

1927

# The ethical training of the middle adolescent in the United States

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Boston University

Graduate School

Thesis

The Ethical Training of the Middle Adolescent in the United States.

Submitted by

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(A.B. Butler, 1923.)

In partial fulfillment of requirements for  
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## Outline

for

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The Ethical Training of the Middle Adolescent,  
in the United States.

I. INTRODUCTION.

Definitions. "Change" describes the present age better perhaps than any other word. Within a life-time the journey across the American continent has been shortened from weeks into hours. Social life has moved from the home into the entire world. Strikes, political battles, struggles between employer and employee, clashes of religious faiths, and war between various fundamental ideals now reach the farthest corner of the earth in a few hours. This universal decline of provincialism has lead the entire world to become interested in the welfare of every citizen of the world. The biological perpetuation of a race requires the protection of its child-life. The intellectual perpetuation of a race demands the education of its childhood. We are now learning that the social stability of the world depends on the social education of the youth of all lands. But we have yet another lesson to learn. Cassity caught the challenge of this new problem when he said, (1) "Learning without character is a vain, noxious thing." The training necessary to develop character may be called ethical training. Dean Charles E. Brown, in his Washington Gladden Lectures, said, (2) "The civilization of Central Europe did not go to smash in

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(1) Cassity, M.A. Golden Deeds in Character Education. p.29.  
(2) quoted in Athearn, W.S. Character Building in a Democracy, Foreword, p. vii.

the summer of 1914, and in those fateful years which followed, for lack of brains. . . . The civilization of that fair and promising section of the earth went to smash for lack of character." So the problem of ethical training is a vital one in the world today. In this twentieth century, as soon as a big problem comes up, the spirit of the times advises the use of scientific methods in the search for a correct solution of the problem. So today many experts are engaged in hunting for an answer to the problem of the ethical training of the youth of the world.

In a scientific approach to the problem it is necessary to limit the field of study to certain groups. First, since the problems of ethical training differ in various countries, it is wise to take only one section of the world for definite consideration. I have chosen to take the United States of America. Second, the problems of training vary for different age groups, so that a specific age group must be selected for study also. Since the education of children has been the most carefully studied, I shall study the education of the young people. In order to have a convenient term by which this group may be known, they are called adolescents. The literal meaning of the word being, "state of growing up to". This is a true picture of the age from about twelve to twenty-four years. They are no longer children, they are growing up to maturity. There are such wide differences in the young people in this group however, that it has been divided into three groups; the early, middle, and later adolescence. This division is not merely a convenient device for organization purposes, but it is based on psychological

facts as they are interpreted today. Early adolescence includes years 12, 13, and 14. Middle adolescence covers the years 15, 16, and 17. Later adolescence covers the years from 18-24 inclusive. For the purposes of this study references shall be made largely to the Middle Adolescent, the youth who should be attending the American Senior High School.

Before discussing ethical education, it is necessary to decide what is meant by general education. Education, is one of the most common words in the language today, yet one of the hardest to define. Life itself is a self-renewing process. What nutrition and reproduction are to physiological life, education must be to social life. Thus education consists primarily in transmission of experience. As society becomes more complex the need for more formal or intentional teaching and learning increases. (1) As formal teaching and training become more complex, there is danger of creating an undesirable split between experience gained in direct associations and that which is acquired in school. This danger was never greater than today, on account of the rapid growth in the last few centuries of knowledge and technical modes of action. It has been said, "Fix the social environment of the child, and you have educated the child." Social environment is most truly educative however when the child shares or participates in some activity with others in his environment. As society becomes more complex, it becomes necessary to provide some special environment which shall especially look after the nurturing of the capacities of the young. The three special functions of this special environment are:

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(1). Dewey, John, Democracy and Education, p.10.



to simplify and order the many factors of the disposition it is wished to develop; to purify and idealize the existing social customs; and to create a wider and better balanced environment than that by which the young would be likely, if left to themselves, to be influenced. This special environment is called formal education, and has been institutionalized in the form of the schools.

Education is often thought to be preparation for some future duty or privilege. This theory takes the student's attention from the present and places it in the future, or adult life. Children do not naturally look far into the future, so that this method loses the impetus of interest. The future appears to be so far away, that there seems to be no urgent reason for preparing for it now. The student has no specific goal for each day or week of work. The youth is not expected to live, but to get ready to live. This situation calls for an elaborate system of rewards and punishments. Certainly education is preparation for the future, but since the present merges into the future without a break, adequate preparation for the present will automatically take care of the future. So the most serious mistake in this theory " is not in attaching importance to preparation for future need, but in making it the main-spring of present effort." (1).

There is a conception of education which professes to be based on the idea of development. (2) "Logically the doctrine is only a variant of the preparation theory. Practically the two differ in

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(1) Dewey, John. *Democracy and Education*, p. 65.  
(2) Dewey, John. *op. cit.*, - p. 65-66.

that the adherents of the latter make much of the practical and professional duties for which one is preparing, while the developmental doctrine speaks of the ideal and spiritual qualities of the principle which is unfolding." This theory of development does not consider continuous growth, but the unfolding of ready-made latent powers toward an Absolute goal. Thus the teacher has only to "draw-out" what is already in the child's mind. As worked out by Froebel and Hegel, this idea developed into emphasis upon symbols and institutions, which tended to divert attention from the growth of experience in richness of meaning.

Next we are told to "discipline the mind". This theory has been most influential. It conceives that mind has certain faculties, such as willing, remembering, judging, attending, etc., and that education is the training of these faculties through repeated exercise. This theory treats subject matter as comparatively external and indifferent, its value arising from the exercise it gives the "faculties". It has been called the "mental gymnastics" or "mental discipline" theory. Its method is hard work and plenty of it. We are told to mold and sharpen the mind, but as Moore says in regard to "faculty education", (1) "We have no such creative power. . . . We feed the mind, God makes it."

We now come to a type of theory which denies the existence of faculties and emphasizes the role of subject matter. Herbart is the best historical representative of this theory. It has been called the interest or formation, or "apperception mass" theory. Instead of compulsory subject matter which is chosen to develop

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Moore, E.C. What is  
 (1) Dewey, John, Democracy and Education, p. 17.

certain sections of the mind, this theory advocates elective subject matter which is selected on the basis of interest. The formation of the mind is thought to be wholly a matter of the presentation of the proper educational materials. Each bit of information is built on what the child already knows. Definite teaching methods for the first time were considered useful. The chief defect of this theory lies in its ignoring the fact that (1) "the environment involves a personal sharing in common experiences." It exaggerates the possibilities of consciously formulated and used methods of teaching, and underestimates vital, and unconscious attitudes.

A peculiar combination of the ideas of development, and of formation from without, gave rise to the recapitulation theory, or the culture-epoch theory. This means that the individual develops, but his proper development consists in repeating in orderly stages the evolution of animal and human life. The former occurs physiologically, and the latter should be made to occur by means of education. This theory looks to the past, rather than to the future. It has not been so influential in American education as have many of the other theories.

(2). "In contrast with the ideas of both of unfolding latent powers from within, and of formation from without, whether by physical nature or by culture products of the past, the ideal of growth results in the conception that education is a constant reorganizing or reconstructing of experience. It has all the time an immediate end, and so far as activity is educative, it reaches that end- the direct transformation of the quality of experience. .

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(1) Dewey, John, Democracy and Education, p.84.  
 (2) Dewey, John, op. cit., p.89-90.

. We thus reach a technical definition of education: It is that reconstruction or reorganization of experience which adds to the meaning of experience, and which increases ability to direct the course of subsequent experience." Education has been conceived both retrospectively and prospectively. Both are essential, but "isolated from their connection with the present environment in which individuals have to act, they become a kind of rival and distracting environment." (1). Moore puts this same idea into different terms, "The only kind of education that there is, is self-education." (2). He also says that "true education intends to make men producers of a certain kind of life." (3) Someone else has said, "education is not for life, but it is life." (4). Education then is a process which is not confined to the schools but continues all through life, and living is a process which does not begin when the youth leaves school, but begins with the very beginning of consciousness itself. This theory asserts that knowledge is inner conviction, organizing experience in terms of vital need, and that while mind can be trained specifically to organize experiences, mind cannot be trained in general to make them. Therefore this type of school would use one's mind upon matter which men have found to be important in life. A student's education is not then determined by the amount or kind of courses he "takes", but by what he does with his experiences. The preparation theory would get the results without the process of getting them, and the faculty theory would develop the processes without regard to the results. Both processes and results must be considered,

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(1) Dewey, John, Democracy and Education, p. 93.

(2) Moore, E.C. What Is Education, P. 142.

(3) Moore, E.C. op. cit., p. 151.

(4) Moore, E.C. op. cit., p. 138.

for they are one and the same thing, practically.

Since this is the type of education which is to be considered in this study, it is necessary to see a little more specifically what it implies. Hanus puts its aim quite specifically when he says, "The aim of education is to prepare for complete living. To live completely means to be as useful as possible and to be happy. By usefulness is meant service; i.e. any activity which promotes the material or the spiritual interests of mankind, one, or both." (1).

Physical vigor being assumed, man's usefulness and happiness will depend largely on his intellectual, esthetic, constructive, and character incentives and powers. The scope, kind, degree, and permanence of his interests and powers are all to be considered. This makes the function of the modern secondary schools the meeting of "the fundamental needs and real interests of society and of the individual." (2) This implies that education is two-fold, individual and social. Likewise there have developed two departments of ethical education, individual and social. These compose our present problem.

The writer has suggested that the aim of ethical education is primarily the development of character in its social relations. But since as Dewey says, "society is one word, but many things" and since character has had so many meanings historically, it becomes necessary to define both character and society in their present connection. In this instance character implies moral character. Moral character is taken to mean that man is a being endowed with a spontaneous energy, which renders him free to determine his own acts. If he is ruled by his outer environment he is said to lack character.

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(1) Hanus, P.H. Educational Aims and Educational Values, p.5.  
 (2) Hanus, P.H. op.cit., p.77.

Character then is the sum of fundamental traits which distinguish one individual from another; the settled states and purposes of a person which determine his behaviour. Everett says, the end of conduct is, "the realization of the richest possible system of values". In other words moral, mental, physical, and spiritual values must all be enriched and developed if one would have a truly ethical character, which is a coherent or harmonious nature. Conduct is what one does, and character is what one is. It may be said that character is native disposition plus the modification effected by the play of external forces, and the growth of an inner, organizing intelligence. This implies that the moral task is to appropriate the higher values won in the historical life of the race, and to strive for their further enrichment. It is then a sacrifice of the less to the greater values. As Smith says, "Good character is attained when fidelity to good ideals is to be depended upon." (1) Someone has said, the aim of all ethical training is to inculcate, "horror for all that is low and vile, and admiration for all that is noble and generous". That is certainly part of it, but more than attitudes need to be developed. Moral character implies; good habits rooted in strong instincts, proper co-ordination of habits that fit the man for his life-work, and sound moral judgment. But the moral character finds, "its chief field in the service of the common good". (2). So social ethics is really a part of the individual ethics and is implied in the word "character".

