsible, moral behaviors. These educators did not believe that morals education should be limited to a few
minutes of isolated instruction each day. They urged, according to Pietig, moral involvement in all aspects of the school day: disciplinary practices, instructional methods, and extracurricular activities.

Throughout most of this nation's history, the importance of schools instructing students in morals has been taken for granted (It's Elementary!, 1992). Kirschenbaum (1992) describes the fifties as a decade where values education consisted of traditional methods of instilling and modeling good morals. Children were told to be neat, prompt, and polite. Leming (1993) affirms Kirschenbaum's description of character education when he states that actual character education curriculums, using the direct method, had disappeared by the 1950s.

During the sixties and seventies, traditional values were questioned and often rejected by young people (Kirschenbaum, 1992). He states that a social revolution took place for Blacks, women, and minorities through experimentation with sex, religion, career options, and lifestyles. Lickona (1993) describes the 1960s as a decade where people turned to self-fulfillment. Responsibility was avoided because it was believed to interfere with individual freedom and rights.

Leming (1993) reports that a new period of interest in character education curriculums occurred in 1966 with Lawrence Kohlberg's linking his cognitive-developmental theory of moral reasoning with the teaching of moral education. Values clarification
first came into practice in 1966 with the writing of *Values and Teaching* by Louis Raths. Values clarification and moral dilemma discussion governed the moral education curriculum for the next twenty years (Leming, 1993).

According to Kirschenbaum (1992), the values clarification approach was more popular with teachers than the moral dilemma discussion approach. Both approaches were different in numerous ways, but they both underscored that teachers not moralize to students. Leming (1993) describes the value clarification approach as having students clarify his or her own values by using a six-step valuing process. This process included:

1. **Prizing** - to cherish and affirm the choices people make for themselves
2. **Choosing** - to choose freely, considering both the alternatives and the consequences of actions taken
3. **Acting** - to act in a way that is consistent and promotes the values of freedom and justice
4. **Thinking** - to think on many levels—critical thinking, divergent thinking, and moral reasoning
5. **Feeling** - to be more aware of one's own feelings, trying to dismiss feelings of anxiety and, rather, building on positive self-esteem
6. **Communicating** - to send clear messages, to listen with empathy, and to resolve conflicts

The teachers acted as facilitators, but did not impose their own values and morals on their students. Proponents of values
clarification argued that teaching or imposing a single set of values on students amounted to oppression (It's Elementary!, 1992). Lickona (1993), on the other hand, reports that opponents to values clarification believed that values clarification failed to differentiate between a matter of free choice and a matter of obligation. Kilpatrick (1993) offers an even stronger opposition to values clarification when he contends that this decision-making curriculum posed ethical quandries to students by leaving them with the feeling that all questions of right and wrong are in disagreement. He believes that this forces students to question values and virtues that they never obtained in the first place. Instead of arriving at good moral answers to problems, students will suffer from moral confusion (Kilpatrick, 1993).

In Kohlberg's moral dilemma discussion approach, the teacher again acted as a facilitator by encouraging students' reasoning skills and assisting students in solving moral dilemmas and conflicts. Lickona (1993) criticizes the moral dilemma approach by maintaining that it focused on moral reasoning which is necessary, but not sufficient, for good character. Leming (1993) cites numerous research studies that agree with Lickona's conclusion: the moral dilemma approach appears to be of little use in influencing students' actions and behaviors.

The eighties saw a renewed faith in the basic, traditional morals and values of Judeo-Christian America (Kirschenbaum, 1992). He explains that programs were developed to help students
understand and practice such values as respect, caring, friendship, and cooperation. Leming (1993) describes one such program developed by the American Institute of Character Education in San Antonio, Texas. This program is made up of posters and sets of stories which illustrates such virtues as honesty and kindness. Teachers read and discuss the stories with children, making the children aware of the importance of these virtues in their own lives. In evaluating this particular program, Goble and Brooks (1983) found that proponents put forth that alcohol and drug abuse had been reduced, vandalism curtailed, and school attendance improved. Leming (1993) specifies that these claims are supported entirely by testimonials. The informal evaluation was based on information collected from surveys of teachers.

Leming (1993) describes another character education program that has only informal evaluative data. This program, produced by the Jefferson Center for Character Education, teaches values of honesty, respect, and perseverance by having teachers help the students learn the words, understand the concepts, and practice the values in their daily interactions. Value behaviors are reinforced from the students' experiences and the environment of the school. Satnick (1991) conducted an informal survey of administrators in an attempt to evaluate this program. He reports that administrators attest to decreases in school vandalism, increases in student morale and parent involvement, and an improvement in student responsibility.
The nineties have seen rising drug problems, rising crime rates, and the break up of the family (Kirschenbaum, 1992). Brandt (1993) affirms that the factors shaping students' lives are quite different from past generations. The San Bernardino Teachers Association unanimously adopted a policy supporting the teaching of character education during all aspects of the school day and not as a separate subject (San Bernardino Teachers Association News and Views [SBTANV], 1993). In other words, character needs to be taught and learned in context. For example, when students cheat on a test, there is a need to teach the virtue of honesty. When students are discourteous, there is a need to teach respect. Lessons on responsibility are necessary when students are consistently tardy or fail to complete homework assignments. Brandt (1993) also agrees that didactic, separate lessons in morality will not effectively produce moral behavior. Rather, lessons from history, literature, and life can advance the ethical culture of schools in the 1990s.

The Issues

The 1970s saw much opposition to morals instruction in the schools. Critics argued that teaching children a single set of values was unjust use of authority or power. Values clarification came into prominence because it did not impose values, but instead helped students to choose their own values. As the debate over methods continued, many teachers decided to simply avoid all instruction in moral issues (It's Elementary! Elementary Grades Task Force Report, 1992). This report contends that schools relinquished their
customary roles as conveyers of adult values that are necessary to society's survival.

The task force explains that many people assumed incorrectly that diversity in society meant a common set of values did not prevail among the population. However, this is not the case. Regardless of discord over certain moral issues such as abortion, euthanasia, and capital punishment, people do have a commitment to shared values. Amitai Etzioni, University Professor, George Washington University, agrees. He believes that if citizens are asked if they want certain values taught to their children, they will respond that they do (Berreth and Scherer, 1993).

There are many character traits which all people, whatever their religion, ethnic, or cultural background, agree on as both good and desirable. The task force report maintains that these traits include caring, responsibility, and respect. Furthermore, the task force report contends that these virtues frame the nation's ethical foundation and are appropriate qualities to instill in students. Etzioni believes, according to Berreth and Scherer (1993), that academics cannot be taught without simultaneously teaching values and Christenson (1977) suggests that direct and sensible moral instruction in these traits produce more sensitive, concerned, and thoughtful citizens.

Despite concerns for what it means to be a good citizen, caring is often a neglected concept in social studies (McCall, Higgins, and Karrels, 1991). Oliner (1979) suggests that programs must be
constructed that will help students behave in compassionate and caring ways toward others. Lickona (1993) agrees that children must be taught the virtue of caring in order to affirm human dignity and to uphold the goodness of the individual. Oliner (1983) describes the development of prosocial citizens. According to Oliner, prosocial citizens are people who help others without expecting rewards in return. They show concern for others, self-sacrifice, and courage.

McCall, Higgins, and Karrels (1991) suggest that parents and educators expect homes, rather than schools, to be places where children learn caring. The authors maintain, however, that this is not enough. They contend that children's understanding of communities and their development into caring people can be deepened when an ethic of care is placed within a curriculum unit. It's Elementary! (1992) is in agreement that the school needs to set an example as a caring community because this shows students what adults value.

Lickona (1993) also sees a need to foster caring beyond the classroom by providing opportunities at every grade level to perform school and community service. McCall et al. stress that acting or doing is an important part of caring and that this acting can be integrated with a study of social problems such as helping the homeless or cleaning up the environment through neighborhood recycling or removal of graffiti. Service learning projects can be very effective in teaching children the virtues of caring as well as the virtues of responsibility and cooperation (Markham, 1993). School
programs developed collaboratively with parents and the community can do their part in helping students to become caring, concerned, and contributing members of society (Brandt, 1993).

Another character trait considered to be important by most citizens is that of responsibility. Character For Citizenship (American Institute for Character Education, 1986) states that the main goal of character education is to develop responsible citizens - people who think before they act and recognize the results of their actions to themselves and to others. It's Elementary! (1992) defines responsible citizens as those who also value good work habits, teamwork, perseverance, self-reliance, and consideration for others. Responsibility, however, cannot be imposed upon children, but must grow from within (Ginott, 1965). The author believes responsibility is fostered by values absorbed in the home, in the school, and in the community. These values include reverence for life and concern for other human beings. Ginott makes the claim that unless responsibility is connected to such positive values, it can be destructive and antisocial. He gives the example of gang members showing great faithfulness and responsibility to each another and their gang. To teach responsibility, Ginott suggests that adults show children acceptable ways of coping with feelings. This can be accomplished by listening with sensitivity to children to convey to them that their ideas are valued and avoiding harsh words, threats, and accusations which create resentment in children. By following these suggestions, Ginott believes that children will recognize and
strive to adopt attitudes of consideration and fairness which are characteristics of responsible behavior. Ultimately, responsibility is achieved through children's own efforts and experiences because it requires daily practice in making correct choices (Ginott, 1965).

Respect is another virtue which most people consider important, but lacking in today's society. Markham (1993) reports that Beatrice M. Bowles, principal of Wendell Phillips Public School No. 63, described her school, before character education, as being populated with rude, discourteous, and insolent students. With a character education curriculum in place, she has seen an improvement in student attitude and behavior. Williams (1993) wanted to determine how respect was taught to, and learned by, students. He surveyed, interviewed, and observed teachers, students (grades 6-8), administrators, and parents in urban and suburban public and private schools. His findings indicate that respect is taught best through modeling and quality teaching that creates a positive moral tone rather than through the teaching of formal lessons. Interviews revealed that students state that teachers themselves must follow the values by showing fairness and respect for their students. To be effective in teaching character education, particularly the virtue of respect, students put forth these guidelines during Williams' interviews: present sincere, consistent, and precise messages; refrain from being authoritarian; communicate high expectations; and really listen to students.

Ladson-Billings (1992) states that young children come to
school with a wealth of knowledge, skills, attitudes, and values implanted by parents, friends, books, and television. Schools can either reinforce or counteract those learnings, skills, attitudes, and values. Teachers need to know their students and to use that knowledge in finding ways to instill positive and proper attitudes, behaviors, and values.

Teaching Character Education

A recent Gallup poll asked: "Would you favor or oppose morals instruction in the school?" Parents with children in public school responded: 84% in favor; 12% opposed; 4% no opinion (Christenson, 1977). Pietig (1983) confirms that American parents agree public schools should teach values, but they, along with educators, do not agree on how to do this.

Christenson (1977) refutes those who believe that moral guidance is the task of the home and church. He supports his argument with the claim that a large minority of children do not attend church. Of those who do, many attend churches where the relationship between religion and daily moral decisions is poorly explained and comprehended. He also believes that millions of homes fail to provide good moral examples and satisfactory moral instruction.

Schools, therefore, can help students become more morally sensitive and concerned by reinforcing sound parental teachings and by helping students from inferior homes to understand what society regards as good moral behavior (Christenson, 1977). The San
Bernardino Teachers Association Newsletter (1993) believes that values education is ultimately the responsibility of the home and that schools should reinforce, but not initiate, morals and values. Parents need and expect all the support they can get in helping their children become moral and, beginning in elementary grades, schools have a special obligation to encourage children to become moral citizens (It's Elementary!, 1992). If schools do an admirable job in moral instruction, Christenson believes these students will be better prepared to instruct their own children when they themselves become parents. As adults, today's students will be doing what parents need to do: teach their children sound morals and values. Effective character education today in the classroom may result in more effective parenting in future generations.

