The Teaching of Values 

in the elementary schools 

A thesis submitted in fulfillment of the requirements for I.D. 499, Senior Honors Project 

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I recommend this thesis for acceptance by the Honors Program of Ball State University for graduation with honors.

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This paper is dedicated to my parents, who have always shown patience and encouragement concerning all my educational pursuits and who also helped provide such opportunities. The author would also like to express her appreciation to her adviser, Dr. Mascho, for her help in getting started with the research and organizing of the material.
The problem with which this paper is concerned is the teaching of values in the elementary school. First of all, the writer will try to define the word values and then show why values should be taught. Also of concern is the relation of our definition of values with the definitions of morals and conscience.

Values are relative to our thinking process. Thus, it is important to concern ourselves with their teaching in the elementary school.
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INTRODUCTION

"Values" are a much talked about topic, defined in many ways and often misunderstood. It is becoming very popular to use the term in many educational areas. In talking about values in education, such qualities as citizenship, democracy and honesty are mentioned. The author feels that values should be an educational concern, though not in the sense that many writers infer. Values and its clarification are important to each individual and to mankind as well. Values, as defined in this paper, represent our life. Our choices are dependent upon our values.

The Road Not Taken

Two roads diverged in a yellow wood,
And sorry I could not travel both
And be one traveler, long I stood
And looked down one as far as I could
To where it bent in the undergrowth;

Then took the other, as just as fair,
And having perhaps the better claim,
Because it was grassy and wanted wear;
Though as for that passing there
Had worn them really about the same,

And both that morning equally lay
In leaves no step had trodden black.
Oh, I kept the first for another day!
Yet knowing how way leads on to way,
I doubted if I should ever come back.

I shall be telling this with a sigh
Somewhere ages and ages hence:
Two roads diverged in a wood, and I—
I took the one less traveled by,
And that has made all the difference.

Robert Frost, "The Road Not Taken"
DEFINITION OF "VALUES"

The term value has been defined in numerous ways. Philosophers, psychologists, physiologists and economists, among others, have defined the term respective to their field. Although the multitude of definitions are similar on the surface, a careful examination will disclose that it is complex indeed. We first must investigate some of the conclusions of other authors that tend to agree or disagree with the proposed definition. In using the term "values" in this paper, the author means "values" to be that which is chosen by the individual according to his desires and interests. This is to infer that these values would not necessarily be those chosen desires and interests of that individual's community. Thus, the writer contends that the school must teach how to choose values appropriate to that individual. This is dealt with in another chapter of this paper, so it will not be necessary to go into that at this time.

First of all, we must realize that there is no definite meaning for the term "values". For whatever we might wish it to be, someone else might wish it to be otherwise. Anyone can give "values" a definition. But to be a working definition, much thought and justification would have to be applied to it. It is almost impossible to prove that, for instance, the definition of the metaphysicist is the right one and the definition of the moralist is the wrong one.
Dewitt H. Parker wrote in *The Philosophy of Value*:

... that the terms "values" and "the good" have no fixed meaning, but are ambiguous, applied now to one kind and now to another... .

... one might, to be sure, infer from this diversity of terms a skepticism of any universal definition of value at all... .

In trying to understand the actions, motives and inherent qualities of the species "*homo sapiens*, definitions have been formulated and defended. The physiologists and psychiatrists define "values" using terms like drives and physical-chemical needs. They deal with feeling often not connected with the mind or thinking processes. In his article "Teaching of Values", Willis Moore defines "values" in this way. "Values in their primitive form are the spontaneous feeling response of an organism in a certain condition toward an object in a certain context."2

Albert L. Hilliard has a similar definition in *The Forms of Value: The Extension of a Hedonistic Axiology* which states, "'Value' is affectively occurring in the relational contexture determined by the reaction of an organism to a stimulus object."3

Although the author can understand how body chemistry and emotional stamina can affect a person's actions, this


writer cannot agree with the theory as expressed by Moore that values are defined as spontaneous responses. Granted, that values have to be the acted-upon choices of an individual. However, can it be stated that the individual actually made a choice if reasoning were substituted with reflex actions? At this point the proponents of these theories tend to deal with the separation of the mind from the body. To the author, this would qualify man as a beast and not permit thought to enter into his behavior. Louis E. Raths has stated in Values and Teaching, "It seems unlikely that animals other than humans can have values."\(^4\)

This is not to say that these scientists are totally inaccurate in their proposals. Certain aspects of a person's body and drives (i.e. Freud's theory of the libido) do influence a person's actions. A hungry child would be more apt to steal an apple than one who had no such physical need. It could be possible that this child would hesitate and think before putting out his hand, maybe even slipping it back into his pocket.

In other words, values are related to processes over and above primitive instincts and drives. Even the distinguished in this field are not in total agreement over the definition. In fact many tend to refer such matters to philosophers (who, as hinted before, deal with the mind rather than the body as physiologists and certain psychologists).

feel they do) who are better able to comprehend and discuss abstracts.

It must be noted that one definition cannot be agreed upon by philosophers because of the differences within the various fields encompassed by philosophy. However, definitions are similar, but the differences will not be pointed out specifically in this paper.

Ralph Barton Perry, a noted philosopher, defines value in his book *Realms of Value*:

... a thing--any thing--has value, or is valuable, in the original and generic sense when it is the object of an interest--any interest.