Since the present problem is the study of ethical education in a democracy, the United States, it is advisable to study the democratic conception of ethical education. Democracies are always devoted to

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(1) Smith, G. B. A Dictionary of Religion and Ethics, "character".  
(2) Bowne, B.P. Principles of Ethics, p. 305.

education. A government resting upon popular suffrage cannot be successful unless those who elect and who obey their leaders are educated. Since a democratic society repudiates the principle of external authority, it must find a substitute in voluntary disposition and interest. Thus ethical education finds its work in the social life of a democracy.

"After greater individualization on the one hand, and a broader community of interest on the other have come into existence, it is a matter of deliberative effort to sustain and extend them. . . . A society which is mobile, . . . must see to it that its members are educated to personal initiative and adaptability. Otherwise they will be overwhelmed by the changes in which they are caught, and whose significance or connections they do not perceive. The result will be a confusion in which a few will appropriate to themselves the results of the blind and externally directed activities of others." (1)

The worth of a form of society may be measured by the extent in which the interests of a group are shared by all its members, and the fullness and freedom with which it interacts with other groups. A society which provides for participation in its good of all its members on equal terms, and which secures flexible readjustment of its institutions through interaction of the different forms of association, is a democratic society. Such a society must have a type of education which gives individuals a personal interest in social relationships and control, and the habits of mind which secure social changes without introducing disorder.

"Three typical historic philosophies of education were considered from this point of view. The Platonic was found to have an ideal formally quite similar to that standard, but which was compromised in its working out by making a class rather than an

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(1) Dewey, John, Democracy and Education. p.101-102.

individual the social unit. The so-called individualism of the eighteenth-century enlightenment was found to involve the notion of a society as broad as humanity, of whose progress the individual was to be the organ. But it lacked any agency for securing the development of its ideal as was evidenced in its falling back upon Nature. The institutional idealistic philosophies of the nineteenth century supplied this lack by making the national state the agency, but in so doing narrowed the conception of the social aim to those who were members of the same political unit, and reintroduced the idea of the subordination of the individual to the institution." (1).

In a true democracy the individual must be the social unit, yet the good of the social group must be the first consideration of the individual. This seems as if it were a paradox. But "what one is as a person is what one is as associated with others in a free give and take of intercourse." (2) For this reason it is the duty of education in a democracy to work by an aim in which social efficiency and personal character become synonyms. I have already defined character. By social efficiency is meant a cultivation of power to join fully and freely in shared or common activities. There is an old saying that it is not enough for a man to be good, he must be good for something. This something, in a democracy means that the ethical man must live so that what he gets from living with others balances with what he contributes. This requires an educational scheme,

"where learning is the accompaniment of continuous activities or occupations which have a social aim and utilize the materials of typical social situations. . . . All education which develops power to share effectively in social life is moral. It forms a character which not only does the particular deed socially necessary, but one which is interested in that continuous readjustment which is essential to growth. Interest in learning from all the contacts of life is the essential moral interest." (3)

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(1) Dewey, John, Democracy and Education. P. 115-116.  
 (2) Dewey, John, op. cit., p. 143.  
 (3) Dewey, John, op. cit., p. 418.



Some of the chief characteristics of morality need to be studied a little more in detail. Morality is not a matter of conduct alone. It involves conduct, but the essence of morality lies deeper than the act itself. Motive and choice are the bases of morality. Mere law abiding, is not morality. A prisoner or a baby may be keeping the laws the best of anyone in the land, yet they are not moral. They are not controlled by their individual efforts, and have not made a conscious choice of their conduct. They are controlled by compulsion, and habit, respectively. Therefore they are unmoral, not moral. In fact, many adults are not moral because they act largely from habit, and are merely doing what their environment and their traditions choose for them. Morality requires that men choose rationally and not habitually.

Neither is rational choice all there is to morality, for it must be expressed in conduct or it is worthless. One may express the highest ideals, ideas, and desires, yet be immoral in conduct. Conduct is the only phase of morality which we are able to measure. The isolated act of conduct does not make morality either, for it is the "habits of conduct" or the organization of activity into a coherent life that makes morality genuine.

Morality is a problem of the individual. No one can choose conduct for another. Neither can an institution, such as the church or the school choose the conduct for its membership and make the individuals moral. Each individual is moral or immoral according to the way in which he lives up to his knowledge, and according to the manner in which he carries into execution principles that are for the good of his race. This means that there is no code of morals, but

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that a particular act may be moral for one person, immoral for one, and non-moral for another. Of course it is possible for an individual to set up his own code of morals in opposition to the tradition and custom of his own group. If it is a rational and just code, measured by the good of the group, morality requires that he do his utmost to bring his group to see the value of his new ideal. This is the way change takes place in the traditions of a race. If the new idea is merely an opinion, and cannot be reasonably proven, then the person who holds it is not moral in that he is not rational. Not living up to what one believes to be right is as immoral as stealing. This does not imply that the values of life are merely subjective, but that the relation of an individual to objective value is determined by the individual and his environment. No one else can determine this relation for him.

The individual becomes a true personality only when he becomes a social being; and what is for the good of the group is, in the long run, also good for the units that make up that group. Because morality is so social, "manners" have often been included in moral instruction. This seems to be quite logical, for one cannot be trained for a complete social life, without being trained in manner.

There are degrees of morality according to the influence the act has upon society and upon the individual. There is no moral instinct which it is only necessary to use in order to develop a moral personality. There are original tendencies that will help to make an individual moral if they are developed, but they are complex tendencies, not simple ones. Such tendencies as gregariousness, desire for social approval, kindness, and imitation may be developed to form a moral character, but at the same time there are

such tendencies as fighting, and mastery, which if not trained into the right channels will develop to form an immoral character.

Education cannot perhaps produce geniuses intellectually, but it can produce individuals whose chief concern is the well-being of the group. Along with this concern for the group there must be given clear ideas of what is good for the group, and an idea of how to discover the real consequences of any given action.

It is evident that morality is not something to be lightly ignored, nor is it something which can be achieved in a day, for it takes for its own many of the experiences of life. First it involves habit. But the habits must be rational habits, so that it involves the power to think and to judge. But this power is the result of knowledge. Even though the individual knows all the implications of certain action, he may not care. So it becomes necessary to train the interests and emotions, or attitudes and ideals. After having both known and desired right action, there must be sufficient will to carry out the action, even though this action is against many of the natural desires of his life. Morality is thus very complex, involving all the intellectual, emotional, and volitional powers of the individual. Both heredity and environment have their part to play in moral life.

This complexity makes it evident that the child, the illiterate, and the feeble minded cannot be fully moral. But they may be in the first stages of morality, for morality develops as all the other phases of life. First the child is in the non-moral stage, when he conforms to his environment. Right to him is that which brings him the most satisfaction. This may be called the prudential stage of morality.

Gradually the child is taught obedience and obligation, to

superiours, to institutions, and laws. These duties may go contrary to his personal satisfactions, and he may dislike them very much, but if duty is made to appear as the highest value to be achieved obedience will follow. This type of morality is a most common type, habitual but half reluctant obedience to duty. Many people never get beyond this type, yet it is a depressing kind of existence.

About the beginning of the adolescent period the child begins to compare the standards imposed upon him, with the other standards with which he comes in contact. He begins to find his own individuality, and often casts aside the authority of parents, teachers, and duty, to experiment with other standards. He changes his standards so frequently that one is not certain just what his reactions will be. He is a pragmatist of the most extreme type. Social ideals and personal responsibility are realized at this time, if they are ever to make their appeal to him. Theory and practice become related in the mind of the youth. Then when he has settled definitely either consciously or unconsciously, just what his standards shall be, and has set about organizing his life around them, he has reached the last stage of morality, and is either moral or immoral.

Love, or sympathy, makes a pleasure the services which duty had previously required. True appreciation of the beautiful attracts one to the noble and harmonious life. Therefore love and beauty, guided by intelligence, will be the means of realizing the highest freedom, called moral character. This stage has been called that of "spontaneous conscience". Conscience does not mean an intuitive sense of right and wrong. Conscience is always the product of education, and is constantly in the process of being educated.

It is "perception of moral distinctions accompanied by the feeling of personal obligation to do what is wholly right." (1) The best conscience conceivable is the inner self actively judging, and feeling obligated to the highest known value; not obligation to merely the higher values. One may grow from one level of morality to a constantly higher one. For as Moore quotes, "the good man who merely repeats the goodness of the day before is not a good man, but a bad man." (2) This implies the will to do right, or the good-will plus the serious application of reason to the problems of life. This good-will must be a growing, living, will, else it will become merely custom or habit. This will dare not be relaxed, but must be eternally vigilant. All through life the individual is inhibiting some habits and forming new ones, forming new ideals, developing the power to think and judge more coherently, and gaining greater power to carry out these judgments.

When investigation showed that moral conduct could be cultivated, this cultivation was turned over to the parents and the church. The state was interested in the health, the intelligence, and the ability to earn a living, of its citizens and its future citizens. But modern theory has shown that a democracy will never be greater than the majority of its citizens, so nations in general have become interested in the character of their future citizens. Now that international affairs play so large a part in the life of every nation, it is of great importance to all the nations that the citizens of every nation be ethically and morally sound.

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(1) Smith, G.B. A Dictionary of Religion and Ethics, "conscience"

(2) Moore, E.C. What is Education, p. 141.

## II. WHY THE AMERICAN YOUTH SHOULD BE TRAINED MORALLY.

Increase of crime. The criminal records for the United States show that its citizens are very weak morally. There are more divorces per marriages in the United States, than in any other country in the world. Last year, 1926, there were more than three billion dollars worth of property stolen. The cost of crime for one day, has been estimated at \$2,500,000. President Joyce of the National Security Company estimates that crime costs three billion dollars annually. The methods used to secure statistics in the United States and in the foreign countries are so different that it is impossible to compare them with any degree of accuracy. However, practically all reports give the United States so much higher percentage of crime per capita that it must be taken for a fact that the United States leads all nations in crime. In any case the criminal records give cause for great concern.

Crime seems to be increasing in the United States according to prison statistics. But it must be taken into consideration, that new methods of committing crimes have been invented, officials have more effective means of detecting criminals, more acts are listed as crimes than formerly, and there are better statistics available today than there were a few years ago. In spite of these things, there has been an increase in crime, especially in those crimes of a more intelligent nature.

Increasing number of youthful criminals. Another alarming fact which criminal records show, is the youthfulness of these criminals. This is a fact with which schools can deal most directly and most effectively, and the one with which we are most concerned

in our study of the Adolescent. Dean Athearn has given the following summary of statistics regarding the ages of criminals.

average ages of criminals.		
crime, age for year 1913---1923.		
burglary	29	21
holdups and banditry	28	21
grand larceny	29	23
bigamy	32	28
auto stealing	not listed.	18.2

He has also reported on some moral conduct tests which showed that from 38 to 70 percent of school children tested would keep over-change, would lie about small matters, and in general did not think it was wrong to steal from wealthy people or those who had made money dishonestly. In 1923, while working for the Juvenile court in Marion county, Indiana, I helped compile some statistics concerning the ages of the criminals in that county. We found that over ninety percent of all the crimes in Marion county were committed by young people under twenty-five years of age. Only recently there have been several college suicides which have alarmed the educators of the country.