While most educators agree that morals education should be a part of the curriculum, Christenson (1977) believes schools have approached the assignment with hesitation and ineffectiveness. Educators have looked at past attempts to teach morals education and have tried to come to some consensus of opinion.

Kirschenbaum (1992) believes that much was learned from values clarification, a popular method in the seventies. He states that values clarification validated the teaching of moral issues in the public schools and motivated students to ponder and discuss these issues. Values clarification also stressed the importance of independent thought and sanctioned a person's right to be different.

Kilpatrick (1993) is much more critical of values clarification
because he contends that values clarification programs are really courses in self-esteem. Self-esteem programs, according to Kilpatrick, are based on the assumption that a child who feels good about herself or himself will not want to do something morally wrong. But, states Kilpatrick, the opposite supposition could rationally be made: a child with nonjudicial self-esteem will conclude that she or he cannot do anything morally wrong. While Kirschenbaum believes that values clarification contributed to the development of character education, Kilpatrick believes that values clarification led to moral illiteracy.

Values clarification was taught as a separate subject in the school curriculum. Pietig (1983) believes that morals education should not be taught as an isolated subject since values cannot be restricted to a few minutes of instruction each day. Instead, the author suggests that morals fits into all parts of school life such as instructional methods, disciplinary practices, and extracurricular activities. It's Elementary! (1992) substantiates Pietig's beliefs when it offers that character education should be taught through literature, science, and history because all examine the moral expanse of human behavior, instilling and inspiring moral conduct. The goal of character education, as stated in the task force report, is not just to teach students about morality, but also to convince and to motivate them to be moral.

Moral education must provide training in good habits. It involves instruction, rules, modeling, and training. Bennett (1993)
describes moral education as "training of the heart and mind towards the good." Aristotle wrote that good habits formed during the early years of a child's life makes all the difference and that nothing is more influential in a child's life than that of quiet example set by adults important in that child's life (Bennett, 1993).

Morals and values can be taught in both the formal and in the hidden curriculum. Ryan (1993) claims that much of the English and Social Studies curriculum is closely connected to values put forth by stories, historical events, and famous people. The men and women, both real and fictitious, help students understand what it is to be a good, moral person. Reading about these influential characters, states Ryan, causes students to learn about themselves and the world. He gives the examples of how reading about Harriet Tubman can teach courage and how reading The Diary of Anne Frank can help students to understand and to recognize the danger of hate and racism.

The History-Social Science Framework (California Department of Education, 1988) stresses the impact that literature has on the formation of morals and values. Kindergartners learn to share, take turns, and respect the rights of others. They can learn these behaviors, necessary for good citizenship, through thinking and problem solving, and stories and fairy tales that include conflict and raise value issues. San Bernardino Teachers Association (1993) also believes that virtues can be effectively taught through history and literature. From history, for example, Rosa Parks refused to give up
her seat on a city bus. She is a model in courage. From literature, *The Old Man and the Sea*, by Ernest Hemingway, offers lessons in perseverance and self-discipline.

Bennett (1993) also puts forth a strong argument for the use of literature in teaching morals and values. He believes moral literacy can be achieved through the reading of stories, poems, and essays because these can show children how to recognize and practice themselves the virtues of characters they read about in literature. Bennett lists four compelling reasons for using stories in teaching values and morals to young children:

- Stories give children specific reference points. That is, children must have examples illustrating what is known to be right or wrong and good or bad.
- Children find stories to be captivating.
- Stories help to anchor children in their culture, their history, and their tradition.
- Children will continue to preserve the principles and ideals of goodness that are held by moral people.

Bennett imparts Plato's thoughts when he states that anything received by the brain at a young age is most likely to become indelible and unchangeable so it is imperative that the first-heard stories should be examples of virtuous thoughts.

Besides a school's planned educational experiences, the formal curriculum, children learn character through what Ryan (1993) calls the hidden curriculum. The hidden curriculum encompasses all
personal and social instruction acquired during the school day. Ryan believes children learn fairness if that spirit of fairness permeates the school. Homework assignments and sporting events teach self-control, self-discipline, and responsibility. Huffman (1993) contends that values are an intrinsic part of teaching. He claims that teachers cannot establish classroom rules, relate to students, or discuss literature without communicating values.

The San Bernardino Teachers Association (1993) upholds the teaching of values in the hidden curriculum. The Association claims that it is more effective to teach values when the need arises as in teaching respect when students are rude to others. The Association maintains that it is unnatural and ineffectual to teach character education in isolation. Ginott (1965) agrees by stating that values cannot be taught directly but instead must be absorbed by the child through identification with people who gain his or her love and respect. Through the primary grades (1-3) children learn basic civic values such as good sportsmanship and respect for the opinions of others. Students can be taught responsibility and correct social behavior through a well-developed curriculum emphasizing discussions, role play, stories, fairy tales, and biographies (History-Social Science Framework, 1988). These methods enable students to share ideas, discuss feelings and attitudes, and develop a tolerance for the opinions of others (Character For Citizenship, 1986).

While most educators believe that character education should not be taught as a separate curriculum subject, there are those who
believe that separate character education programs can be very effective. Brooks and Kann (1993) describe eleven elements that are necessary in developing enriching and effective character education programs:

1. **Direct Instruction** - The teaching of character values such as "respect" and "responsibility" must be done in a direct way by having the students see and hear the words, learn their meanings, identify behaviors, and practice and apply the values.

2. **Language-based curriculum** - Students must learn to connect the words used in value concepts to the exact behavior. For example, after learning the meaning of "responsibility," children could brainstorm to come up with examples of responsible behavior shown by students in their class.

3. **Positive language** - To practice appropriate behavior, students must know what is expected of them. Positive language such as "Be on time" is better than the negative, "Do not be late."

4. **Content and process** - As well as teaching content, character education should teach students ways to research alternatives and consequences and then determine whether their choices will allow them to accomplish their goals. This is a decision-making process and develops skills necessary for reaching ethical choices.

5. **Visual reinforcement** - Visual displays of words, concepts, and behaviors illustrate and reinforce good character.

6. **School climate approach** - Effective character education should manifest itself in all parts of the school: classrooms,
playground, halls, office, cafeteria, bus, and then into the home and, ultimately the community. This gives students, faculty, and parents a feeling of community. It fosters positive feelings.

7. **Teacher-friendly materials** - A character education curriculum must be easily implemented if teachers are to use it effectively and consistently.

8. **Teacher flexibility and creativity** - While a character education program provides guidelines for teachers, they must also be able to adapt the program to their own teaching style and the needs of their students.

9. **Student participation** - The most effective character education programs will allow students to make their own decisions concerning character goals and the means of achieving these goals.

10. **Parental involvement** - Parents need to be informed about what is being taught and also need to have input into what is being taught. To be most effective, values and behaviors need to be reinforced consistently by the school, the home, and the community.

11. **Evaluation** - This includes a pre-assessment of goals, monitoring of goals during the program, and a post-evaluation of results through anecdotal reports from teachers, and data on measurable changes such as decreases in absences or referrals.

One such character education program that has been highly effective is that developed by the Jefferson Center for Character Education (Brooks and Kann, 1993). During the 1990-1991 school year, the Jefferson Center piloted a program in a cross-section of 25
elementary and middle schools in the Los Angeles Unified School District. This pilot program contained the eleven elements described by Brooks and Kann. They report the following results: Major discipline problems decreased by 25% and minor discipline problems by 39%; suspensions were down by 16%; tardiness dropped by 40% and unexcused absences declined by 18%.

Whether taught through a separate character education program, the formal curriculum using literature and history, or the hidden curriculum, schools must find ways to make a positive impact on students' values and morals. Amitai Etzioni believes, according to Berreth and Scherer (1993), in holding faculty retreats where the staff discusses how classrooms and the school itself can most effectively present values messages to students. Etzioni also encourages feedback from students by means of anonymous questionnaires (Berreth and Scherer).

Lickona (1993) offers guidelines for teachers in developing moral development in their students:

- Act as a model, a caregiver, and a mentor. Teachers can support positive social behaviors and correct hurtful deeds by giving individual guidance and encouraging whole-class discussions.

- Create a moral community in the classroom. Treating students with love and respect will encourage students to adopt these behaviors toward one another.
- Use the creation and enforcement of rules to develop moral reasoning skills.
- Allow children to make decisions in lesson planning. This helps to create a democratic classroom environment.
- Teach values through literacy, science, and history.
- Cooperative learning will encourage teamwork, responsibility, and respect for different viewpoints.
- Nurture moral reflection through reading, research, journal keeping, discussion, and debate.
- Teach students strategies for resolving conflicts fairly.

But individual teachers and classrooms alone cannot teach students character. In addition, a positive moral climate must permeate the entire school. Ryan (1993) suggests involving students in service activities starting in the early grades. Lickona (1993) believes that community service fosters the value of caring in students. A high level of school spirit is necessary and can be attained through effective leadership of the principal, involvement of students in decision-making, and meaningful student government (Lickona). He also stresses the importance of recruiting parents and the community as partners in character education. It is vital for parents to know that the school considers them to be their child's first and most important moral teacher. Lickona also suggests that the school give parents specific guidelines so that they can reinforce at home the values taught at school. The community is also important because businesses, churches, local government, and the
media can further advance essential values and morals (Lickona, 1993).

Summary

Character education, the teaching of traditional values such as compassion, respect, and responsibility, is as old as education itself. In the earliest times, it was taught through discipline, example, and the daily school curriculum. Through the decades of this century, many methods were used and then abandoned. For example, in the sixties and seventies, traditional values were often questioned and ultimately rejected by young people. They awaited self-fulfillment and waived responsibility. This was the era of values clarification and the moral dilemma discussion approach. The eighties brought the return to traditional morals and values. New character education programs were developed by such organizations as the American Institute of Character Education and the Jefferson Center for Character Education. Now, in the 1990s, educators are being urged to teach the traditional values as they were taught in the earliest days of education - through a return to discipline, through a return to the teacher as a model of moral behavior, and through a return to teaching morals in the daily school curriculum through the use of children's literature, discussion, role play, writing, drama, and art.

Because of increasing social problems facing students, parents, and educators today, character education must be acknowledged as a crucial obligation of schools (Character For Citizenship, 1986).
De Roche (1992) states that the California history-social studies framework calls for greater stress on conventional values, ethical issues, and insights into the privileges, duties, and responsibilities of American citizenship. However, Brandt (1993) does admit that even the most well-developed school programs will often not be enough to offset negative family and societal influences. But he does believe that school programs developed with input from parents and community agencies can do their share to help students develop conventional values and morals. Williams (1993) is in agreement by maintaining that if schools do not promote morals and values, then future citizens will lack respect, tolerance, responsibility, and a sense of what it means to be good people.
STATEMENT OF GOALS AND OBJECTIVES

The project began with a review of the literature, the History-Social Science Framework for California Public Schools (1988), and It's Elementary! (Elementary Grades Task Force Report, 1992) as they apply to the teaching of character education. This synopsis provided the guideline for what aspects of character education should be taught and how it should be taught.

The focal point of the project was to provide strategies and methods for teaching character education to elementary students in grades K-3. These strategies and methods included: discussions, role playing, utilization of children's literature, and community projects.