"Knowledge alone is not sufficient" The types of crimes are another alarming tendency, for the more intelligent types seem to be gaining ground. Homicide and suicide have been increasing very rapidly. Homicide increased 15 percent from 1910 to 1923. Vagrancy, larceny, assault, burglary, fraud, gambling, malicious mischief and trespass, fornication and prostitution, and drunkenness decreased from 68 to 11 percent in the same thirteen years. But forgery increased 68 percent and robbery increased 83 percent. In fact there is a check forged every three and one-half minutes, day and night. The prison and reformatory population increased 20 percent, while that of the jails and workhouses decreased 35.5 percent., from 1910 to 1923. But when taken into consideration

with the population increase, the commitments to the prison and reformatories increased only 4 percent, and workhouse commitments decreased 46 percent. This shows that the more heinous and more intelligent crimes have been the increasing type of crime. From 1885 to 1908 there were 131,951 murders and homicides, yet only 2,286 murderers were executed. American Bar Association reports show that one out of every 12,000 of the United States' population is a murderer, while in Great Britain only one in 634,635 is a murderer. According to Fosdick, Chicago, which was one-third the size of London in 1916, had 105 murders, while London had 9 murders. Also with only 2,500,000 people Chicago had twenty more murders than England and Wales, with their 38,000,000 people. In 1919 Chicago had six times the number of murders that London had. Surely all these statistics can not be counted for naught, coming from many sources, and no report refuting them. England and Canada give mild punishments, to their criminals, but the punishment is certain. In the United States severe punishments are given, but they are not certain. That probably accounts for some of the difference, but not all of it surely. One of the chief problems for the courts seems to be the recidivist. In 1923, 46.8 percent of all the United States' prisoners had been committed before, If once a criminal always a criminal is to be the rule, the schools must take the responsibility of trying to prevent the first crime, which usually takes place before the criminal is twenty-four years of age. J.T. Giles, has given a test to thousands of children in various sections of Indiana which show that there was an astonishing ignorance of ethical ideas, even

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note: all the above statistics from Gillin, J.L. Criminology and Penology, or from the U.S. Bureau of Census, Department of Commerce, bulletin, "Prisoners, 1923." except the ones from Dean Athearn. quoted, in class April 12, 1927. "Organization and Curriculum of the Church School". W. S. Athearn.



among those children whose conduct was fairly good, and who were intellectually normal. (1) Surely young people cannot be expected to just accidentally be moral, when they do not even know right from wrong. In fact we have seen that such action would not be ethical action. The above statistics show that there is urgent need for moral training among the youth of the United States. We have seen that the ethical act involves freedom of choice and ability to see the consequences of the different modes of action. People may be good, because they have no temptation to be evil, or because there is some law or outside force which is strong enough to compel them to refrain from evil action, but they are not ethical. We do not want a nation of puppets, we want a nation of free individuals, who know the difference between right and wrong and willfully choose the right. To be able to do this without some ethical knowledge seems to be impossible. Although illiteracy is one of the big problems of the world today, character is a bigger one, for as Dr. Marsh said,

"Character is the most important end of education, character is worth more to the community than the largest factory, bank, or store, or any number of academic degrees. . . . Mathematics may be used to rob a bank; Psychology may be used to cheat one's fellows; chemistry may be used to kill; penmanship may be used to forge a check. Knowledge alone is not sufficient." (2).

If every child could be given moral knowledge no one could plead ignorance at least, as many do today.

Systematic ethical education will increase morality. The problem of moral training is admitted by practically all educators, but the methods of solving it vary. Palmer thinks that ethical knowledge will not help the situation very much. In fact he thinks it tends to

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(1) quoted in Athearn, W.S. Character Building in a Democracy, p. 28. (2) Marsh, Daniell.L. Inaugural address, Boston University, 1926.

dull the moral distinctions of the student, makes him morbid morally, and in general demoralizes him. He does not favor the teaching of ethics before college, and then only to those students who can "stand it". He advocates the school organizations, school fellowship, and good teachers, to make ethical students. (1). He has merely condemned one type of ethical instruction however, the theoretical type. This has been largely discarded in the high schools, because it was found that it did not do very much good. Whitney's experiments in regard to ethical instruction in secondary schools, (2) show that moral training has a good effect on the moral conduct of the student. He says that the indirect method is good, and should be used every possible opportunity, and that whenever there is no such opportunity, to "make one."

Sharp says; the most important single force at the disposal of the school for character building is undoubtedly the character of the teacher for "conduct is subject to the influence of contagion as to nothing else in the world" Nobleness tends to kindle nobleness. The consequent effects upon character are not due primarily to blind imitation as such. For the indiscriminating tendency to imitate has little educational significance beyond infancy. The only form of imitation in which the educator has any great interest is selective. However there are many serious limitations to the influence of the teacher. In consequence, we are not justified in depending for results upon this agency alone. (3)

Wilm is of the same opinion when he says;-

"I am bound to believe that such systematic instruction cannot

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(1) Palmer, G.H. Ethical and Moral Instruction in Schools. p. 9-2  
 (2) Whitney, W.T. Moral Education, an experimental investigation.  
 (3) Sharp, F.C. Education for Character, p. 9-10.

but be of high value to students. A vast amount of private and social immorality is clearly due to ignorance, and would have been rendered impossible by forceful and timely instruction. The question whether such instruction should be given in set lessons or whether ~~the~~ the incidental method is preferable does not seem to be capable of a categorical answer. Much depends upon the age of the pupil, but systematic instruction probably has advantages over the incidental method at all ages. Such systematic instruction will, of course not preclude the incidental enforcement of moral principle or truth whenever the occasion presents itself in the regular lessons of in connection with the discipline of the school." (1)

Whitney is more categorical in his view, for he says, that it must be more than the incidental method, for like the incidental method of teaching spelling the results are not satisfactory. Direct moral instruction need not be a cold, abstract, intellectual exercise, however. Difficulty with much direct instruction in the past has been in letting the matter without any outlet for the activity of the student. It is not only necessary to teach what is right, but also to provide an opportunity for trial. To quote Whitney, "Direct moral instruction does not make children prudish, priggish, or little moral abstracts." (2) The fault then seems to have been in the method of presentation. As Spencer said, "remembering how narrowly this time ( meaning for learning) is limited not only by the shortness of life, but also still more by the business of life, we ought to be especially solicitous to employ what time we have to the greatest advantage." (3) Therefore we must seriously enquire into the problem of "What knowledge is of most worth", and not only of worth, but of most relative worth. The Moral Education Congress in 1911 resolved that direct moral instruction should be employed, but that the greatest danger lay in all other agencies leaving all moral

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(1) Wilm, E.C., "Religion and The School", p. 43-44.

(2) Whitney, W.T. "Moral Education", p. 44.

(3) Spencer, Essay on Education, Part I. "What Knowledge is of most worth."

instruction to the moral instructor. If this should prove to be true moral education would not be much farther along than it is today.

### III. BRIEF HISTORY OF ETHICAL TRAINING.

France. Practically every nation in the world has realized that character building is very important, for they have taken very definite steps to teach ethics or moral education. France, for example, in the Education Laws of 1833 and 1850 mentioned specifically moral education for its primary schools. This instruction included religious instruction. In 1882 the religious instruction was omitted from the public schools and moral and civic instruction was definitely ordered in all the schools. No child need leave the French public schools in ignorance of the fundamental moral distinctions. So far it is excellent, but he has had only moral instruction, not moral training. This pure intellectualism is the more marked as we approach the adolescent stage, when the teacher gets into the theory of ethics, and revels in the subtlest dialectic, in philosophical controversies, and the most abstract of ideals. The very instruction combines to destroy initiative, energy, and morally active will. In the primary schools this is not so prominent for the personality of the teachers, and the intimate relations existing between pupil and teacher, tend to make the teaching more concrete, and more individual. The moral lessons however were only introduced into the LYCEES in 1902, so that we cannot know the real value they may develop, but as yet it seems to be quite negligible. Then these lessons cover only two years, one hour each week, which is not long enough to work any revolution. Their educators are

beginning to realize the deficiencies and they have hopes of both improving the lessons and increasing the time. But the age of leaving the primary schools is thirteen, and three-fourths of the children leave before they are thirteen, and many children escape school entirely. Very few of those who finish the primary schools enter the secondary schools, so it seems that it will be necessary for them to specialize on the primary schools, and provide some other means of reaching the adolescents. The army schools seem to have seen this need and are contemplating putting some civic and moral courses in their curriculum. Before adolescence moral issues are not very definite in the child's mind, so that much of the good instruction given him before that time is often not very well understood. Evening classes, in which it has been proposed to make attendance compulsory until seventeen years of age, have also left a large place for moral and civic instruction. But in so far as it is taught now, there seems to be no appreciable benefit to the young people; and the criminal records show no decrease in crime. The late Mr. Reginald Balfour said that "the aim of moral instruction in schools is primarily knowledge, not action. . . . You cannot make people good by explaining what is meant by goodness, but you can implant ideals and raise standards."

Switzerland. Morality is supposedly taught in the Swiss schools, but it has been found to be quite haphazard teaching. The teachers are instructed to teach it, but there is not authority over the schools to Switzerland to see that they do it, and no text-books are provided, so that there is very little teaching done.

Many of the cantons teach religious education, and moral education together. In others history, language, civics, and other lessons are given a definite moral touch. Among many Swiss teachers at the

present time, the interest in the problem of moral education is so absorbing that it may almost be described as hypnotic. This state of mind has come about when it was pointed out to these teachers, that although they thought they were teaching morality they were really doing extremely little. The Swiss feel the need of an international education bureau for the interchange of information and technique on moral education.

Germany. In Germany there is no need for more authority over the schools. The children really attend school, and the teachers are entirely capable of managing them, and many excellent moral habits are definitely taught. Their highly organized system of schools exerts a great power upon the tone and temper of the mind of the people. But habitual morality is not enough. Their secondary <sup>pupils</sup> are treated exactly as the primary children, except that larger demands are made of their memories. Only in very rare instances is there any appeal made to their judgment.

Generally German teachers do not approve of mere moral instruction, but prefer religious instruction. Yet they do not think that it would be impossible to teach morality without religious sanctions. They think the separation would leave theology dry, and uninteresting and that ethics would have little real value. They approve of the teaching of moral conduct in connection with other subjects, and through the ~~ether~~ general school spirit. This results in very little genuine morality being taught. They teach instead religious history, theology, and philosophy. This phase of their teaching apparently has very little effect on the ideals or the conduct of the students. The aim of German schools is moral education, but in practice, there is only some moral instruction of the theoretical type.

Japan. Japan has also been interested in the training of her youth morally as well as intellectually. Before the modern educational methods were adopted there, most of her youth were educated in the residential schools. There most of the teaching was that adapted from the Confucian teachings of China, and was therefore both moral and religious. But in 1868, the Western methods of education were introduced, and they gave no place for systematic moral instruction. Moral instruction still remained the most important subject, even though there was no European precedent. As English and French books were written on moral science, they were translated into Japanese, But the largest number of teachers continued to use the Confucian text-books. So Japan lost a great deal in this change in methods, because the morality that they had been taught to live in the residential schools, now turned into mere intellectual instruction. About 1890 the Herbartian educational system was introduced into Japan. In response to the need for a good Japanese text-book in moral instruction, the government of Japan had a committee compile a moral lesson book. This book was published in 1902, and since has been the basis of all moral instruction in Japan. This text-book was one of the best in the field at that time, and still contains much of value. The Japanese teachers have been quite eager to do their best in inculcating good morals-standards into their students, so that they have not been unduly limited by this text-book. The individual teachers have added much of value. So that as far as the schools reach the young Japanese their method seems to be quite good.

Great Britain. England has also been interested in the ethical training of her youth. In 1906 the educators of England were so interested in this problem that many of them joined in a piece of research work to see just what had been done, not only in the United Kingdom, but in all the other countries. They investigated France, Germany, Switzerland, Belgium, Norway, Denmark, Japan, and the United States. They found that there had been more definite attempts, in some of the foreign countries than there had been in their own, to really teach morality. They found that there had been very little systematic work done in Scotland, but that each individual teacher expected to teach morality in each of her subjects. In Wales there was more definite effort to teach morality, but it was made a very definite part of their religion. Some of their chief educators could see no possibility of teaching ethics without religion for the authority. In Ireland almost every school is managed by a priest or a clergyman. They each make definite attempts to teach ethics, but of course through their own doctrine of religion. In England the church and state are so closely bound that they teach morality with their state religion. It seems that they get more doctrine than conduct however into the majority of the schools.

United States. Wherever there is a state religion the problem of teaching morality does not seem so important, as they are usually taught together. But in countries like Japan and the United States there is a different problem. There are small communities in<sup>which</sup> there are several Protestant denominations, Catholics, Jews, Mormons, Christian Scientists, Spiritualists, and atheists; all attending the public schools. So it is practically impossible for the state to



teach religion in the schools and at the same time please all of its citizens. In recent years there have been several attempts to find common religious beliefs in the United States, that would be acceptable to all the people, but all such attempts have failed. The love of God and fellow-men seemed to be closest they were ever able to approach the goal. But some objected to the love of God, some to any conception of God, and some were opposed to making social obligation part of religion, in fact they denied social obligation at all. All of these people agreed however that the moral integrity of a nation is one of its biggest problems.

In early colonial days, the schools were taught by the parish minister, and the catechism and the religious content of the New England Primer met the felt needs of the times for moral and religious instruction. But after the Revolutionary war the school and the church were separated and morality was left out. In most instances, the family altar was the chief source of instruction. The father and the minister were the chief teachers of ethical behaviour. Practically every child had to learn the catechism, and go to church and Sunday School. The school teachers were usually as much interested in religion as in "mental discipline". Much of the content of the reading, writing, spelling, and history books was strictly religious and ethical. But this gradually changed. The parents no longer had time to spend teaching their children. The family altar became a thing of the past in most homes, and the children were not so often compelled to attend the church or the Sunday School. The text-books were changed to keep from offending any of the school patrons, and the school teachers were too busy trying to teach the enlarged curriculum to have any time or energy left to teach ethics.

There began to be noticeable a slump in the moral tone of the nation, and people began to search for a probable cause. It was soon discovered that many people did not even know right from wrong, and that there was no place where they might be taught. Furthermore there were so many new associations in life that it was not always easy for the minister to be sure what was the right thing to do in the business, international, labor and racial situations.

In an effort to do something about this state of affairs, people began to study methods. Churches built summer camps, denominational colleges, parochial schools, Daily Vacation Bible Schools, Departments of Religious Education in local churches, and week-day schools of Religion. Even with all this organization the churches reach only about one-half of the people. The others are denied any place to learn morality. So there is still a problem for the state in the attempt to save the nation for democracy.

Private organizations began to see the problem also and to try to help solve it. Several investigations and trials were conducted by these organizations. For instance, the New York Society for Ethical Culture maintains the Ethical Culture School. This school is managed by teaching experts, who have been carefully trained to be able to appeal to the pupil's reason, emotions and will. They have regular classes in ethics, but they also arrange to have each subject taught carefully connected with the ethical program. The ethics teacher gives the subjects for compositions to the English teacher, gives biography subjects to the history teacher, and in every way has the best cooperation of all the other teachers, because they are trying to develop the character of the students. This school claims to be able to "turn out" moral and progressive citizens, but of course the situation is not the usual one.

Another plan has been called the "George Junior Republic" plan. This is a school organized to give wayward boys and girls an opportunity to make themselves into upright citizens. The method adopted is to make each student definitely responsible; for earning his own living expenses, and for conducting the affairs of the "Republic" under the provisions of a written constitution. This method has truly reclaimed many who otherwise would have been lost to society, but it is not adaptable to the average community in its entirety.

The "School City" plan is really a modification of this idea. The school is organized on the same plan as the city, and each pupil is a citizen, and has his own work to do, but does not work for his own livelihood. This plan has been adapted in many high schools as the student government plan. It has often failed to have any meaning for moral instruction, however. It has done much good in some schools, by helping to give the students an idea of responsibility, and their share in the work of the world; which is certainly a part of moral training.

Paul Voelker, Harold Rugg, and others have also conducted helpful experiments, on the best methods of teaching morality. This research has probably done as much good, (if not more) <sup>as</sup> than some of the more spectacular schemes, for their work has been most scientific. The very multiplicity of plans gives reason to believe that something good will come from them in the near future.

The state has done practically nothing however. Yet it is already organized to compel the youth to attend school, it has trained teachers, and the necessary equipment. It would seem that the only thing needed is the material to teach and the desire for ethical training. Certainly it would be cheaper to add a few teachers of moral education, than to spend so much money each year for; guards

to protect the mail, penal institutions, reform schools, jails, and all the criminal courts. The state dare not leave this problem which is at the very heart of a democracy to any other agency.

#### IV. When Ethical Training should be Given.

Elementary Schools. The state has many schools, so it must decide in which ones it shall teach morality. Certainly this training should begin with the youngest child in the schools. Some of the children never go beyond the elementary schools, so that they would be neglected entirely if the training was not begun at once. He should The habits which will be needed all during life should be built in this elementary period. Until the child is ten or eleven, he has almost all of his actions controlled from the outside; by his parents, teachers, and other adults. So the chief thing to be taught is the habit of obedience. Habits of kindness, cheerfulness, courtesy, truthfulness, helpfulness, and cleanliness can all be taught in the elementary schools. In fact the training at this period is most essential to that in the high schools. There is no definite break in the child's life, as there is in the school organization, so that he should be taught as much as it is possible for him to grasp, regardless of his place in the school system. Children's work must always be the basis upon which the young people's worker builds his program. So the habit life of the child is the basis for the theory and practice of the adolescent days.

High Schools. By the time the youth enters the high school he is deciding many things for himself. This means that he must have something more than habits in order to decide his problems intelligently. He must have some general principles. He is now so interested

in so many things, and life is unfolding so rapidly, that he can scarcely learn the meaning of it, and now he needs solid foundations. Richardson says, "a little good will go farther for good, and a little evil for evil than any other time in life," at this period. (1) Adolescence is the period when the self unfolds and the youth begins to live his own life. Conscience has been developing all through childhood, and now the youth gets more chances to use it, and the permanent habits of the adult are being formed daily. It is most important that all these habits are formed intelligently and ethically. The only way to be sure of either is that the boys and girls be kept in school all through this period,; and that in the school time is given to teaching the use of the bodies, consciences, and ideals, as well as intellectual accomplishments. All their powers must be trained not only for the improvement of the individuals, but for society as well. This is the best time for this social appeal to be given, for they now see that they have some relation to the social world, and it <sup>is</sup> the duty of ethical education to train them in the correct relationship.

Colleges. Moral education should not stop when the adolescent leaves the secondary schools. As long as there is anything to be learned intellectually, there will be something to be learned ethically. Too long all of the time and money has been spent on purely materialistic matter, and the thought of the people has accordingly become materialistic. Now the curriculum must not say to the youth, "yes, character is important, but mental accomplishments are more important, so spend your time and money on them." Dean Athearn quotes from the American Educational Digest, on the

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(1) Richardson, N.E., The Religious Education of Adolescents, p.1.

distribution of personal, state and national income in the United States as follows:

Living costs	24½ %
Luxuries	22
Waste	14
Investment	11
Crime	8½
Government	4½
Schools 1½	1½
Church	½
Miscellaneous	13½

Of the amount spent for schools practically none is spent for moral education. People always buy that which they really want the most, so it would seem that the nation is not very much concerned about the moral education of its young people. If no ethics is taught until the youth is in college, only a very small percent of the people will receive any moral training, for so few people go to college. Of those who go to college very few take ethics. Of those who take ethics for the first time in college very few, if any, receive any benefit from it as far as their conduct is concerned. Habits and ideals are largely determined before college days, and the reaction to a course in college ethics is almost wholly an intellectual reaction. This intellectual reaction will not influence their conduct and their ideals very much at this age, if all of life has given them a different interpretation of right and wrong. If throughout their primary and secondary school life they have been practicing and studying moral situations and principles, there will be a real place for college ethics. They will then be interested in the theories back of conduct, in the larger relationships of the world, and will be able to think through their own personal problems.

So the strategic time for moral education seems to be in the Junior and Senior High Schools. Many schools give some attention to

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(1). Athearn, W.S. Character Building in a Democracy, p. 59

ethical training in the elementary, Junior high school, and college work, but the Senior high school work seems to have left moral or ethical training out of consideration. There have been good ethics text-books written for practically all groups, except the Middle Adolescent. Yet in this period ideals are being formed and life standards are being set. During these three years many of the young people choose their life work, their life companions, their religion, and their ideals of daily living. They need solid ethical foundations, if they are to choose them aright.

#### V. BRIEF STUDY OF THE MIDDLE ADOLESCENT.

Mentally. The theory that schools are organized to teach certain subjects, has been discarded for the theory that schools are built to teach students. More time has been spent studying natural sciences than in studying human <sup>or</sup> social sciences. In consequence there are fewer proven laws in social science than there are in natural sciences. Only recently have the social sciences been divided in such a manner that it has been possible to study one group of people separately. This has now been done, however, and it has been discovered that there is a distinct psychological group for the different ages. Each group has its own particular characteristics.