The final goal of the project was to present a list of effective children's literature for teaching character/morals education in grades K-3.
DESIGN OF THE PROJECT

The design of the project was a handbook for instruction of K-3 students in character/morals education. The handbook included:

Part 1: This part of the project gave a review of the related literature and a brief overview of the History-Social Science Framework for California Public Schools (1988) and It's Elementary! (Elementary Grades Task Force Report, 1992). This synopsis was centered on character education in the social studies curriculum as well as in other curricular areas as is mandated in the state guidelines.

Part 2: A questionnaire was administered to gather information regarding teachers' attitudes, thoughts, and opinions toward character education. An analysis of results was included in the project, along with a sample copy of the instrument.

Part 3: This part of the project provided strategies and methods for teaching character education to elementary students in grades K-3. The state framework and the Elementary Grades Task Force Report call for character and morals education being taught across the curricular areas of literature, science, and history as well as in every aspect of the school day. Therefore, character education should be a year-long curriculum. Strategies and methods included the utilization of class discussions, role play, children's literature, and community projects. Also, a list of exemplary children's literature was provided which met the criteria of the state framework in teaching values and morals to children in grades K-3.
The project was evaluated by two teachers at one inner-city school. The students were from diverse ethnic backgrounds, specifically African-American, Caucasian, and Mexican-American. In an interview, the teachers were requested to rate the value and effectiveness of the project.
IMPLICATIONS FOR EDUCATION

The review of the related literature and the responses from the teacher questionnaire have important educational implications. These results clearly demonstrate that there is a genuine need for a character education curriculum in the public schools. Two major conclusions can be drawn from these results: Character education can be developed and taught in a manner that is compatible to the History-Social Science Framework for California Public Schools; and, it is possible to develop a character education curriculum that is effective, functional, and easily adaptable by classroom teachers.

First, the History-Social Science Framework (California Department of Education, 1988) unequivocally requires that lessons in values, ethics, and citizenship be taught. The framework suggests that the most effective method is through the use of literature which incorporates conflict and raises value issues. Good literature lends itself to discussing of ideas, problem solving, and role playing. In turn, these activities help children to gain a deeper understanding of individual responsibility and social behavior. It's Elementary calls for restructuring of schools. School restructuring challenges students to be active learners by accepting higher-level thinking skills, and by reflecting on their learning. This method of teaching character education, therefore, is very compatible with the History-Social Science Framework and It's Elementary as it applies to school restructuring.

The second conclusion is that it is possible to develop a
character education curriculum that is effective, functional, and easily adaptable by classroom teachers. A character education curriculum based on the use of quality literature is effective because it allows children to interact with an author and to build understandings that they can use to make good decisions now and in the future. The character education curriculum is functional and easily adaptable because there is an abundance of good literature available and the curriculum fits in with the holistic approach to the teaching of language. As the children read quality books, they are also completing activities to construct meaning from the text and to share their ideas. Within these books are ways for children to think through important issues, respect alternative views, and meet characters who model values which all citizens recognize and cherish.

Undeniably, then, character education fits into the public elementary school curriculum. It can be very effective, functional, and adaptable when the curriculum follows the guidelines set forth in the History-Social Science Framework for California Public Schools.
FIELD TEST

Description

School
The elementary school at which the field test was conducted
had a total enrollment of 803 students in grades kindergarten
through five. The ethnic breakdown was: American Indian, 1%;
Asian, 1%; Black, 8%; Hispanic, 73%; and White, 17%. Children
receiving free/reduced lunch totaled 771; 423 children received Aid
to Families with Dependent Children. Attendance rate was 93.5%.
School programs included Compensatory Education, Bilingual
Education, Reading Clinic, and Special Education. Support staff
included: a psychologist one day per week; a full-time counselor; a
full-time program facilitator; two full-time support teachers in
grades one and two; the director of the reading clinic; one speech
teacher two days per week; and one full-time resource special
education teacher.

Subjects
The participants were students and two primary teachers in
two combination classrooms. One class consisted of 32 students: 11
first graders, 15 second graders, and 6 third graders. Ten of the
students were girls, 22 were boys. Three of the children were
Hispanic, while the remaining 29 were Anglo. The other class
consisted of 31 students: 10 second graders and 21 third graders.
Ten students were girls, 21 were boys. There were five Afro-
American students and 26 Hispanic students in the class.

<table>
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<th>3rd Graders</th>
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</tr>
<tr>
<td>Boys</td>
<td>43</td>
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<td>63</td>
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</tbody>
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Procedure

The teachers agreed to field test the unit entitled, "CARING" for a period of three weeks. They were provided with the following literature: The Lion and the Mouse, Little Sunshine, Grandmother's Table, Who Cares About Elderly People?, A Children's Book About Being Selfish, and 'Me First' and the Gimme Gimmes. They were given freedom to "pick and choose" from among the activities, but they were also cautioned to carefully and thoroughly develop the "Caring" vocabulary.

Interview

An informal conversational interview was conducted on March 23, 1994, with the two teachers, D. Stayner and S. Duerbig. Both teachers reported success with the activities. The brainstorming
activities were especially helpful in generating ideas and interest among the students. D. Stayner thought that the "Think Sheets" were very effective; she had the children complete them in pairs. S. Duerbig's use of role play was greeted with much enthusiasm from her students. She reports that they enjoyed working in cooperative groups to complete posters on which they illustrated "Caring" vocabulary words. The unit generated many opportunities for writing and reading about "Caring." Both teachers and students enjoyed the suggested literature. S. Duerbig's children cut out articles from newspapers which described a helping or a caring deed. To contribute to the well-being of their school community, both classes participated in collecting trash on the playground. Cross-age tutoring has been a school-wide function, in place since July 1993. A class visit by a nurse, representing a caring person from the community, provided the culminating activity for the unit. The nurse works in the labor and delivery room at San Bernardino Community Hospital and spoke to the children about the care of mothers and newborn babies at the hospital.

Results

Teacher reaction to the unit was very positive. They found the literature to be both informational and exciting. The activities were numerous and varied, giving teachers flexibility in making choices. They were also given opportunities to make their own decisions concerning which activities to choose and which stories to read.
Students were also given decision-making opportunities. They were required to use higher-level thinking skills in responding to stories. The results demonstrate that an effective, functional, and easily adaptable character education curriculum can be developed which is compatible to the History-Social Science Framework for California Public Schools.

Limitations

The author of this project recognizes the following limitations:
- This project addresses a character education curriculum developed for grades K-3 only.
- The questionnaire was given to only 18 teachers, not a representative number of elementary teachers in the school district.
- The field test was conducted by only two teachers in one inner-city school.
- Many of the suggested books would not be readily available to all teachers at all school sites.
- While most of the books contain multicultural illustrations, none of them are written in Spanish. This would limit their use to students who are non-English proficient (NEP) or limited-English proficient (LEP).
QUESTIONNAIRE

Justification of Questionnaire

There were no readily available existing instruments to gather information regarding teachers' attitudes, thoughts, and opinions toward character education. Therefore, reliability and validity could not be established.

Objectives of Questionnaire

The questionnaire attempted to:

1. gather information regarding teachers' judgment about students' behavior.

2. gather information as to how teachers think children learn values and from whom they learn these values.

3. ascertain whether teachers believe that all people possess common virtues.

4. find out what teachers consider to be the most important goal of character education.

5. determine if teachers think that character education can cure society's problems.

6. gather information concerning teachers' attitudes about teaching character education. These attitudes relate to competency, comfort level, need for skills training, and strategies to be employed when teaching character education.
To accomplish these objectives, a questionnaire was given to 18 Kindergarten - grade three teachers at one elementary school in an inner-city school district (see Appendix A). All subjects were assured of anonymity and confidentiality of responses.

Participants were overwhelmingly female: 17 to 1. Ten were Anglo, while 8 were Hispanic. Their number of years of teaching experience was varied and ranged from 1 to more than 21 years. Academic backgrounds were split: 50% had B.A. degrees and 50% had Master's degrees. The number of teachers at each grade level included: Kindergarten=3; grade one=5; grade two=5; grade three=5 (see Appendix B).

The elementary school at which the questionnaire was administered had a total enrollment of 803 students in grades Kindergarten through grade five. The ethnic breakdown was: American Indian, 1%; Asian, 1%; Black, 8%; Hispanic, 73%; and White, 17%. Children receiving free/reduced lunch totaled 771; 423 children received Aid to Families with Dependent Children. Attendance rate was 93.5%. School programs included Compensatory Education, Bilingual Education, Reading Clinic, and Special Education. Support staff included: a psychologist one day per week; a full-time counselor; a full-time program facilitator; two full-time support teachers in grades one and two; the director of the reading clinic; one speech teacher two days per week; and one full-time resource special education teacher.
Instrumentation

The questionnaire itself consisted of 5 Likert-type items (1=strongly agree, 5=strongly disagree) that attempted to gather information concerning teachers' perceptions of: students' behavior, values and morals, the importance of character education, and character education's place in the elementary school curriculum.

Results (see Appendix C)

There was strong agreement among teachers that aggression and disrespect for authority have risen among students. Teachers agreed also in their beliefs that these behaviors are caused by poor parenting, wrong kinds of adult role models, sex, violence, and materialism portrayed in the media, and peer-group pressures.

While most teachers strongly agreed that moral formation has its basis in the home, they expressed the belief that today's families are failing to perform the role of moral teachers to their children. There was strong agreement that parents need as much help as possible in teaching morality to their children. While 44% of teachers believed that character education is the responsibility of the school, 34% of teachers were undecided about this issue. Twenty-two percent of teachers agreed that character education is not the responsibility of the school. One teacher commented that the school should not be responsible for morals classes. However, if parents do not do this, the child suffers. This teacher went on to state that if the school does help, maybe all of society will benefit. Another teacher
commented that parents do need many opportunities to participate in planning and implementing character education programs.

Among teachers, there was agreement that all people share a basic morality. Most teachers agreed that the goal of character education is not simply to teach children about morality, but to persuade and inspire them to be moral. They were undecided, however, about whether school-based instruction in morals and values can cure society's problems.

There was strong agreement that teachers need to model behavior they expect students to emulate. They agreed that values need to be taught directly and indirectly. All agreed that character education should not be taught as an isolated subject in the curriculum, but rather it should be taught throughout the school day, in all areas of the curriculum.

Conclusions

The questionnaire establishes a need for the teaching of morals and values to children. Sentiment diverges, however, when the factor of accountability is examined. While some teachers believe the school needs to be held responsible for the teaching of morals and values, others believe that morals training is the responsibility of parents.

It can be concluded, therefore, that values are desirable qualities to foster in children. These values need to be modeled by all adults with whom children come in contact.
Introduction

As previously set forth, the History-Social Science Framework (California Department of Education, 1988) emphasizes the impact that literature has on the formation of morals and values. Stories often include conflict and raise value issues. Class discussions, role play, writing, art, and drama following the reading of stories can guide children in recognizing and practicing themselves the virtues of the characters they read about in literature. Literature, therefore, can provide a pertinent and appealing stimulus for children to acquire new understandings and attitudes toward the attaining of morals and values.

When speaking of values, many can be enumerated. They would include: obedience, honesty, cooperation, thoughtfulness, trust, generosity, responsibility, fairness, compassion, courage, citizenship, perseverance, caring, and respect. Of course, some of these virtues overlap and are related such as caring and compassion or cooperation and fairness. Responsibility includes good work habits, teamwork, perseverance, self-reliance, and consideration and fairness to others.

It's Elementary! and the History-Social Science Framework stress that in grades Kindergarten - three, values of caring, respect, and responsibility need to be the focus of the character education curriculum. These values can be taught most effectively through literature such as stories, fairy tales, and poetry. The readings
should be followed with instruction, modeling, and training in the virtue. This can be accomplished through thinking and problem solving, role play, drama, art, writing, and community service.

The following pages include:
- strategies
- the virtue and its definition
- stories which illustrate the virtue
- follow-up activities.

Strategies (American Institute For Character Education, 1981)

Class Discussions:
Discussions are most successful when you:
- provide a relaxed atmosphere in which children are given the freedom for self-expression;
- respect each child’s beliefs;
- show no preference for the response of one child over the response of another child;
- recognize that there is no one right answer to any problem;
- make certain that clear guidelines are set forth for small-group work;
- provide for anonymous feedback on the topic under discussion;
- see the role of the teacher as the group facilitator;
-conclude the discussion with a summary of the important points covered in the discussion, perhaps, listing them on chart paper.

Children's Literature
Discussion after a story has been read will enable children to:
-recognize the need for values in problem-solving;
-discuss, exchange, and interpret ideas;
-compare their own behavior to that of characters in the story;
-identify with people who have problems;
-help establish their own values and recognize that other people's values may differ from their own.

Useful Questions
1. Can you think of some ways to describe the main character(s)?
2. Do you know of anyone similar to the character(s) in this story?
3. Does the main character have a problem?
4. How is the problem solved?
5. Does the main character receive any help in solving the problem? Is it all right to have help in solving problems?
6. Can you list one or two character traits for the main character(s)?
7. Which character traits do you admire? Why?
8. Does a character trait help solve a problem in the story?
9. Can there be more than one solution to a problem?
10. How can you decide which solution is best?
11. What character traits do you find undesirable?
12. Can you still like someone when they have traits that you find unacceptable?
13. Can character traits be changed or controlled?

Role Play
Role play is an effective strategy if you:
- choose only those children who volunteer;
- provide time for the role players to plan their skit or performance;
- prepare the class to listen and respond;
- ask questions such as: "How does this action affect other people?" "Are there other ways to solve this problem?"

Writing, Drama, and Art
Responding to a story or poem through writing, drama, or art is highly effective as well as highly motivating to children. Specific ideas for incorporating writing, drama, and art in teaching the virtues of caring, respect, and responsibility will be suggested in the following lesson plans.
Definition: Caring signifies understanding, compassion, and empathy for others. It involves viewing circumstances from others' perspectives. Children can learn to become caring individuals through collaboration of the home, the classroom, the entire-school community, and the neighborhood community.

I. Addressing Prior Knowledge:

Activity 1

Brainstorming: To assess students' prior knowledge of what they think the virtue of "caring" encompasses, conduct a brainstorming activity. This activity should include definitions of "caring," actions which show "caring," and words which show "caring." These ideas should be written on large chart paper which can be kept posted.

Activity 2

Cooperative Learning Groups: Each group can come up with its own definition of "caring." Groups can then compare their definitions and come up with a class definition of "caring."

Activity 3

Think Sheets

The think sheet (Dole & Smith, 1989) is a divided paper that has a focal question and three subcategories in columns.
A Think Sheet For Character Education
Central question: What is a "caring" person?

<table>
<thead>
<tr>
<th>My questions:</th>
<th>My Ideas:</th>
<th>Story Ideas</th>
</tr>
</thead>
</table>

II. Read a Story:

Choose a story from the list of suggested exemplary literature. Specific titles which teach the virtue of "caring" would include: The Lion and the Mouse, Little Sunshine, and Grandmother's Table from William Bennett's The Book of Virtues. These three very short stories are included in this project. Other book titles include You Can't Sell Your Brother At the Garage Sale! The Kids' Book of Values by Beth Brainard; A Children's Book About Being Selfish by Joy Berry; Who Cares About Elderly People (Child's Play Ltd.); 'Me First' and the Gimme Gimmes by Gerald G. Jampolsky, M.D. and Diane V. Cirincione.
The Lion and the Mouse

by Aesop

One day a great lion lay asleep in the sunshine. A little mouse ran across his paw and wakened him. The great lion was just going to eat him up when the little mouse cried, "Oh, please, let me go, sir. Some day I may help you."

The lion laughed at the thought that the little mouse could be of any use to him. But he was a good-natured lion, and he set the mouse free.

Not long after, the lion was caught in a net. He tugged and pulled with all his might, but the ropes were too strong. Then he roared loudly. The little mouse heard him, and ran to the spot.

"Be still, dear Lion, and I will set you free. I will gnaw the ropes."

With his sharp little teeth, the mouse cut the ropes, and the lion came out of the net.

"You laughed at me once," said the mouse. "You thought I was too little to do you a good turn. But see, you owe your life to a poor little mouse."
Once there was a little girl named Elsa. She had a very old grandmother, with white hair, and wrinkles all over her face.

Elsa's father had a large house that stood on a hill. Each day the sun peeped in at the south windows. It made everything look bright and beautiful.

The grandmother lived on the north side of the house. The sun never came to her room.

One day Elsa said to her father, "Why doesn't the sun peep into Grandma's room? I know she would like to have him."

"The sun cannot look in at the north windows," said her father.

"Then let us turn the house around, Papa."

"It is much too large for that," said her father.

"Will Grandma never have any sunshine in her room?" asked Elsa.

"Of course not, my child, unless you can carry some to her."

After that Elsa tried to think how she could carry the sunshine to her grandmother.

When she played in the fields she saw the grass and the flowers nodding their heads. The birds sang sweetly as they flew from tree to tree.
Everything seemed to say, "We love the sun. We love the bright, warm sun."

"Grandma would love it, too," thought the child. "I must take some to her."

When she was in the garden one morning she felt the sun's warm rays in her golden hair. Then she sat down and she saw them in her lap.

"I will take them in my dress," she thought, "and carry them to Grandma's room." So she jumped up and ran into the house.

"Look, Grandma, Look! I have some sunshine for you," she cried. And she opened her dress, but there was not a ray to be seen.

"It peeps out of your eyes, my child," said her grandmother, "and it shines in your sunny, golden hair. I do not need the sun when I have you with me."

Elsa did not understand how the sun could peep out of her eyes. But she was glad to make her dear grandmother happy.

Every morning she played in the garden. Then she ran to her grandmother's room to carry the sunshine in her eyes and hair.
Once there was a feeble old woman whose husband died and left her all alone, so she went to live with her son and his wife and their own little daughter. Every day the old woman's sight dimmed and her hearing grew worse, and sometimes at dinner her hands trembled so badly the peas rolled off her spoon or the soup ran from her cup. The son and his wife could not help but be annoyed at the way she spilled her meal all over the table, and one day, after she knocked over a glass of milk, they told each other enough was enough.

They set up a small table for her in the corner next to the broom closet and made the old woman eat her meals there. She sat all alone, looking with tear-filled eyes across the room at the others. Sometimes they spoke to her while they ate, but usually it was to scold her for dropping a bowl or a fork.

One evening just before dinner, the little girl was busy playing on the floor with her building blocks, and her father asked her what she was making. "I'm building a little table for you and mother," she smiled, "so you can eat by yourselves in the corner someday when I get big."

Her parents sat staring at her for some time and then suddenly began to cry. That night they led the old woman back to her place at the big table. From then on she ate with the rest of the family, and
her son and his wife never seemed to mind a bit when she spilled something every now and then.
Caring: Activities

1. Develop a "caring" vocabulary.

It is important to develop a "caring" vocabulary with students because labeling is a fundamental stage in developing understanding of this virtue.

The following chart lists some suggested words.

<table>
<thead>
<tr>
<th>A &quot;Caring&quot; Vocabulary Chart</th>
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</thead>
<tbody>
<tr>
<td>care</td>
</tr>
<tr>
<td>sympathy</td>
</tr>
<tr>
<td>empathy</td>
</tr>
<tr>
<td>compassion</td>
</tr>
<tr>
<td>sharing</td>
</tr>
</tbody>
</table>

From this vocabulary list, choose one or more of these activities:

1. Ask children to define the words.
2. Ask children to give examples of how to show care, sympathy, kindness, etc.
3. Role play a situation in which someone displays care, sympathy, or kindness for others.
4. Compare and contrast the words (how is "caring" similar to or different from "sharing"; what do the words "sensitivity" and "kindness" have in common?).
5. Write about "caring." Some story ideas:
   - Explain how this virtue is important in the child's life.
- Write about a time someone showed caring or concern for another person.
- Write about a time the child showed caring or concern for another person.
- How does knowing that someone cares about you make you feel?
- How do you feel when you show another person concern and caring?
- What are ways to show concern and care for pets, wild creatures, the environment?

6. Art:

- Words from the A "Caring" Vocabulary Chart can be written on posters and then illustrated. Posters can be displayed, not only in the individual classroom, but throughout the school.

- A group mural can depict a "caring community" by exhibiting various scenes. Scenes can be labeled such as: "Kindness," "Concern," and "Sharing."

2. Practice the Virtue in Daily Life

a. List three ways in which students help each other at school.
b. List three ways in which your neighbors help you.
c. Tell three things which you do to help a friend.
d. Describe the nicest person you know.
e. Interview a volunteer in your school or community. Find out why he or she volunteers. Report back to the class.
f. Bring a newspaper or magazine article to class which
describes a helping or caring deed.

g. Name one famous person who has helped others and tell
what that person did.

(Oliner, 1983)

3. Role Play

Read the following situations, discuss, and ask for volunteers to
role play each one:

- Your mother wants you to help her with the yard. You want
to ride your bike. What can you do?
- Your little sister wants to go with you to the park. You don't
really care, but you don't want your friends to see her tagging
along. What can you do?
- When walking home from school, you see a boy throwing
rocks at a dog. What can you do?

(American Institute for Character Education, 1974)

4. Developing a Classroom Community

1. The children work cooperatively to construct a large map
of the classroom including symbols which represent desks,
tables, bookcases, and other classroom objects. To depict the
people who "live" in this environment, the children and teacher
design individual hats which show themselves involved in
helping, caring activities. For example, a child might create a
"referee's" hat because he or she helps others settle arguments.
These hats are then placed on the map. The completed map displays the teacher and students living together, working together, and caring about each other. An even larger map of the entire school community could be built exhibiting the physical layout of the school as well as hats illustrating the caring activities of custodians, cooks, aides, secretaries, and principal. These maps serve as visual reminders to students to help them understand that within the classroom and within the school community they are being cared for as well as offering care to others.

**Ways Students May Contribute to the Well-Being of Their Class:**
- develop class rules and remind each other to observe them
- collect and hand out papers
- keep learning centers organized
- work often in cooperative groups
- peer tutoring
Ways Students May Contribute to the Well-Being of Their School Community:
- clean trash from the playground
- collect food and clothing for needy families
- assist in a school recycling program
- cross-age tutoring

(McCall, Higgins, and Karrels, 1991)

5. Caring People in the Community

Local community helpers who care for others include police officers, fire fighters, trash collectors, mail carriers, and hospital workers including doctors, nurses, and aides. Students can gain insight into how these people help their community by touring the facilities or listening to guest speakers as they visit the classroom.

Following these visits or presentations, students can create hats depicting the community helpers. The students can wear the hats as they role play the work of each helper, stressing their caring attitude and deeds.

Caring services to the community are also provided by such organizations as the Red Cross, Big Sisters/Big Brothers, Girls & Boys Club, and shelters for the abused and homeless. A guest speaker from one of these organizations can acquaint students with their services.

Even very young students can find ways to help others in their community. To begin, students can collect ideas through observation, the media, and talking with others. This will help them to focus in on
the needs which exist within the community. These ideas are discussed and a decision is made on a group project which will help the community. Examples of such projects could be collecting food and clothes for shelters, cleaning up a park, and visiting nursing homes. Such a class project helps students to understand that caring involves thinking, feeling, and doing.