One of the first essentials for the teacher is to know how the mind of the student works. In this field, one of the most important theories is that every thought, every emotion, and every idea tends to come out in action. Also every action tends to act as a restraining influence against opposing action. So if the adolescent gets the right thought, ideas, emotions, and ideals, he

will tend to develop right actions, and these actions will tend to thwart all evil actions. This is merely saying that one cannot be both good and evil at the same time. Many people try to live good personal lives, and evil social or business lives, but that is not ethical.

An individual may not be molded entirely by his environment, for he has certain well-defined instincts. These instincts begin to function at different periods in life, and their development must be understood and directed into proper channels.

People tend to become like that which they see, hear, and about which they think. Those who believe the recapitulation theory <sup>of</sup> ~~of~~ education to be true, have forgotten this. They try to get each individual to experience all the evil in the world, so that he will not have the impulse to experience it later. Recent experiments have shown however, that good and beautiful things present before people much of the time, tend to develop their love of the good and the beautiful. Plato said in his Republic, "Only what is morally and esthetically pure and wholesome should be exhibited to the young." Dr. Shea also said, "The danger of exhibiting sin, even to condemn it, is that it will attract the child's attention, and awaken his interest, and when this happens, the chances are that he will wish to experiment with it." (1). People can always find the thing for which they are looking, so if the young people are kept hunting for the good and the beautiful things in life, they will find those things. Finding beauty, truth, and goodness, they will wish to imitate them in their own lives.

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(1) quoted in Cassidy, M.A. "Golden Deeds in Character Education", p. 29.



Imitation is generally recognized as a strong element in all lives. But its power may be modified and directed. Imitation performs an important function in all education. In the early years of life, the connection between idea or suggestion, and response is unusually close and direct. Imitation then serves the double purpose of adaptation and interpretation. There are however several types of imitation. There is reflex or circular imitation. That is a reaction tends to repeat its own stimulating process. This is quite common in the first few years of a child's life. Then there is unconscious or involuntary imitation. This is one of the most common factors in all human life, and one which makes the environment of so much importance. However the higher type of imitation becomes developed in the Middle Adolescent, and this type is called conscious imitation. This the kind with which education is most concerned, and which education must try to develop. Mere environment will furnish the stimulus for the unconscious imitation, but conscious imitation needs training. Young people then do not imitate everything and everybody, but only those things which they think are superior to themselves in some way. (1) Whether the object of their imitation is truly superior depends on their perspective, which it is the duty of ethical education to train in the right direction. They will certainly imitate something, so it is important to see that they imitate the genuinely good things in life. It will not only be necessary to put goodness, truth, and beauty before them, but these things must be made to appear as superior values. To do this the leaders must look up to such things themselves, so that

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(1) Ellwood, C.A. Introduction to Social Psychology, Ch. X  
and Marlatt, Earl, class notes in "Principles of Moral  
and Religious Education." 1926.

the young people may<sup>feel</sup> they value these things themselves. In other words the leaders must "practice what they preach", if they expect their preaching to be effective.

Another very important theory is, that what is exercised, everything else being equal, grows and becomes strong. There is then no effective form of discipline except self-discipline, ethically speaking. Moral education must be the education of nurture of character through activity, so the habit of moral discrimination, and the power of decision must become active. The only form of activity that has moral value is voluntary activity, so the teacher must not merely help the child to form habits, and expect them to function all through life. This especially should be watched if the child has not understood the reasons for the habits, or if he does not like the habits, that is if they are opposed to his instinctive tendencies.

Another well-known fact about the adolescent, is that in learning he proceeds from the known to the unknown. Teaching has often been begun with the farthest thing from life, and gradually brought back to life itself. It should begin where the student is now, and then proceed as far as possible. Another mistake has often been made, that of not taking him far enough. The human mind can grasp almost anything at sixteen, for the development of the brain stops about that time; and the further development of the mind depends on exercise rather than on further brain development. The adolescent likes to struggle with big problems, if he can see any reason for the problem at all. He has curiosity, creativity, and imagination, so let him develop them, or else they will not develop normally. The task<sup>of</sup> the teacher is to find big

problems which may be made personal problems for the students, and then to help them to see all around the problems. Revolts never come from those who can see all the sides of a problem, but reforms do. So it is wise to give the student the most comprehensive view of as many problems as possible, and let him do the solving of the problems. In this way he will come to see the implication of his own actions.

Not many years ago faculty psychology was teaching the theory that everything learned went into its own separate compartment; that will, imagination, memory, and all the functions of the mind were complete in themselves and had no connection with each other. So the study of arithmetic had no relation to the study of reading, and reading had no relation to history. But it has been found that the mind works as a unit, and that the student must learn the links from one subject to another. So in the teaching of morality; it must be linked to all other subjects studied and to all phases of life. The leaders of all times have been those who were the exponents of one great big idea, and linked all else they learned to that one idea. They were not one-sided, but they organized their knowledge and their life around one central <sup>motif</sup> ~~meat~~. So ethics must be made the big central motif of life, and civics, history, English, science, and all other subject matter should be organized about it. This is what is meant by giving the youth big ideas, and a chance to see the implications of all his actions.

The emotions of the adolescent are quite unstable, and the leader must be calm at all times, in order to act as a steadying influence. The youth needs a certain amount of excitement in order to provide an outlet for this extreme emotional energy, but it should be

of the kind to help in building a balanced life, not of the kind which will draw out the worst emotions. This is the age when suicides, hoboos, insanity, and various nervous disorders develop,,so it is a very important time in the emotional life of the individual.. This means that each student receive a great amount of personal attention, and sympathy.

Physically. The physical growth has about ceased at fifteen or sixteen years of age, and the body is now storing up power and energy. This makes the adolescent eager to be doing something which uses his surplus energy. In fact he needs some violent exercise to keep his body developing, but care must be taken else he will overstrain his new powers. There is perhaps no time in life when the individual is so attractive physically. They still bear the beauty and vivacity of youth, with enough of the promise of maturity to be quite charming, and show their own individuality.

Socially. The social development of the Middle Adolescent is shown in their love of a good time, which usually includes a "big crowd" of both sexes. Whatever it may mean, it is the most compelling urge of this age, and calls for infinite care on the part of the leaders. This social urge makes social service a great attraction, yet it increases the danger from the social evils of the community. The ethical training can have its center a social appeal, as that will be the field in which many of their problems will lie. The youth are preparing to be democratic citizens, so it is well to have them practice democracy while in school under efficient supervision. This can be accomplished by having them organize student government, instead of having the schools remain a small autocracy, with the teachers as the autocrats.

The middle adolescent is usually quite proud. This trait

can be utilized by teaching social usage, and urging pride in his manner, his home, school, church, and community. He may become dissatisfied with his surroundings and want some extravagant and exciting time. He may even want to leave home to try his powers against the world. He will <sup>not</sup> have passed the hero stage entirely, so that if he can be brought in touch with great men and women he will receive a great benefit from this acquaintance. He likes to have responsibility placed upon him and will work hard if he is "in charge of" any particular project. Neither will he have outgrown his group loyalty. So if the leader of the group can be trained to lead the group in the right direction, the group will need little further attention.

Spiritually. This period is one of great religious significance. They begin to test their religious concepts. If these concepts do not correspond to their view of life, they will be discarded, but if their religious training has been intelligent they will begin to idealize it, and will live by it as consistently as possible. It is the period when they think they can do anything. Even though their ideals are so high that they can not attain them at once, they do not lose hope, but think that they can reach the goal sometime. Even their friends and family must pass the test of their ideals and if they fall short, they will probably lose some of their influence over the young people. But as soon as the adolescent learns how hard it is to live up to his own ideals, he will have more tolerance for those who have tried and failed. This trait has been the cause of calling the adolescent, passionately idealistic. The adolescent's ability to think in abstract terms enables him to have a new appreciation of atmosphere and beauty in religion. Since his emotional control is unstable however,

the real task is the beautifying of emotion, and enabling him to get a rational control of his emotions.

The adolescent is not thinking of the present alone, now, for he wants to settle his life purpose and his life work. Someone has said, "not what he knows, but what he loves, is important." This is true, so if his life purpose is good, he will undoubtedly choose a fitting life-work. He will appreciate help in discovering things which need doing for the good of humanity.

He is quite mystical and will respond in a fine way to the beautiful in anything, to the inner values of life, and to the ideal of living. Yet the next minute he is quite practical, and will be asking will it work. All of which goes to prove that he is now interested in everything which <sup>is</sup> active and alive, and his interests are as broad as the world. So if a thing can be made to live, it will be able to get his attention, and if it proves to be true he will follow it, and if it is also beautiful he will love it, and if it is good he will live for it.

## Part II.

### Presentation and Selection of Material for a course in Ethics for the Middle Adolescent.

#### I. METHODS OF TEACHING.

Present curriculum vs. a new course of study. We have seen that ethical training should be given to the Middle Adolescent in the United States. Now we must how to go about this training. The first problem will probably <sup>be</sup> whether: it shall be taught in the present curriculum, or a new subject added, to the already crowded curriculum, or whether the curriculum shall be entirely reorganized. We have seen that the foreign schools were not over enthusiastic about their special classes in ethical training, but it may have been the fault of the teaching and not of the plan. We have seen that the experimental work in the United States, while held under ideal situations, would indicate that much could be done under average conditions to improve the moral conditions in the United States, by the direct method of teaching morality.

It would seem to be the wise plan to have one teacher who was an expert in teaching ethics to conduct a separate class for that subject. But she should at the same time be able to correlate the ethical training with all the other subjects taught in the school. This would be easier than for every teacher in the high school to know what all the others were doing, and also to add moral lessons to her own work, and correlate it with the moral lessons of all the other teachers. The teachers should be enough interested in their pupils to want to teach them the best methods of conduct, but often

they fail to do it. Also many of them do not know how to teach ideals and attitudes. Many of them would not even know very much about the moral situations in the various walks of life, for they would not have made that a subject of study. Yet, the trouble with the schools at the present time is that they have too many subjects to teach, until there can be only a few minutes a day given to each subject. This is making much of the work superficial. Many pupils are not getting anything well, and have only vague ideas of many things passing through their heads. Surely we dare not add another burden to this already over-burdened task. Yes, I believe we dare, but only for the time. This will only be the beginning of the reorganization of the entire curriculum. This reorganization must be made on the basis of the new psychology, that the mind works as a unit. There need not be classes of arithmetic, spelling, reading, history, geography, physiology, ethics, government, language, and all the many other subjects. All these things can be taught in one process, organized around the major situations of life. This does not mean that these things will not be taught, but that they will not be divided into the sections, as the faculty psychology caused them to be divided, but they will all aid in the one project of living. This does not mean that vocational schools will be the method, for certainly the mere earning of a living is not the chief thing in life, even though it does occupy much of our time. The schools will be organized around a central unit, which will undoubtedly be some phase of moral life. The theme might be something like, Better Living, First Things First, The Higher Self, Serving Our Fellowmen, The True American or some such ideal. The name might be



local, but the ideals should be the same throughout the school system, which should be a national system instead of the present state system. History, science, language, mathematics, and all the artistic and ethical elements would then be used only in so far as they would help the youth to see the real values of life, and to find his place in society. The course would be both more practical and more idealistic than it is today. It would be more practical, because it would be more directly correlated with life, and yet more idealistic in that it would have for its aim the fuller life. It would also be a unit, not a collection of units tied together by time and place. It would make the teacher's work more complicated it is true, but more interesting, and more a part of her life. But until the time comes when this reorganization is actually completed the young people must not be neglected. Therefore the most feasible plan at the present time seems to be an extra course in ethics, with all the teachers imbued with the ideal of creating character rather than mere "intellectuals".