(McCall et al., 1991)
RESPECT

Show Respect
RESPECT

Definition: Respect denotes a sense of deferential approval. This virtue encompasses feelings of regard, admiration, consideration, esteem, and courtesy. Respect includes not only regard for others, such as family, friends, neighbors, and authority figures, but it also includes regard for self. People also offer respect for such things as animals, country, and a country's symbols such as the flag.

Teaching Respect: "The Teacher As Model"

-The model teacher is open-minded and nonjudgmental.
-The model teacher uses specific classroom situations as lead-ins to discussions about consideration for others, courtesy, and respect for others' feelings, opinions, and ideas.
-The model teacher provides meaningful work and activities which show that he or she is interested in student learning.
-The model teacher recognizes students' contributions. The teacher says, "There are no right or wrong answers," thereby allowing students to feel that they will not be ridiculed or criticized.
-The model teacher communicates high expectations, but does not abandon students when they are experiencing difficulty.
-The model teacher makes eye contact with students and really listens to them. (Williams, 1993)
I. **Addressing Prior Knowledge:**

**Activity 1. "Janet's Story"**

The class was getting ready to do a holiday puppet play. Mrs. James said, "Don, Jane, Pat, and Janet, you work together on the elf puppets."

Janet scowled and said, "I don't like Don and Pat! I don't want to work with them!"

Mrs. James said, "Janet, we all must work together on the elf puppets. It takes many hands to do that job."

After Mrs. James went to work with another group of students in a different part of the room, Janet made a mean face at Don and Pat and said, "You are the funniest looking boys in the whole class!"

Later in the morning, Mrs. James' class went outside for recess. Janet was last in line for a turn at jump rope and as each girl came up to jump, Janet would say, "You'll miss, Susan, you are so clumsy," or "You can't jump, Colleen, you are so slow."

At lunch, Janet sat next to her classmates Ginger and Melissa. They were making plans to go ice-skating during vacation. Melissa said, "It will be such fun to go ice-skating with you, Ginger! We are going to have a great time!"

"Can I go skating with you?" Janet asked.

Melissa replied, "No, you can't go with us. You never get along with anyone!"

Janet was sad. She wanted to go ice-skating, and she wondered
why the girls thought that she didn't get along with anyone. Getting along with others? What did that mean?

Discussion Questions
- What do you think Ginger and Melissa meant by "getting along with others?"
- Do you think Janet got along with her classmates?
- Can you remember some things from the story that Janet did or said that showed she couldn't get along with her friends? Were these positive or negative actions?
- Using positive actions gives you a good feeling and using negative actions gives you a bad feeling. How do you think Janet felt when she said and did so many negative things around her friends?
- Let's tell the story again. I'll stop each time Janet has a chance to choose a positive or negative action and this time let's think of something positive that Janet can do or say to get along better with her friends.

(Activity 2, 1983)

Brainstorming: To assess students' prior knowledge of what they think the virtue of "respect" means, develop a web around the world. Write the web on large poster paper in order to post it in the classroom. The web might resemble the following:
II. Read a story.

Choose a story from the list of suggested exemplary literature. Appropriate titles which teach respect, consideration, and courtesy would include: Please, and Kindness to Animals from William Bennett's The Book of Virtues. Please and Kindness to Animals are included in this project. Other book titles are: Who Cares About Elderly People? (Child's Play Ltd.); You Can't Sell Your Brother At the Garage Sale! The Kids' Book of Values by Beth Brainard; Don't Do That! A Child's Guide to Bad Manners, Ridiculous Rules, and Inadequate Etiquette by Barry Louis Polisar; Playing the Game by Kate Petty and Charlotte Firmin; Fairness by Sandra Ziegler.
Please

by Alicia Aspinwall

There was once a little word named "Please," that lived in a small boy's mouth. Pleases live in everybody's mouth, though people often forget they are there.

Now, all Pleases, to be kept strong and happy, should be taken out of the mouth very often, so they can get air. They are like little fish in a bowl, you know, that come popping up to the top of the water to breathe.

The Please I am going to tell you about lived in the mouth of a boy named Dick; but only once in a long while did it have a chance to get out. For Dick, I am sorry to say, was a rude little boy; he hardly ever remembered to say "Please."

"Give me some bread! I want some water! Give me that book!" - that is the way he would ask for things.

His father and mother felt very bad about this. And, as for the poor Please itself, it would sit up on the roof of the boy's mouth day after day, hoping for a chance to get out. It was growing weaker and weaker every day.

This boy Dick had a brother, John. Now, John was older than Dick - he was almost ten; and he was just as polite as Dick was rude. So his Please had plenty of fresh air, and was strong and happy.

One day at breakfast, Dick's Please felt that he must have some fresh air, even if he had to run away. So out he ran - out of Dick's
mouth - and took a long breath. Then he crept across the table and
jumped into John's mouth!

The Please-who-lived-there was very angry.

"Get out!" he cried. "You don't belong here! This is my mouth!"

"I know it," replied Dick's Please. "I live over there in that
brother mouth. But alas! I am not happy there. I am never used. I
never get a breath of fresh air! I thought you might be willing to let
me stay here for a day or so - until I felt stronger."

"Why, certainly," said the other Please, kindly. "I understand.
Stay of course; and when my master uses me, we will both go out
together. He is kind, and I am sure he would not mind saying
'Please' twice. Stay, as long as you like."

That noon, at dinner, John wanted some butter; and this is what
he said:

"Father, will you pass me the butter, please - please?"

"Certainly," said the father. "But why be so very polite?"

John did not answer. He was turning to his mother, and said,

"Mother will you give me a muffin, please - please?"

His mother laughed.

"You shall have the muffin, dear; but why do you say 'please'
twice?"

"I don't know," answered John. "The words seem to jump out,
somehow. Katie, please - please, some water!"

This time, John was almost frightened.
"Well, well," said his father, "there is no harm done. One can't be too 'pleasing' in this world."

All this time little Dick had been calling, "Give me an egg! I want some milk. Give me a spoon!" in the rude way he had. But now he stopped and listened to his brother. He thought it would be fun to try to talk like John; so he began,

"Mother, will you give me a muffin, m-m-m?"

That was all he could say.

So it went on all day, and everyone wondered what was the matter with those two boys. When night came, they were both so tired, and Dick was so cross, that their mother sent them to bed very early.

But the next morning, no sooner had they sat down to breakfast than Dick's Please ran home again. He had had so much fresh air the day before that now he was feeling quite strong and happy. And the very next moment, he had another airing; for Dick said, "Father, will you cut my orange, please?" Why! the word slipped out as easily as could be! It sounded just as well as when John said it - John was saying only one "please" this morning. And from that time on, little Dick was just as polite as his brother.
Kindness to Animals

Little children, never give
Pain to things that feel and live;
Let the gentle robin come
For the crumbs you save at home;
As his meat you throw along
He'll repay you with a song.
Never hurt the timid hare
Peeping from her green grass lair,
Let her come and sport and play
On the lawn at close of day.
The little lark goes soaring high
To the bright windows of the sky,
Singing as if 'twere always spring,
And fluttering on an untired wing—
Oh! let him sing his happy song,
Nor do these gentle creatures wrong.
III. Respect: Activities

1. Develop a "respect" vocabulary.

It is important to develop a "respect" vocabulary with student because labeling is a fundamental stage in developing understanding of the virtue.

A Suggested Procedure:

Teacher: "In learning to get along with others, you must first think about yourself. How do you like other people to treat you? Think of some words that tell how you like to be treated by others." The students may suggest: with kindness, with fairness, with courtesy, with honesty, etc. Write this list on chart paper.

Teacher: "All of these words (kindness, fairness, courtesy, and honesty) have to do with respect. Respect means being considerate, polite, and fair to others. When we treat people the way we like to be treated ourselves, we show respect for them as well as respect for ourselves. What are some rules that we can follow to make sure that we treat ourselves and others with respect?"

Respect Yourself and Others

(Code of Conduct)

1. Know Yourself
2. Take care of your body
3. Look Good
4. Be polite
5. Be considerate
6. Play fairly
The students may sign their names around the edges of the chart if they promise to follow the Code of Conduct. The chart may be decorated and displayed in class (Allred, 1983).

2. Practice the Virtue in Daily Life
   a. Writing Activity: "Double-Entry Journal"
      Teacher: "Write about a time you treated someone with respect. Describe how you felt."
      "Write about a time someone treated you with respect. Describe how you felt."
      "Write about how you can show respect to a pet or other animal. Describe how you feel."
      "Write about how you can show respect for the Earth. Describe how you feel."
      "Write about how you show respect for the flag. Describe how you feel."

<table>
<thead>
<tr>
<th>Double-Entry Journal</th>
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<tbody>
<tr>
<td>What Happened</td>
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(Smith and Dobson, 1993)
b. Writing Activity: "Know Yourself"
Teacher: "Find out who you are by interviewing yourself. Ask questions like:
- What do I like to do?
- What don't I like to do?
- What do I like to eat?
- What are my strong points?
- What could I do better?
- What do my friends like about me?"

(Brainard, 1992)

c. Discussion:
Teachers: "How do you take care of your body?"
Some possible answers might be:
- eat nutritious foods
- stay away from drugs and cigarettes
- exercise regularly
- get enough sleep
- bathe daily
- visit the doctor and dentist regularly
- wear a helmet when bike riding
The children's responses could be written on 18' x 24" art paper and illustrated under the title: "Take Care of Your Body."

d. Pantomime
Teacher: "It's important to take pride in your appearance
because it shows that you respect yourself. What are some ways to look good?"

As children respond, write their answers on index cards. Then, ask for volunteers to pantomine each suggestion. Some examples could be: brush your teeth, comb your hair, wear clean clothes, polish your shoes, trim and clean your fingernails, wash behind your ears, and stand up straight. Older students could write their own suggestions for looking good on index cards. (Brainard, 1992)

e. **Story Frame**

Read *Please* and utilize the Story Frame as an activity to teach children that respect involves the practice of common courtesy and good manners. (See Story Frame, page 78.)

f. **Role Play**

*Don't Do That! A Child's Guide to Bad Manners, Ridiculous Rules, and Inadequate Etiquette* by Barry Polisar is excellent for role play. Situations which show the wrong way to behave, then the correct way to behave, would be very entertaining and motivating for students. A few chapter titles include: "Proper Ways to Play with Your Food," "Appropriate Ways to Torture Your Sister or Brother," "How to Interrupt," and "Nose Etiquette."

g. **Story Map**

Read *Playing the Game* by Kate Petty and Charlotte Firmin and complete the Story Map activity with the students. The book also includes some follow-up activities which can be carried out through art, discussion, and problem solving. This book emphasizes that rules
Story Frame
(G. L. Fowler)

THIS STORY TAKES PLACE __________________________
__________________________________________________.
________________________________________ IS A CHARACTER IN THE STORY
WHO ________________________________ 
________________________________________ IS ANOTHER CHARACTER IN THE
STORY WHO __________________________ 
A PROBLEM OCCURS WHEN __________________________ 

AFTER THAT, __________________________ 

AND __________________________.
THE PROBLEM IS SOLVED WHEN __________________________ 

THE STORY ENDS WITH __________________________ .
are necessary in order to help people work and play together with consideration and respect for each other. (See Story Map, page 80.)

3. Respect for the Flag of the United States

a. Vocabulary Development:

With the students, make up a list of words based on the meaning of the flag. Some examples are: blue, true, royal, stripes, waving in the wind, red, courage, brave, strong, kind, field of blue, white, truth, love, honor, respect, and pride.

b. Writing: Poem

Using some of these words, write a poem about the flag. This can be accomplished in a variety of ways: the teacher models the writing of a poem for the children; the teacher and class write a poem together; cooperative groups compose poems; children work in pairs; or, children work independently on their own poem.

c. Be sure the children understand the meaning of the Pledge of Allegiance. (This is included in the project.)

d. Impress upon the students that the flag must be shown respect at all times. ("Rules for the Flag" is included in the project. It would be very effective to make a large poster and display the rules.)

e. Art Activity:

Have each child draw and color a flag used in Colonial Days, then staple them to slats.

f. Have a parade around the school. March to the schoolground's flagpole where the children can salute the flag,
| Event 1: |
| Event 2: |
| Event 3: |
| Event 4: |
| Event 5: |
| Event 6: |
| Event 7: |

| Statement of the Setting: | |
| Statement of the Problem: | |
| Event 1: | |
| Event 2: | |
| Event 3: | |
| Event 4: | |
| Event 5: | |
| Event 6: | |
| Event 7: | |

| Statement of the Solution: | |
| Story Theme: (What is this story really about?) | |
| Values brought out in the story: | |

80
perhaps sing the "Star-Spangled Banner," and recite their poems from activity "b."

(K-3 Bulletin of Teaching Ideas and Materials, 1976)
The Pledge of Allegiance

When you recite the Pledge of Allegiance to the flag, you promise that you will always be true to your country. That is why you face the flag and put your hand over your heart as you say:

"I pledge allegiance to the flag of the United States of America and to the Republic for which it stands; one Nation under God, indivisible, with liberty and justice for all."

pledge - promise
allegiance - loyalty
Republic - our government
Nation - country
indivisible - that which cannot be divided
The flag of the United States belongs to all Americans. We fly the flag as a sign of our love and respect for our country. That is why we are so proud of our flag and always treat it in a very special way. Here are some rules about the flag that everyone should know and remember: The flag should fly from all schools and other public buildings. The flag must not be left outdoors in the rain or in bad weather of any kind. The flag should not be left outdoors after dark. The flag should be raised quickly. It should be brought down slowly and carefully. The flag should never be allowed to touch the floor or the ground or the water. The flag must never be used as a decoration. No other flag should ever fly above the American flag on the same pole.
RESPONSIBILITY
RESPONSIBILITY

Definition: The virtue of responsibility involves accountability to others and obligation to duties. It also includes being able to distinguish between right and wrong, and being able to think and act rationally. Responsible people recognize the results of their actions to themselves and to others. They value good work habits, teamwork, perseverance, self-reliance, and consideration for others.

I. Addressing Prior Knowledge:

Activity 1

Brainstorming: To assess students' prior knowledge of the meaning of the word "responsibility," ask: "What does the word 'responsibility' mean?"

The teacher writes responses on chart paper. The students' answers might resemble the following ideas:

- being trusted
- making good decisions
- knowing right from wrong
- getting along with others
- doing chores without being told

Activity 2

Cooperative Learning Groups: The most important components for children to understand about the virtue of "responsibility" are:

1) You can be trusted; 2) You know the difference between right and wrong and always do what you know is right; 3) You do things that you are expected to do without being told; and 4) You learn to make good decisions.

Assign one component of "responsibility" to each cooperative
learning group. Working as a group, the students can come up with ways to show their fellow classmates just what each component encompasses.

For example, one group might make a poster showing a child making his or her bed to explain "doing what is expected of you without being told." Or, another group might come up with a list of ways to help "you learn to make good decisions."


II. Read a Story.

Choose a story from the list of suggested exemplary literature. Specific titles which teach the value of "responsibility" would include: Sir Walter Raleigh, King Alfred and the Cakes, Which Loved Best?, The Duties of a Scout, and If You Were from William Bennett's The Book of Virtues. These stories and poems are included in this project. Other book titles include You Can't Sell Your Brother at the Garage Sale! The Kids' Book of Values by Beth Brainard; The Cat at the Door and Other Stories to Live By by Anne Mather and Louise Weldon; I Can Save the Earth by Anita Holmes; Me First by Helen Lester; The Grumpling by Stephen Cosgrove; All By Myself and Just A Mess by Mercer Mayer; Arthur's Pet Business by Marc Brown; and Miss Tizzy by Libba Moore Gray.
There once lived in England a brave and noble man whose name was Walter Raleigh. He was not only brave and noble, but he was also handsome and polite. And for that reason the queen made him a knight, and called him Sir Walter Raleigh.

I will tell you about it.

When Raleigh was a young man, he was one day walking along a street in London. At that time the streets were not paved, and there were no sidewalks. Raleigh was dressed in very fine style, and he wore a beautiful scarlet cloak thrown over his shoulders.

As he passed along, he found it hard work to keep from stepping in the mud, and soiling his handsome new shoes. Soon he came to a puddle of muddy water which reached from one side of the street to the other. He could not step across. Perhaps he could jump over it.

As he was thinking what he should do, he happened to look up. Who was it coming down the street, on the other side of the puddle?

It was Elizabeth, the Queen of England, with her train of gentlewomen and waiting maids. She saw the dirty puddle in the street. She saw the handsome young man with the scarlet cloak, standing by the side of it. How was she to get across?

Young Raleigh, when he saw who was coming, forgot about himself. He thought only of helping the queen. There was only one
thing that he could do, and no other man would have thought of that.

He took off his scarlet cloak, and spread it across the puddle. The queen could step on it now, as on a beautiful carpet.

She walked across. She was safely over the ugly puddle, and her feet had not touched the mud. She paused a moment, and thanked the young man.

As she walked onward with her train, she asked one of the gentlewomen, "Who is that brave gentleman who helped us so handsomely?"

"His name is Walter Raleigh," said the gentlewoman.

"He shall have his reward," said the queen.

Not long after that, she sent for Raleigh to come to her palace. The young man went, but he had no scarlet cloak to wear.

Then, while all the great men and fine ladies of England stood around, the queen made him a knight. And from that time he was known as Sir Walter Raleigh, the queen's favorite.
In England many years ago there ruled a king named Alfred. A wise and just man, Alfred was one of the best kings England ever had. Even today, centuries later, he is known as Alfred the Great.

The days of Alfred's rule were not easy ones in England. The country was invaded by the fierce Danes, who had come from across the sea. There were so many Danish invaders, and they were so strong and bold, that for a long time they won almost every battle. If they kept on winning, they would soon be masters of the whole country.

At last, after so many struggles, King Alfred's English army was broken and scattered. Every man had to save himself in the best way he could, including King Alfred. He disguised himself as a shepherd and fled alone through the woods and swamps.

After several days of wandering, he came to the hut of a woodcutter. Tired and hungry, he knocked on the door and begged the woodcutter's wife to give him something to eat and a place to sleep.

The woman looked with pity at the ragged fellow. She had no idea who he really was. "Come in," she said. "I will give you some supper if you will watch these cakes I am baking on my hearth. I want to go out and milk the cow. Watch them carefully, and make sure they don't burn while I'm gone."
Alfred thanked her politely and sat down beside the fire. He tried to pay attention to the cakes, but soon all his troubles filled his mind. How was he going to get his army together again? And even if he did, how was he going to prepare it to face the Danes? How could he possibly drive such fierce invaders out of England? The more he thought, the more hopeless the future seemed, and he began to believe there was no use in continuing to fight. Alfred saw only his problems. He forgot he was in the woodcutter's hut, he forgot about his hunger, and he forgot all about the cakes.

In a little while, the woman came back. She found her hut full of smoke and her cakes burned to a crisp. And there was Alfred sitting beside the hearth, gazing into the flames. He had never even noticed the cakes were burning.

"You lazy, good-for-nothing fellow!" the woman cried. "Look what you've done! You want something to eat, but you don't want to work for it! Now none of us will have any supper!" Alfred only hung his head in shame.

Just then the woodcutter came home. As soon as he walked through the door, he recognized the stranger sitting at his hearth. "Be quiet!" he told his wife. "Do you realize who you are scolding? This is our noble ruler, King Alfred himself."

The woman was horrified. She ran to the king's side and fell to her knees. She begged him to forgive her for speaking so harshly.

But the wise King Alfred asked her to rise. "You were right to scold me," he said. "I told you I would watch the cakes, and then I
let them burn. I deserved what you said. Anyone who accepts a duty, whether it be large or small, should perform it faithfully. I have failed this time, but it will not happen again. My duties as king await me."

The story does not tell us if King Alfred had anything to eat that night. But it was not many days before he had gathered his men together again, and soon he drove the Danes out of England.
"I love you, Mother," said little John
Then, forgetting his work, his cap went on,
And he was off to the garden swing,
And left her the water and wood to bring.
"I love you, Mother," said rosy Nell-
"I love you better than tongue can tell";
Then she teased and pouted full half the day,
Till her mother rejoiced when she went to play.
"I love you, Mother," said little Fan;
"Today I'll help you all I can;
How glad I am that school doesn't keep!"
So she rocked the babe till it fell asleep.

Then, stepping softly, she fetched the broom,
And swept the floor and tidied the room;
Busy and happy all day was she,
Helpful and happy as child could be.
"I love you, Mother," again they said,
Three little children going to bed;
How do you think that mother guessed
Which of them really loved her best?
The Duties of a Scout

The Boy Scout Oath
On my honor I will do my best
To do my duty to God and my country
and to obey the Scout Law;
To help other people at all times;
To keep myself physically strong,
mentally awake, and morally straight.

The Girl Scout Promise
On my honor, I will try:
To serve God and my country,
To help people at all times,
And to live by the Girl Scout Law.

The Boy Scout Law
A Scout is Trustworthy
A Scout is Loyal
A Scout is Helpful
A Scout is Friendly
A Scout is Courteous
A Scout is Kind
A Scout is Obedient
A Scout is Cheerful
A Scout is Thrifty
A Scout is Brave
A Scout is Clean
A Scout is Reverent
The Girl Scout Law

I will do my best:

• to be honest
• to be fair
• to help where I am needed
• to be cheerful
• to be friendly and considerate
• to be a sister to every Girl Scout
• to respect authority
• to use resources wisely
• to protect and improve the world around me
• to show respect for myself and others through my words and actions.
If You Were

If you were busy being kind,
Before you knew it, you would find
You'd soon forget to think 'twas true
That someone was unkind to you.

If you were busy being glad,
And cheering people who are sad,
Although your heart might ache a bit,
You'd soon forget to notice it.

If you were busy being good,
And doing just the best you could,
You'd not have time to blame some man
Who's doing just the best he can.

If you were busy being right,
You'd find yourself too busy quite
To criticize your neighbor long
Because he's busy being wrong.
III. Responsibility: Activities

1. Develop a vocabulary for "responsibility."

It is necessary to develop a "responsibility" vocabulary with students because labeling is a fundamental stage in developing understanding of this virtue.

The following chart lists some suggested words.

<table>
<thead>
<tr>
<th>A Vocabulary for &quot;Responsibility&quot;</th>
</tr>
</thead>
<tbody>
<tr>
<td>trust</td>
</tr>
<tr>
<td>right</td>
</tr>
<tr>
<td>wrong</td>
</tr>
<tr>
<td>decisions</td>
</tr>
</tbody>
</table>

From this vocabulary list, choose one or more of these activities:

1. Ask the children to define the words.
2. Ask children to give examples of how to show politeness, cooperation, etc.
3. Role play situations in which someone displays irresponsible behavior, followed by someone who displays responsible behavior.

For example:

The Setting: A Candy Store

The Actors: Two Students

The Situation: One child tries to talk the other child into stealing a candy bar. "Come on. Just put it in your pocket. No one's looking."