Teaching methods, suitable for Senior High School. Teaching at first seems quite simple, for it is merely thought of, as the giving of knowledge from one person to another. But that is not all there is to the process, and neither is that so simple as it seems. Teachers from time immemorial have attacked teaching problems with much work and skill, and yet there are few laws of teaching today, on which all educators agree. But one thing is certain about teaching adolescents, and that is there must be variety of methods. Any one method will lose its effectiveness if it is used constantly. This is one reason that teachers need refreshing frequently; they get into the habit of teaching by one method all the time.

There are two chief ways of imparting information, namely: the method of reference to authority, and the method of development from facts already known. Under authority, will be found all the information given to the student, whether by teachers, books, or some other source in which the student's efforts are largely centered on the understanding and retention of the material. Under the developmental method will be all those procedures in which the pupils' efforts are centered upon deriving, deducing, or developing information for himself. The best teaching will probably be such a complete mixture of both, that it could not be so classified, but the differentiation is necessary for study of the different possible methods.

The authoritative methods, may be listed as, telling, text-book, and direct sensory presentation. The developmental methods are represented by the deductive, inductive, and the Socratic methods. Each group has its advantages and its disadvantages, which are quite well stated by Douglass, from whom I shall quote.

"Superior points of the authoritative type of method.

1. Things can be told much more quickly than they can be developed.
2. A logical organization can be better preserved.
3. Authoritative methods can be more successfully employed by teachers of mediocre ability.
4. Digression is not so likely to occur.
5. Authoritative methods may be used in situations where it is impossible or highly impractical to use developmental methods.
6. In many instances the subject-matter is not of sufficient importance to warrant the increased expenditure of time, or is of itself of such interest and ease of understanding that authoritative methods will produce satisfactory results.

Superior points of the developmental type of method.

1. Increased vividness of presentation is likely to result from the activity involved in the development of a problem or idea.

2. In the developing process, associations are established which promote retention and which contribute to perspective.

3. Because of the type of procedure followed, information developed- that is, rules derived inductively- are more completely understood.

4. If the information is forgotten, it may be reconstructed by developing it again.

5. Of as great value in most instances as the information itself are the values of such by-products of the developing method as:

- a. The habit of thinking for one's self.
- b. Increased skill in thinking for one's self.
- c. Increased confidence in one's conclusions.

6. Increased interest usually accompanies the process of developing facts for one's self.

7. Developmental methods afford a better opportunity for study of the individual child and the class, their manner and methods of thinking, quality of temperaments, etc." (1).

These advantages will show that the developmental methods are probably the <sup>better</sup> ~~best~~-methods, but that they will take more time, effort, and training on the part of the teacher.

The telling of lecture method is one of the oldest and one of the most abused methods. It has been said that it should NEVER be used above the elementary classes, but this is probably too dogmatic. That it has been used too much is probably the most serious objection to it. There are advantages to the telling method, however, when it is

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(1). p. 45-53 are taken from Douglass, H.R. Modern Methods in High School Teaching, (either directly or indirectly.)

not followed too long, or too often. For example, the teacher can offer the student material not to be found in the text-book, or even in the library, or which would take too long for the student to collect. Some matter which would otherwise be dry and uninteresting can be rendered living matter if it receives the vocal inflections. Some work which is too hard for the student can be made more simple by the choice of words and the proper explanations as the teacher tells it. The German schools, which are models of effectiveness, employ telling much more than the modern American schools. Telling can give the connecting links needed for a synthetic view of the class work, links between classes, between reports, or between topics. It can give the illustrative material which will render the work more vital and true to life, and thus help to arouse attention and interest. It can also keep the logical outline of the course in the center of attention.

Another method of teaching, is by books. Reading allows more time for the individual to <sup>say</sup> on any point which puzzles him, and it allows him to see the logical connections. It is saving of class time as it can all be done outside of class time. But if the reading is from the average text-book it will be tiresome to the adolescent, unless the teacher builds extra material on the textual material and makes it live for the student, by the telling or developmental method. Reading is helpful also, because many of the modern books employ such valuable pictures, maps, questions, and summaries, which enable the pupil to get connections built up about the material.

These extra devices may be called another method of teaching, the visual method. The most worthwhile learning takes place when

vivid imagery accompanies the learning of the verbal symbols. That is concrete learning is more economical than abstract learning. The commercial world discovered this long ago, and today there is extensive advertising with pictures and charts taking up most of the space. Pictures, drawings, and diagrams will be attended to with much more unity of attention, than will the printed page, and since attention is one of the important phases of the attitude of the learner it stands to reason that they will speed the learning process. Images may be stimulated more quickly through pictures than through words. These images also last longer. From this summary it would appear that most instruction should be visual, but experiments have not proven that to be true. The value of the sensory instruction seems to depend on the nature of the material, and the character of the pupil's previous acquaintance with the materials. Not all things could be presented to the senses, and they do not need to be. If the materials are not well adapted to the intended use, they may also fail in the effectiveness. Too much sensory material may remove the necessity for abstract thinking and leave little for the imagination, it is true. That is not a more likely fault however, than we faced in the prevailing type of verbal lesson. It is scarcely necessary to say that visual and sensory instruction should not take the place of verbal instruction, but should go along with it.

The developmental method, which is a newer method than the authoritative, is an attempt to take the attention and effort of the student from satisfying the demands of the teacher, and place them on the promotion of the learning. In other words it attempts to make the material to be learned a part of life. It is also an

attempt to reduce the amount of compulsory learning, since the attitude of the learner is such an important part of the learning process.

One of the first methods projected along this line was the problem method. This was an attempt to give the student a definite goal toward which to work. Psychologists are beginning to believe that to perform tasks not in themselves interesting or of known worth, develops divided attention, loss in efficiency, and unfavorable attitudes toward the subject matter. John Dewey says, "We may recapitulate by saying that the origin of thinking is some perplexity, confusion, or doubt. Thinking is not a case of spontaneous combustion; it does not occur just on "general principles" There is something specific which occasions and evokes it. General appeals to a child (or to a grown-up) to think, irrespective of the existence in his experience of some difficulty that troubles and disturbs his equilibrium, are as futile as advice to lift himself by his bootstraps." (1) The old adage, "necessity is the mother of invention", seems to be as true of mental life as of physical. The fact that we are never satisfied is our own salvation. The problem-solving method then may be said to consist of the raising of perplexity or doubt in the mind of the pupil, and then supervising the efforts of solution. It is an effort to make much of school thinking approximate the thinking of out-of-school life, in its earnestness, vigor, and enthusiasm. The authoritative methods tend to crowd out opportunity for original thinking and the development of initiative. The use of problems in teaching is not restricted to any set or formal method, or to any one teaching plan. The

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(1). Dewey, John, How We Think, p. 13.

essence of the problem method is the putting of the student into the questioning attitude toward his work. That is, it causes him to experience dissatisfaction or desire which can be satisfied only by the solution of problems which entail effort and thinking. The teacher must help him in the shaping of his problem solving so as to cause him to acquire information, attitudes, habits, skills, and ideals which are desirable.

Different teachers use different procedures in attempting to attain this situation. The teacher sets the problems, and the goals are set by the problems, themselves. A large variety of reference books, and materials are placed at the disposal of the pupils, and they are given some training in the use of them. The class period may be spent in various ways, in the reading of references to which it is impossible for all the class to have access, to discuss individual findings, laboratory experiments, etc. At the close of each problem the solutions are carefully summarized, by pupil reports, teacher lectures, and demonstrations.

After the problem is stated there are three general methods of solving it. One is by the trial and error method, which will be the least economical, but the one which the students will use until they have been instructed in other methods. If it be a specific problem which calls for the application of general laws, definitions, rules, etc., the mental procedure should be of the deductive type; but if the problem is to determine the general law, the procedure is inductive. The practical procedure is the same for both these methods however, the direction of the work being the chief difference.

When the solutions of problems take on certain aspects, they become projects, but just what aspects determine when a problem

becomes a project is hard to define. There are usually several related problems in a project. Stormzand suggests that as long as a problem is solved by a strictly mental process it is a problem, but when it is solved by the physical, the material, or the practical it has become a project. This distinction is not always accepted, but it will at least show how close the relation is between problems and projects. Many writers believe that there are projects on the intellectual plane also, but we will not attempt to settle this controversy, even were it possible. The underlying principles of procedure for problems and projects are essentially the same. They possess, the same values, and their merits are based on the same psychological facts. Douglass defines the characteristics as follows:

"1. The activity is a unit.

2. The activity is carried on in a natural and lifelike manner, independent of logical divisions of subject-matter, free from academic artificiality and formality, and in a natural setting.

3. The learner approaches the task in an attitude of purposefulness; it is a self-imposed task, rather than one imposed arbitrarily by the teacher or the course of study.

4. The activity is aimed at definite, attractive, and seemingly attainable goals. The activities of the learner grow out of the purpose or goal.

5. The learner marshals his own activities and plans and directs them assuming responsibility for his efforts and the success of his activity.

6. The nature of the activity is such that the degree of success it attains is apparent in an objective way to the learner, and is not dependent upon the judgment of the instructor."

Another method of teaching has been gaining adherents recently;



the individual plan, called the Dalton or the contract method. This arose from the experiments with the Intelligence Quotient, which showed that in the same class there were students of widely differing abilities, which should be taken into account in the teaching methods. At first those students which were unusually dull or unusually brilliant were put into separate classes, but this seemed to accentuate the weakness of the lower students, which was not a good idea. The Dalton plan was then worked out, in an effort to allow each pupil to go as fast as he would and could.

Under the Dalton plan the work of the year is divided into monthly units. At the beginning of the term the student is given his monthly assignment, called a "contract" for each subject to be studied. As soon as all these contracts are completed, contracts for the second month are given him. In each contract detailed information as to topics, problems, exercises, written work, references, memory work, and standards are given.

There are no recitations in this method. All classrooms are laboratories to which pupils may go at will to work under supervision. The student may work as long on one contract at any time as he pleases. Group conferences are held in some schools which have adopted the Dalton plan. Objective and definite means for checking the progress of the students is one characteristic of the plan. This is done by graph record cards. Douglass summarizes the features and limitations of the plan as follows:

- "1. Individual progress of each student in each subject.
2. The direct responsibility of each student for his own progress.
3. Opportunity for initiative in planning, and carrying on

to completion the contract assignments. . . . Limitations, in addition to those common to all plans of individual instruction, are:

1. The opportunity for the irresponsible pupil to lag.
2. The necessity, on the part of the instructor, for very careful organization of all courses and the formulation of contracts.
3. The opportunity for mutual help among pupils, which may not always be used to advantage."

This plan in modified form is today employed in a number of schools, but like any method its success lies with the teacher, and her aptitude in putting it into effect. None of these plans will work themselves, and none are "fool-proof". As was suggested in the beginning of the discussion of methods, none of these plans will be applicable to all groups, teachers, subjects, or ages. Each teacher should know how to use all of them, and apply each whenever necessary. But practically all authors agree that some form of the developmental method is best for the ethical training of middle adolescents. This is because ethics ~~is~~ so easily becomes merely theoretical, and not a part of life; when it might ~~not~~ as well not be taught.

There are other teaching processes of which much might be said, but they are largely modifications of some of these methods, so I shall only name a few of them. The question method, in its various forms has been developed in relation to almost all the major methods of teaching. The socialized recitation has been discussed and experimented with quite extensively the last few years. Supervised study has been used by the majority of schools,

and has been found to be useful in almost all the types of teaching. All teaching methods have the problem of review, examinations and marking, the use of the standard achievement tests, and I.Q. scales. But since these apply to any of the methods of instruction, and since they would take more time and space than I care to devote to methods I shall not go into their respective merits and limitations. It is apparant however that examinations, and grades are the least important part of ethical training, and in fact most educators think they should not be given at all. I would not use grades at least, for that would tend to make the work academic rather than a matter of vital living.

The same laws of learning operate in the moral field however that operate in all other types of conduct. That is, the life as well as the mind is a unit. Habits of conduct, in order to become fixed and stable should be accompanied by satisfying results. The use of any situation-response connection tends to strengthen it. Suggestion plays a large part in bringing about moral ideals, as well as in other fields. So the companions, family life, and general environment of the youth are important factors in the learning process. It is natural to connect special habits with special situations and to fail to see the generalizations, so these general laws must be made clear.

There will be great differences in the individuals, besides the general differences of time, place, and age. There are the differences in suggestibility, in power of appreciation, in interests, in thinking power, social contacts, and will-power, so that each student will need as much personal attention as possible. This can best be given in the home, but we have seen that the homes have failed

to give much attention to moral training in the last few generations. Practically 58 percent of the people of the United States do not profess any church membership, so the church cannot do justice to the task. The school then must take up the responsibility of reaching all the young people, and training them morally, and making them safe citizens of a democracy, with the added task of giving them as much personal supervision as is possible.

## II. SELECTION OF MATERIALS.

General contents of the course of study. After the teacher has decided what methods she will be able to use, she will have the problem of deciding what materials she can use. Her course will probably be partly outlined for her, but she will have all the details and points of emphasis to arrange. The subject-matter for ethics covers the entire life of the individual, and its content covers the entire range of human life. This seems impossible, but we have already ruled out any strictly sectarian religious matter from high school teaching, and also any purely theoretical matter which cannot be definitely linked to some life problem, in which the class has a specific interest. I have already stated that the adolescent likes big problems, and that he thinks about those things which have a direct bearing on his present life. He proceeds from the known to the unknown in learning, and moves from large problems to the more detailed ones. Since he is only now beginning to be interested in his world relations, and is now realizing his true self, the material has a logical center, the Self. Around the self are grouped relations to school, home, community, government, and all the world. These connections imply the relations of

Self to superiors, equals, inferiors, employers, employees, friends, and strangers. One semester could well be used for the study of vocational ethics, if there are not too many choices among the students to give any of the various vocations time enough to amount to anything. Then the outward manifestations of the cultured person, so called etiquette should receive some consideration along with the other relations.

This outline seems to center around the self, but this does not mean that the teaching will be selfish. It will only show that the real self is not complete until it has identified itself with the largest relations the world has to offer. Hope must be developed in humanity. One of the chief faults in modern life is that the oppressors cannot SEE their victims. For as Robert Louis Stevenson said, "If we all ate at the same table, no one would be allowed to starve." So the personal element must enter into all life situations. The teacher will be working for increased respect for fellow-men, a greater respect for lovely character, and above all respect for one's self. Although it is necessary to give some moral standards, care must be taken not to codify them, but to give only the ultimately right modes of action. A good question to help keep one from the code idea is, what would happen if everyone should act in this way, meaning ethically of course.

Then the ethics course should be built around the needs of the particular group. The only way to know what needs should be stressed is by using some experimental tests of character. There is no value in teaching for any long period of time any subject with which the students already have shown themselves to be well acquainted.

A personal record card should be kept for each student so that the teacher can check up her own work. Frequent true-false or multiple choice tests will aid in keeping this record. This method is most essential, this being the only method which the teacher has at her command when she does not give examinations or grades.

There has been much difference of opinion of the value of biographical material in the study of morality. Some think that if one connects his ideals to persons they will be more effective. Others think that the personality of no human being is perfect, so that the connection would be less than perfect, while the ideal abstractly may be perfect. Still others think that if a student gets one character which appeals particularly to him, he will try to emulate him in everything, and will lose his own individuality. Also if all historic characters are used the student may get the idea that all the good and great characters lived in the long ago. However if those in the public eye today are studied there is always the chance that they may not prove themselves to be on so high a plane as their present conduct portrays. This may cause some students to lose some of their faith in morality, or in humanity. So if biography is used, it must be handled very carefully.

So individual, social, civic, and vocational ethics all have their place in the moral education of the middle adolescent, with sufficient etiquette added to render the students able to appear like the gold which they are, and not appear as brass.

This training need not be given wholly by text-book instruction even though direct instruction should be the medium. It may even be possible that the students will have no definite text-book, but will be sent to many references, and to many experiments. It would be

better to have no text-book, than it would be to confine the teaching to any text-book. The teacher should have a text-book or at least a good outline to keep the course progressing toward a definite aim.

The schools as now generally organized are not democratic. They were largely borrowed from autocratic governments, <sup>methods</sup> so one of the first problems for the ethics class will be to help reorganize the school into a democratic institution. Many attempts have failed in this project, but they have largely been due to two causes. Sometimes the faculty has been afraid to give enough freedom to the students to render their work of any benefit to either the students or the faculty. This situation lessens the interest of the students, and causes them to lose confidence in their own abilities. Another cause of failure has been the attempt to give students entirely freedom following a system of strict authority in the elementary schools. The idea of self-government must grow gradually, as any other idea. And as in all other things the high school work must be built on the elementary school training. But when self-government has been tried seriously and scientifically it has proven to be quite successful.

There should be some class discussion of local, personal and civic problems; with questions printed and written answers required; research and experimental inquiry into the value of morality; study of the standards of morality in the community; definite attempts at helping to clean up any immorality in the community, and any other problems which may have local interest.

The teachers in the entire school should be given definite instruction by the ethics teachers as to scientific methods of giving moral instruction in connection with their respective subjects.

For if none of the other teachers stress the moral life the students will get the idea that no one is interested in morality except the ethics teacher, who is getting paid for teaching it. This idea will tend to make ethics just another subject to be learned.

There should also be some inspirational literature, to which the student is frequently sent to get the opinions of well-known writers upon the question of character. These books will often be of as much importance as all the rest of the course, for they will help inspire both ideals and will. Such inspirational books have often given youth a new view of life, and their contribution should not be neglected. Such books have often been regarded as a sign of the weakness of a course, but now that we have seen that it is no longer considered a sin to be un-academic they will come into their rightful place. Lectures from well-known and inspirational speakers should be secured whenever possible. Pictures, moving or any kind available can be used most effectively. In fact almost any life situation may be studied with value to the student, in one of many ways, for the more he learns about such situations the more able will he become to judge situations in which he will find himself.

Text-books available. If the teacher is to use a text-book, or if the students are to have access to one, we should have some idea of the available material and its merits. In going through the reference books listed on several state, and local school curriculum sheets, and young people's books on the public library cards, I found that there were comparatively few books which dealt with ethics directly enough to be valuable texts.(1)

(1). Massachusetts, Indiana, and California, suggested reading lists for high schools in moral conduct, for 1927-8. (not yet in print.) Also New York City, Chicago, and Indianapolis Board of Education lists. Boston Public Library, Boston University Library, "ethics"



There were some excellent books on etiquette, some of an inspirational nature, several on civics, and quite a number of recent books on vocational guidance. There are several books in the general field, which cover all the various phases fairly well, written especially for elementary schools, for Junior High Schools, and for colleges. Of those few written for Middle Adolescents, most of them were written before the World war, and there have been so many changes in industrial life, civic life, and international life, since that period that these books were decidedly out of date. By limiting books written especially for Senior High Schools, since the World war, and since the many new experiments in psychology and educational methods have been completed, I found practically none. Consequently I have taken some of the more recent ones, written for either High School or Church School Middle Adolescents, as the basis for evaluation of the present text-book material.

The books which I have selected on this basis are:

1. Cabot, Mrs. E.L.---Everyday Ethics.  
N.Y. H. Holt Co., 1906.
2. Engleman, J.C.---Moral Education in School and Home.
3. MacCunn, John----The Making of Character, (revised edition)  
N.Y. MacMillan Co., ~~1923~~ 1913
4. Peters, C. C. -- Human Conduct.  
N.Y. Macmillan Co., 1918
5. Lesson Quarterly, The World a Field for Christian Service,  
Methodist Book Concern, 1912.
6. Lesson Quarterly--The World a Field for Social Living.  
St. Louis, Christian Board of Publication, ~~1922~~ 1925
7. Construction Studies, Problems of Boyhood.  
Chicago, University of Chicago Press, 1915
8. Beacon Series, Our Part in the World.  
Beacon Press, 1918.

In order to evaluate these books with any degree of accuracy it is necessary to use some kind of a score card. I found two score

cards for religious text-books which are possible for scoring ethical text-books. These two score cards are not adequate for ethics text-books, but they seem to be the only ones which are even partially applicable. These two cards are almost identical. They are the Peters (1), and the Betts, (2) score cards. Their only important difference is that Betts gives 400 points to content, while Peters gives 270 points to content, with the other 130 points divided among the other four divisions. Since the Peters card was the result of twenty-seven educators' and ministers' work, it should be the most accurate. It has been more generally used, so that books scored by it can be more carefully checked up with other books, which have been scored with the Peters score card. The Peters score card is more fully explained, with very detailed directions for its use. So on the whole, it is the most applicable for my purposes.

This chart, will evaluate the books, for both teachers' and pupils' books. Some of the books, have no part for the teachers, so they will receive a relatively smaller score. In other words the material in a given book may be excellent for the pupil, yet the book receive a small score, because it is not complete for a school text-book. If the book were perfect in every way, according to the score card, it would rate one thousand points. There are few books which would rate perfectly however.

In the evaluation chart I shall refer to the numbers of the texts, (as given above,) also to the numbers on the score card, (given on the next page).