The other child replies, responsibly, "No way! Stealing is wrong. I'm paying for this."

-Shared writing--As a class, come up with a "How to Make Good Decisions" chart. The chart might resemble the following:

**How to Make Good Decisions**

1. Get all the facts.
2. Think about all the possible solutions.
3. Pick the best solution.
4. Do it!

-Write about a decision you once had to make. Do you think you made the right decision for you? Why?
-What would you do in the following situations?
  a. Spend your birthday money or put it in the bank?
  b. Do your homework or watch T.V.?

-Everyone has responsibilities. Write about your responsibilities as a family member; as a friend; as a student; or, as a citizen.

(Brainard, 1992)

5. Art

-Words from the A Vocabulary for "Responsibility" chart can be written on posters and then illustrated. Posters should be displayed, not only in the individual classroom, but throughout the school.

-Large chart or poster paper: Draw two contrasting behaviors - an irresponsible behavior, then the responsible behavior. Cross out the irresponsible behavior.
6. **Language Activities:**

- Read *The Grumpling* by Stephen Cosgrove and/or *Me First* by Helen Lester. Complete the "Story Pyramid" (see page 99) with the students. The "Story Pyramid" can be made into a transparency to facilitate the lesson.

- Read *Arthur's Pet Business* by Marc Brown. Complete the "Character Map" (also included in this project and can also be made into a transparency) with the students. Explanation of "Character Map" on page 100.

7. **Practice the Virtue in Daily Life**

a. Read the following story to the students.

   Charlie and Carla have responsibilities at home. They help with the dishes, clean their rooms, and help clean the house on Saturdays. Charlie mows the lawn, and Carla rakes up the grass and leaves. They take turns emptying the garbage. What kinds of things do you think they do to be responsible at school?
1. Name the main character
2. Two words describing main character
3. Three words describing setting
4. Four words stating problem
5. Five words describing one event
6. Six words describing second event
7. Seven words describing third event
8. Eight words describing solution

---

**Story Pyramid**
(Brenda Waldo)

---

Student

Name of Book

Author
b. Discussion and Activity
- Discuss responsibilities of students at home and in school.
- Bulletin board:
  Place Charlie and Carla in a central position on the bulletin board. Have children draw or cut pictures from magazines that could be used to illustrate responsibilities at home and at school.

(American Institute for Character Education, 1974)

c. A responsible person is helpful and courteous.
   1. Divide the class into five groups, and assign one of the following areas to each group: the classroom, the lunchroom, the school office, the halls, and the playground. Have the students in each group report to the class their ideas of how to act responsibly in their assigned area.
   2. Distribute large sheets of drawing paper. The children fold this paper in half. Ask them to draw a person not acting responsibly on the left side, and on the right, to show someone acting in a responsible way. Post the pictures and discuss the behaviors.
3. Invite the principal to talk to the class about the responsibilities of the children, the teachers, the custodian, the secretary, the principal, and other school staff.

(American Institute for Character Education, 1974)

d. Role Play

Divide the class into groups of four to six, and have them role play the situations listed below:
- How to behave responsibly in a store
- How to behave responsibly in the school lunch line
- How to behave responsibly in a movie theater
- How to behave responsibly in the library
- How to behave responsibly in a restaurant

(American Institute for Character Education, 1974)

3. Responsible Citizens

There are a lot of things that children can do to help protect the environment. Children must know that they are not too young to really make a difference by contributing their ideas and energies to make the world a better place to live. This is acting as a responsible citizen.

For example, children can write letters to companies they believe are destroying the environment. They can also write letters to government officials, voicing their concerns. The following are addresses of government officials.
Students can also write letters to the following environmental organizations that are especially interested in children. Children will learn more about what these organizations are doing to help the earth, and how they can help, too.

- The Children's Rainforest
  P.O. Box 936
  Lewiston, ME 04240

- Friends of the Earth
  530 7th Street, SE
  Washington, D.C. 20003

- World Wildlife Fund
  1250 24th Street, NW
  Washington, D.C. 20037

(Hands Around the World, 1992)
EXEMPLARY CHILDREN'S LITERATURE

This book shows young children what life is like for the elderly and how young children and elderly people can share with each other.

This book contains puzzles, pictures to color, and topics to read and discuss about learning and practicing good manners.

Includes well-known fables, folklore, fiction, and drama by such authors as Aesop, Dickens, Lincoln, Hawthorne, and Whitman. These works are presented to teach virtues of compassion, respect, responsibility, and honesty.

This book teaches children to treat people as they would like to be treated by other people. It also teaches the virtue of caring about others.

Hogger does not like to share anything: his toys, taking turns when playing games, and his food and other treats. This book gives children guidelines for sharing. It also includes a boardgame about learning to share with others.
Brainard, B. (1992). *You can't sell your brother at the garage sale!* The kids' book of values. New York: Dell Publishing. This book is written in language that is easy to understand. It explains what values means and why they are important. Such virtues as respect, honesty, and responsibility are explained through words and entertaining illustrations.


Cosgrove, S. (1975). *Morgan and me.* Los Angeles: Price Stern Sloan. This story teaches respect by emphasizing the importance of treating friends the same way you want to be treated.

Cosgrove, S. (1989). *The Grumpling.* Los Angeles: Price Stern Sloan. This story teaches that good manners are important in showing respect and consideration for others.

Gray, L.B. (1993). *Miss Tizzy.* New York: Simon and Schuster. This book teaches the virtue of caring. All the children love Miss Tizzy, an elderly lady, because she gives them special attention. When she becomes ill, the children show Miss Tizzy just how much they care about her.

Holmes, A. (1993). *I can save the earth.* New York: Simon and Schuster. This book teaches children that responsibility includes taking care of Planet Earth. It includes experiments and projects which can be carried out by individuals, groups, or an entire class.

Johnson, J. (1979). The value of friendship: The story of Jane Addams. LaJolla, CA: Value Communication, Inc. This is a biography of Jane Addams who cared deeply about the underprivileged. She organized and built settlement houses, schools, and camps where city children could escape their lives of poverty for a few weeks of vacation in the fresh air. This book teaches children the virtues of generosity, compassion, perseverance, and responsibility.

Johnson, S. (1976). The value of believing in yourself: The story of Louis Pasteur. LaJolla, CA: Value Communications, Inc. This is a biography of Louis Pasteur, the scientist who invented the process of pasteurization and discovered the cure for rabies. While he was often scorned for his theories, he believed in himself and respected his own ideas and opinions.

Kaplan, C. (1990). The haunted picnic: A tale about respect and friendship. St. Louis, MO: Milliken. This is a story of respecting the environment. Frieda becomes very upset when thoughtless picnickers throw trash in her favorite pond.

Kline, S. (1992). Mary marony and the snake. New York: Putnam. Mary is a new girl in the second grade. She is scared and nervous not only because she is new, but because she stutters. Mary gains the respect of her fellow students in accepting her stuttering.

There are 181 one-page stories which teach children about healthy values. Each story ends with a positive thought such as: "I make time in my life for the people who are important to me."

This book teaches responsibility with colorful pictures and simple language. It shows just how many things a little boy can do by himself and one thing that he cannot do by himself.

This book teaches responsibility when a young boy cannot find his baseball mitt in his messy bedroom. He asks everyone in the family for help, but because he made the mess, he is told that he must be responsible for cleaning his own room by himself.

This book teaches the virtue of honesty. By telling so many lies, Babette will have no friends in the third grade. Her teacher helps Babette find a way to become truthful.

This book teaches children the importance of rules, cooperation, and fairness.

This story teaches the value of perseverance.
Good manners, proper behavior, and the need for rules are all presented in a very humorous fashion which will appeal to young children.

In simple language, this book explains what fairness is and gives illustrated examples of the virtue.
February 1994

Dear Colleague:

I am completing my Master's Degree in Elementary Education at California State University, San Bernardino. A culminating activity is the Master's Project. The project is concerned with character education and its place in the elementary school curriculum.

I am requesting your help by asking you to complete the enclosed questionnaire. Permission has been secured from the principal. The questionnaire's purpose is to gather information concerning teachers' judgments about students' behavior, goals of character education, and attitudes toward character education.

You need not sign the questionnaire and you are assured that your response will remain anonymous and confidential.

If you wish a summary of the study, one will be provided upon request. Thank you for your cooperation.

Yours truly,

Nancy F. Deloge, Teacher
San Bernardino City Unified School District
Please check all appropriate boxes.

<table>
<thead>
<tr>
<th>Sex:</th>
<th>□ M</th>
<th>□ F</th>
<th>Grade Level:</th>
<th>□ K</th>
<th>□ 1</th>
<th>□ 2</th>
<th>□ 3</th>
<th>□ 1/2</th>
<th>□ 2/3</th>
<th>□ 3/4</th>
</tr>
</thead>
<tbody>
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<td>□ 36-40</td>
<td>□ 40+</td>
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<td></td>
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</tr>
<tr>
<td>Number of Years in Teaching:</td>
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<td>□ 4-6</td>
<td>□ 7-10</td>
<td>□ 11-15</td>
<td>□ 21+</td>
<td></td>
<td></td>
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</tr>
<tr>
<td>Race:</td>
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<td>□ Hispanic</td>
<td>□ Anglo</td>
<td>□ Asian</td>
<td>□ American-Indian</td>
<td>□ Pacific Islander</td>
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<td></td>
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</tr>
<tr>
<td>Degree(s):</td>
<td>□ B.A. or B.S.</td>
<td>□ Doctorate</td>
<td>□ Master's</td>
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<td></td>
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<td></td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>Rate Scale:</th>
<th>1=Strongly Agree</th>
<th>2=Agree</th>
<th>3=Undecided/Neutral</th>
<th>4=Disagree</th>
<th>5=Strongly Disagree</th>
</tr>
</thead>
</table>

Using the Rate Scale, please circle your answers.

**Section I**

1. There has been a dramatic rise in student aggression and acting-out behavior.
   
2. Students today display a growing disrespect for authority.
   
3. Children of divorced parents and/or single mothers are more likely to have emotional, behavioral, or academic problems.
   
4. Young people in general, not just those from broken homes, have been adversely affected by poor parenting.
   
5. Young people in general, not just those from broken homes, have been adversely affected by the wrong kind of adult role models.

6. Young people in general, not just those from broken homes, have been adversely affected by sex, violence, and materialism portrayed in the media.
7. Young people in general, not just those from broken homes, have been adversely affected by pressures of the peer group.

Comments (Section I):

Section II

8. The primary influence on a child's moral formation is, and will always remain, what happens in the home.

9. Character education is not the responsibility of the school.

10. The family today is failing to perform the role of moral teacher to its children.

11. Children learn about values and how to behave largely from television and their peers.

12. Parents need as much help as possible in teaching morality to their children.

Comments (Section II):

Section III

13. This nation's diversity means that a common set of values does not exist among its citizens.

14. All civilized people share a basic morality which is essential for a society's survival.

15. The goal of character education is to simply teach children about morality.
16. The goal of character education is not simply to teach children about morality, but to persuade and inspire them to be moral human beings.

17. School-based instruction in morals and values can cure society's problems.

Comments (Section III):

<table>
<thead>
<tr>
<th>Section IV</th>
</tr>
</thead>
<tbody>
<tr>
<td>18. Character education is much more complex than teaching math or reading.</td>
</tr>
<tr>
<td>19. Many teachers do not feel comfortable or competent when teaching morals and values.</td>
</tr>
<tr>
<td>20. Teachers need to be inserviced before attempting to teach character education.</td>
</tr>
<tr>
<td>21. A teacher cannot establish rules, relate to students, or discuss literature without communicating values.</td>
</tr>
<tr>
<td>22. Adults must teach, directly and indirectly, such values as respect, responsibility, fairness, and caring.</td>
</tr>
<tr>
<td>23. Teachers need to model behavior they expect students to emulate.</td>
</tr>
<tr>
<td>24. Character education must be taught explicitly through the literature, science, and history.</td>
</tr>
<tr>
<td>25. Lessons from literature, science, and history can contribute to a school's ethical culture.</td>
</tr>
<tr>
<td>26. Character education must be taught implicitly through the example of the school as a caring community.</td>
</tr>
</tbody>
</table>
27. Character education is most effective if taught as an isolated subject in the school curriculum.

| 1 | 2 | 3 | 4 | 5 |

28. Character education is most effective if taught throughout the school day, in all areas of the curriculum.

| 1 | 2 | 3 | 4 | 5 |

Comments (Section IV): 

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Appendix B - Questionnaire Staff Information

<table>
<thead>
<tr>
<th>M</th>
<th>F</th>
<th>Grade Level</th>
<th>Age</th>
<th>Years Taught</th>
<th>Race</th>
<th>Degrees</th>
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<tbody>
<tr>
<td>1</td>
<td>17</td>
<td>K = 3</td>
<td>26-30 = 3</td>
<td>0-3 = 3</td>
<td>Anglo = 10</td>
<td>BA = 9</td>
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<tr>
<td></td>
<td></td>
<td>1 = 5</td>
<td>31-35 = 2</td>
<td>4-6 = 2</td>
<td>Hispanic = 8</td>
<td>Master's = 9</td>
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<tr>
<td></td>
<td></td>
<td>2 = 5</td>
<td>36-40 = 3</td>
<td>7-10 = 2</td>
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<tr>
<td></td>
<td></td>
<td>3 = 5</td>
<td>40+ = 10</td>
<td>11-15 = 5</td>
<td></td>
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<td>16-20 = 4</td>
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<td></td>
<td></td>
<td></td>
<td>21+ = 2</td>
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</table>
### Appendix C - Results of Questionnaire

<table>
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<tr>
<th>Questions</th>
<th>Responses</th>
<th>Weighted Averages</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. There has been a dramatic rise in student aggression and acting-out behavior.</td>
<td>14 Strongly Agree</td>
<td>1.6</td>
</tr>
<tr>
<td></td>
<td>5 Agree</td>
<td></td>
</tr>
<tr>
<td></td>
<td>3 Undecided/Neutral</td>
<td></td>
</tr>
<tr>
<td>2. Students today display a growing disrespect for authority.</td>
<td>8 Strongly Agree</td>
<td>1.8</td>
</tr>
<tr>
<td></td>
<td>5 Agree</td>
<td></td>
</tr>
<tr>
<td></td>
<td>5 Undecided/Neutral</td>
<td></td>
</tr>
<tr>
<td>3. Children of divorced parents and/or single mothers are more likely to have emotional, behavioral, or academic problems.</td>
<td>2 Strongly Agree</td>
<td>2.6</td>
</tr>
<tr>
<td></td>
<td>7 Agree</td>
<td></td>
</tr>
<tr>
<td></td>
<td>6 Undecided/Neutral</td>
<td></td>
</tr>
<tr>
<td></td>
<td>3 Disagree</td>
<td></td>
</tr>
<tr>
<td>4. Young people in general, not just those from broken homes, have been adversely affected by poor parenting.</td>
<td>6 Strongly Agree</td>
<td>2.0</td>
</tr>
<tr>
<td></td>
<td>8 Agree</td>
<td></td>
</tr>
<tr>
<td></td>
<td>2 Undecided/Neutral</td>
<td></td>
</tr>
<tr>
<td></td>
<td>2 Disagree</td>
<td></td>
</tr>
<tr>
<td>5. Young people in general, not just those from broken homes, have been adversely affected by the wrong kind of adult role models.</td>
<td>6 Strongly Agree</td>
<td>2.0</td>
</tr>
<tr>
<td></td>
<td>8 Agree</td>
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</tr>
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<td></td>
<td>2 Undecided/Neutral</td>
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</tr>
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<td></td>
<td>2 Disagree</td>
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<tr>
<td>6. Young people in general, not just those from broken homes, have been adversely affected by sex, violence, and materialism portrayed in the media.</td>
<td>7 Strongly Agree</td>
<td>1.9</td>
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<tr>
<td></td>
<td>2 Undecided/Neutral</td>
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</tr>
<tr>
<td></td>
<td>2 Disagree</td>
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<tr>
<td>7. Young people in general, not just those from broken homes, have been adversely affected by pressures of the peer group.</td>
<td>9 Strongly Agree</td>
<td>1.6</td>
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<td></td>
<td>8 Agree</td>
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<td></td>
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<tr>
<td>Questions</td>
<td>Responses</td>
<td>Weighted Averages</td>
</tr>
<tr>
<td>--------------------------------------------------------------------------</td>
<td>-------------------------------</td>
<td>-------------------</td>
</tr>
<tr>
<td>8. The primary influence on a child's moral formation is, and will always remain, what happens in the home.</td>
<td>8 Strongly Agree 9 Agree 1 Undecided/Neutral</td>
<td>1.6</td>
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<tr>
<td>9. Character education is not the responsibility of the school.</td>
<td>2 Strongly Agree 2 Agree 6 Undecided/Neutral 4 Disagree 4 Strongly Disagree</td>
<td>3.3</td>
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<tr>
<td>10. The family today is failing to perform the role of moral teacher to its children.</td>
<td>4 Strongly Agree 10 Agree 2 Undecided/Neutral 2 Disagree</td>
<td>2.1</td>
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<tr>
<td>11. Children learn about values and how to behave largely from television and their peers.</td>
<td>1 Strongly Agree 15 Agree 1 Undecided/Neutral 1 Disagree</td>
<td>2.1</td>
</tr>
<tr>
<td>12. Parents need as much help as possible in teaching morality to their children.</td>
<td>9 Strongly Agree 6 Agree 2 Undecided/Neutral 1 Disagree</td>
<td>1.7</td>
</tr>
<tr>
<td>13. This nation's diversity means that a common set of values does not exist among its citizens.</td>
<td>2 Strongly Agree 8 Agree 3 Undecided/Neutral 3 Disagree 2 Strongly Disagree</td>
<td>2.7</td>
</tr>
<tr>
<td>Questions</td>
<td>Responses</td>
<td>Weighted Averages</td>
</tr>
<tr>
<td>--------------------------------------------------------------------------</td>
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</tr>
<tr>
<td>14. All civilized people share a basic morality which is essential for a society's survival.</td>
<td>2 Strongly Agree</td>
<td>2.1</td>
</tr>
<tr>
<td></td>
<td>14 Agree</td>
<td></td>
</tr>
<tr>
<td></td>
<td>1 Undecided/ Neutral</td>
<td></td>
</tr>
<tr>
<td></td>
<td>1 Disagree</td>
<td></td>
</tr>
<tr>
<td>15. The goal of character education is to simply teach children about morality.</td>
<td>2 Strongly Agree</td>
<td>2.9</td>
</tr>
<tr>
<td></td>
<td>4 Agree</td>
<td></td>
</tr>
<tr>
<td></td>
<td>6 Undecided/ Neutral</td>
<td></td>
</tr>
<tr>
<td></td>
<td>6 Disagree</td>
<td></td>
</tr>
<tr>
<td>16. The goal of character education is not simply to teach children about morality, but to persuade and inspire them to be moral human beings.</td>
<td>4 Strongly Agree</td>
<td>2.1</td>
</tr>
<tr>
<td></td>
<td>9 Agree</td>
<td></td>
</tr>
<tr>
<td></td>
<td>5 Undecided/ Neutral</td>
<td></td>
</tr>
<tr>
<td>17. School-based instruction in morals and values can cure society's problems.</td>
<td>3 Strongly Agree</td>
<td>3.1</td>
</tr>
<tr>
<td></td>
<td>3 Agree</td>
<td></td>
</tr>
<tr>
<td></td>
<td>4 Undecided/ Neutral</td>
<td></td>
</tr>
<tr>
<td></td>
<td>6 Disagree</td>
<td></td>
</tr>
<tr>
<td>18. Character education is much more complex than teaching math or reading.</td>
<td>2 Strongly Disagree</td>
<td>2.6</td>
</tr>
<tr>
<td></td>
<td>4 Strongly Agree</td>
<td></td>
</tr>
<tr>
<td></td>
<td>7 Agree</td>
<td></td>
</tr>
<tr>
<td></td>
<td>1 Undecided/ Neutral</td>
<td></td>
</tr>
<tr>
<td></td>
<td>5 Disagree</td>
<td></td>
</tr>
<tr>
<td></td>
<td>1 Strongly Disagree</td>
<td></td>
</tr>
<tr>
<td>19. Many teachers do not feel comfortable or competent when teaching morals and values.</td>
<td>1 Strongly Agree</td>
<td>2.9</td>
</tr>
<tr>
<td></td>
<td>7 Agree</td>
<td></td>
</tr>
<tr>
<td></td>
<td>3 Undecided/ Neutral</td>
<td></td>
</tr>
<tr>
<td></td>
<td>6 Disagree</td>
<td></td>
</tr>
<tr>
<td></td>
<td>1 Strongly Disagree</td>
<td></td>
</tr>
<tr>
<td>Questions</td>
<td>Responses</td>
<td>Weighted Averages</td>
</tr>
<tr>
<td>--------------------------------------------------------------------------</td>
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</tr>
<tr>
<td>20. Teachers need to be inserviced before attempting to teach character education.</td>
<td>3 Strongly Agree, 9 Agree, 1 Undecided/Neutral, 5 Disagree</td>
<td>2.4</td>
</tr>
<tr>
<td>21. A teacher cannot establish rules, relate to students, or discuss literature without communicating values.</td>
<td>4 Strongly Agree, 9 Agree, 2 Undecided/Neutral, 3 Disagree</td>
<td>2.2</td>
</tr>
<tr>
<td>22. Adults must teach, directly and indirectly, such values as respect, responsibility, fairness, and caring.</td>
<td>4 Strongly Agree, 13 Agree, 1 Undecided/Neutral</td>
<td>1.3</td>
</tr>
<tr>
<td>23. Teachers need to model behavior they expect students to emulate.</td>
<td>11 Strongly Agree, 6 Agree, 1 Disagree</td>
<td>1.3</td>
</tr>
<tr>
<td>24. Character education must be taught explicitly through the literature, science, and history.</td>
<td>4 Strongly Agree, 5 Agree, 3 Undecided/Neutral, 6 Disagree</td>
<td>2.6</td>
</tr>
<tr>
<td>25. Lessons from literature, science, and history can contribute to a school's ethical culture.</td>
<td>4 Strongly Agree, 13 Agree, 1 Undecided/Neutral</td>
<td>1.8</td>
</tr>
<tr>
<td>26. Character education must be taught implicitly through the example of the school as a caring community.</td>
<td>5 Strongly Agree, 11 Agree, 2 Disagree</td>
<td>2.1</td>
</tr>
<tr>
<td>Questions</td>
<td>Responses</td>
<td>Weighted Averages</td>
</tr>
<tr>
<td>--------------------------------------------------------------------------</td>
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</tr>
</tbody>
</table>
| 27. Character education is most effective if taught as an isolated subject in the school curriculum. | 2 Undecided/Neutral  
6 Disagree  
10 Strongly Disagree | 4.4 |
| 28. Character education is most effective if taught throughout the school day, in all areas of the curriculum. | 11 Strongly Agree  
6 Agree  
1 Undecided/Neutral | 1.4 |
REFERENCES