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(1) Peters, C.C. Indiana Survey of Religious Education, Vol. II pp. 342-ff. p. 110 ff.  
 (2) Betts, G.H. The Curriculum of Religious Education, p. 342ff

## The Score Card.

<b>I. Mechanical Features.</b>	
1. Type, (size, leading, spacing, etc.)	26
2. Attractive page, (clear print, margins, artistic spacing arrangement.)	20
3. Pictures, if any, (artistic value, and mechanical value.)	28
4. Organization of page, (paragraphs, convenient display, sequence of paragraphs)	21
5. Make-up, (attractive, and durable binding, good paper.)	20
<b>II. Style.</b>	
1. General literary value, (diction elegant, climaxes, "pull" of dramatic and human elements, polish, and strength of style)	45
2. Style appropriate to age groups, ( in vocabulary and method of attack, complexity etc.	55
<b>III. Pedagogical Organization of Lessons.</b>	
1. Aim, definite, attainable, clearly and simply stated, provision for effectively and gracefully getting it accepted by the pupils, organization about the aim, definitely clinched.	56
2. Type of organization of the lessons. didactic, story-borne, problem, project, articulated with interests and "apperception mass" of pupils, cumulative organization.	41
3. Provides for controlling study, effective assignment, questions for study, home references and check up, supervision of study, rewarding home study,	50
4. Provides means to insure functioning right attitudes of the instruction, clarifying illustrations, references, maps, charts, pictures, etc. motivating right attitudes, drilling and motor responses, training in applying principles, provision for controlling practice out of school, good historic analogies and generalizations.	65.
5. Provision for enrichment of experience in ways not directly related to aim, but not antagonistic to it, in art, music, literature, vocabulary, and handwork. <sup>5</sup>	38
<b>IV. Teaching Helps in the Individual Lessons.</b>	
1. Separate teachers manual.	32
2. Valuable supplementary teachers helps, for perspective, professional, story, etc.	31
3. Teaching suggestions, on emphasis, pupils interest, conduct, and preparation of lessons, assignments, and study.	38
4. Teaching aids, questions, review, model lessons, topics, home work, outlines, progressive materials, etc.	39.

## V. Teaching Helps in the Book.

1. Teaching suggestions, introduction, discussions of psychological age, sociological age, library list, teacher's reading, and general conduct of course. 34.
2. Teaching material, supplementary maps, charts, music, dictionary, contents, pictures, note-books or hand-work, report forms, bibliography etc. 38
3. Provision for giving perspective, aim of course in relation to other courses, equipment needed, advertisement of material, etc. 29.
4. Provision for reviews, frequency and conduct of 24.

## VI. Content.

1. Fitness to age, as to aim, basic material, and developing material. 95
2. Fitness to the needs of the age, social and psychological. 110
3. Fitness to specific aims and needs of locality or organization. 65.

## Evaluation Chart.

score card numbers.	I.	II.	III..	IV.	V.	VI.	VII.	VIII.
<b>I.</b>								
1.	26	26	20	26	20	26	26	26
2.	18	18	18	20	10	18	18	15
3.						15		
4.	18	18	16	21	18	18	16	8
5.	16	18	14	16	13	15	16	17
<b>II.</b>								
1.	40	35	25	40	10	30	35	35
2.	45	45	30	50	25	45	40	35
<b>III.</b>								
1.	45	40	45	50	30	50	25	45
2.	30	30	30	<del>40</del> 20	<del>20</del> 30	30	20	35
3.	25	35	5	35	40	35	15	30
4.	40	45	10	60	45	45	10	35
5.	25	35	10	35	30	30	5	15
<b>IV.</b>								
1.					32	32	<del>32</del>	32
2.	10	25			25	20		25
3.	15	5			35	30	8	34
4.	30	15			35	35	5	30
<b>V.</b>								
1.	15	5		5	30	30	10	30
2.	5	10		15	8	10	5	4
3.					10	20		7
4.					5	4		
<b>VI.</b>								
1.	85	25	15	90	50	85	85	75
2.	90		85	100	85	95	95	95
3.	55	50	50	60	50	50	60	65
<hr/>								
	633	480	373	663	606	768	494	693

The results of the charting place the books in the following order, 1. Christian Board Quarterly, 2. Beacon series, 3. Peters, 4. Cabot, 5. Methodist Book Concern quarterly, 6. Constructive series, 7. Engleman, 8. MacCunn.

This is charting them as complete text-books, for the teacher and pupil, but it will be seen that the teacher's quarterly in the Christian Board, and The Beacon Series helped greatly, in giving them the best scores. As far as the pupils themselves are concerned, Cabot and Peters were the best. MacCunn is a very good book, but it is written for the teacher, and never intended to be used for a text-book, but it is listed on some of the lists as being good for Adolescents. It is good for an adolescent teacher. Engleman, also is an excellent book for the teacher, and was never intended to be read by the pupils. but again it was mentioned on one list.

Peters, and Cabot, however wrote their books expressly for High School students, and each one has teachers' helps incorporated in the books, and each is very good mechanically, and each is written in very readable style for the Middle Adolescent.

The Beacon Press, and The Christian Board, and the Berean courses are good in that they have the teachers' helps in a separate volume, and not in with the pupils' work, but the Christian and Berean courses are printed in quarterly and paper volumes, which are poor for church schools, much less for the public school, which is not even run on a quarterly basis.

The Constructive studies, while expressly written for the

pupils, are really written for the teacher. This book, would be good for the teacher to use to aid in discussions, but for the book for the use of the boys, I do not think it would fill the need.

So with all the books, something seems to be lacking. But of these eight books, I would choose either Peters, or Cabot for a text-book to put in the hands of Middle Adolescents in the public schools, I believe that Peters' book is more exact psychologically than is Mrs. Cabot's, so I should probably choose Peter's book, unless the local situation demanded some other type of book.

But although there is not any adequate book, for a course in systematic ethical instruction, there are many inspirational books, many books of biography, many on sociology, civics, and such allied departments, that will be excellent books on their respective fields. So the job is not hopeless, just complicated.

Just a few of these books, which have been recommended very highly, or which I have found helpful in my own Sunday School class, will be mentioned. It must be borne in mind however that these books, will be more largely subject to the local situation than the general text-book. (1).

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¶1). Recommended in the Massachusetts, Indiana, California, lists for ethics classes, (Board of Education lists) or in Boston Public Library list of inspirational literature, or Sharp and Newman, "A Course in Moral Education for the High School," Religious Education, VII, 1912, p. 653.

Supplementary reading.

66.

Addams, Jane, Twenty Years at Hull House.  
Babson, R.W. Enduring Investments.  
Barrie, Sir J.M. Courage.  
Bennett, Arnold, How to Live on 24 Hours a Day.

Cabot, Richard C.---What Men Live By.

Fosdick, H.E.----Meaning of Service,  
" " " The Second Mile,  
" " " Twelve Tests of Character.  
Foster, Eugene C.--Making Life Count.  
Fowler, Nath. C.--Starting in Life.  
Franklin, Benj.---Autobiography.

James, Wm. Talks to Teachers on Psychology.

Kaufman, Herbert--Do Something! Be Something!  
Kelly, H.A. Walter Reed and Yellow Fever.

Lamoreaux, A.A.---The Unfolding Life.

Maclean, John---Winning the Front Place.  
Marden, O.S.--Training for Efficiency.  
Morgan, James---Abraham Lincoln, The Boy and The Man.  
" " Theodore Roosevelt, The Boy and The Man.  
Morris, and Adams, collectors, It Can Be Done, poems of Inspiration.  
" " " Facing Forward, Poems of Courage.  
Moxey, Mary----Girlhood and Character.

Page, T.N.---Robert E. Lee, The Southerner.

Rafferty, W.E.---Brothering The Boy.  
Riis, Jacob----The Making of an American.

Sharp, G.H. and Hill, Mabel--- Living at our Best.  
Slattery, Margaret, The Charm of the Impossible.  
The Girl and Her Religion.  
He Took It Upon Himself.  
Just Over The Hill.

Washington, Booker T.---Up From Slavery.

This list is not complete, but merely suggestive of what a rich field of material is available for ethical instruction. So with text-books, supplementary material, democratic school government, projects of various kinds, and conscientious teachers, trained for their task, a beneficial course in moral education can be built.

The aim of ethical training being nothing more nor less than the producing of moral character, should enter into the life of every person. Since the Middle Adolescent is old enough to understand, and also to need ethical standards, the Senior High School should stress systematic moral training much more than it has since the division of the church and state in America. The Adolescent not being set in his attitudes or habits, needs a wide variety of methods in this teaching, but needs a preponderance of developmental methods. These methods call not only for a text-book but also for well-trained teachers who will be able to bring in many local and life situations, and supplementary material of many kinds, for class discussion and study. Each teacher must live an ethical life, and should have a dynamic personality, capable of carrying her ideals into the lives of her students. These High Schools must build upon all the life of the community, and they must build for the best life of the world. Their methods should comprise all the natural means available, and nothing should be too complex, too expensive, nor too much trouble, if it will assist in building better character for the future of the United States, and the world.



## Summary.

Youth is the logical time to train for life, and since the fuller life included moral action, there should be training for morality in the adolescent days. A democracy needs moral citizens, perhaps more than the autocratic forms of government. Yet the criminal statistics of the last few years show that the citizens of the United States are no better, if not worse, morally than those in the more autocratic countries. Not only<sup>is</sup> the criminal population of the United States alarmingly high, but the criminals are quite youthful.

Systematic ethical training has been suggested as one means of offsetting this criminal tendency of the young people. Practically all the civilized countries have long been interested in such a program, and although none of the countries have exactly the same problem, they all seem to agree that some form of ethical training is essential to the welfare of the world. Many of the foreign nations teach ethical standards with their religious training, but in the United States, the church and the state have been separated, so that is not a possible solution.

The elementary schools should teach moral habits, and the colleges the theory of ethics, but if there is not also some emotional and practical work in ethics among the secondary pupils, very little real good seems to result. So moral training must not stop with the elementary schools, but continue as long as the schools touch the individual.

The methods of teaching the adolescent cannot be the same as the elementary school methods, neither can they be the more abstract methods used in the colleges. The secondary school methods will comprise several methods, and will follow the psychological background of the adolescent rather than the type of subject matter. Whatever is taught must be so closely related to the natural life situations that there will be no chance for the ethical instruction to become merely knowledge to be learned, and not ideals and attitudes which will function in the daily of the future life of the student. If the method used makes the subject-matter live in the life of the student, it may profitably be used.

There is very little material to be found for an adequate text-book, which would cover all the field of individual and social ethics in a scientific manner. Human Conduct, by C.C.Peters or Everyday Ethics, by Mrs. Cabot would probably be about the best general books to put in the hands of the adolescents. With these text-books as the basis of the course, it should be enriched with supplementary reading, lectures, experiments, student government, and many other ways which the well-trained and conscientious teacher may find helpful. Ethical training not only is possible, but it is very necessary if the schools intend to be the training ground for a democratic nation.

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