... a thing is an object of interest when its being expected induces actions looking to its realization or non-realization.5

R. Bruce Rapp gives this definition in his article, "Frontiers of Human Values", "Values are our 'considered' wants."6 Marjorie Prieur gives John Dewey's definition as "those things which individuals or groups hold dear or prize."7 Similar to these views is Dewitt H. Parker's theory that value is the objective of desire. He states, "... value is satisfaction, but a satisfaction of desire."8

We notice that certain basic principles for these theories are borrowed from the physicists and biologists,


8Dewitt H. Parker, loc. cit., p.27.
yet involving more choice in the matter. For while a certain degree of body chemistry is applicable in choosing values, though must relate to what the individual expresses interest in.

Included in many definitions is the concept that values can be either "good" or "bad". Perry deals with this in discussing that "interest" points to being "for" or "against" something. This good and bad infers that values involve a choice and that there is no absolute for value. In other words, there is no one right value. Parker says that value is hard to define because of this relativity.

Similarly Perry states:

When, however, value is defined in terms of interest, then any interest will satisfy the definition; and if I observe that anyone else likes, desires, loves or wills a thing, then I am bound by the definition to judge it good. The evidence of its goodness or badness is the observable fact of interest, which is just as objective and just as open to agreement, as any other fact of life or history.

Here enters the question whether values can be scientifically studied or defended. As mentioned earlier, the definition of values must be given a scientific evaluation in order to be a worthwhile one. While an evaluation cannot establish an absolute meaning, it does provide a definition nearly as accurate as humanly possible at that time.

A.L. Hilliard on one hand believes that values can be typed and studied. He has categorized values using nine adjectives and twenty-four modes, using mathematical symbols

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9 Perry, loc. cit., p. 6.
10 Parker, loc. cit., p. 9.
in describing each of the twenty-four. His scientific appraisal deals with actions concerning values rather than the definition itself. While values are concerned with actions, he types the actions and works back toward their initiation. A definition, then, must be established.

Page after page has been written on the definition of values in terms of desire and interests. In defining values in these terms, values are considered to be something of "worth". If this were not the case, those objects would most likely not be chosen. That is to say, we often act according to what we decide to be of most satisfaction or of most joy to us. While objects can have negative interest or no interest at all to a certain individual, his values are in terms of those objects which induce his actions.

Sociologists define "values" in terms of systems or modes of life. Agreeing with this in his article in Christian Scholar is J. Edward Dicks who states, "... values may be equated with a 'style' of life, a customary pattern of response, whether this is the 'style' of a person, a society, or a culture." William E. Engbretson defines value as "a directive factor in human behavior." Louis E. Raths gives this definition for values, "Nothing can be a value that does

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not, in fact, give direction to actual living."15

So while values are related to drives for physical and mental satisfaction, they must be consistent enough to be established as a value rather than a mere whim of the moment. From this we can understand the resulting definitions which emphasize action.

In his article in Childhood Education, Ben B. Strasser makes the statement, "Values are not just intellectual or abstract ideas, but, rather deep and consistent convictions which affect actions."16 This element of choice is also brought out by Eugene E. Dawson with his statement, "It should be understood that the word "values" implies discrimination among a number of choices."17 The question of choice will be discussed in more detail in another chapter, but should be mentioned here as an integral part of several definitions.

Nevertheless we almost have a contradiction in our definitions. In his article, "Value Development in the Classroom," Melvin Lang distinguishes between two types of values:

It is important that a distinction be made between those values that give meaning and direction to life and those attitudes, purposes, aspirations and interests which may be based upon emotions, desires, likes or ideas.18

15Raths, loc. cit., p.29.


While Lang makes a distinction between these two, the author feels that they are one in the same. Concerted actions in one direction, by choice, from interest or desires, establish the direction of that individual's life. This direction would require some semblance of a purpose, whether noble or ignoble, depending upon the choices made and the values formed.

We have dealt briefly with several definitions from several fields. We cannot adequately describe and explain each in detail in this paper. Definitions are not absolute; they are relational. They are concerned with scientific proof - and with people. The element of choice is also a characteristic. In summary is this quotation from Perry:

The fact is, however, that there is no such established and universal meaning. . . . The problem is to define, that is, "give" a meaning to the term, either by selecting from its existing meanings, or by creating a new meaning.19

And the former is what the author of this paper did in establishing a definition of values. Although this author cannot claim to be a distinguished philosopher or physiologist, the definition given in the first paragraph will serve as the basis for the discussions in the following chapters.

19 Perry, loc. cit., p. 2.
In the first chapter we discussed the term "values" and came to a conclusion about the definition to be used in this paper. While it would be convenient to discuss the term in relation to its use in the schools, some discussion must be given about its various synonyms. Other terms have been used interchangeably with "values".

Before going any further, we shall investigate some of these terms and their similar or distinctive meanings in order to understand our definition better. We can then proceed to a discussion of value classification.

"Morality" is one of the first words used when explaining "values". One of its connotations is that it is concerned solely with the "good", particularly the "goody-good". While this will suffice for some, the author feels that the term "morality" has more meaning.

In his book Living Issues in Philosophy, Harold H. Titus gives four aspects of the moral life:

First, life is such that everyone has continually to make decisions.

Second, to have any orderly social life, we must have agreements, understandings, principles, and rules of conduct.

Third, there is a development or evolution of morals, just as there is of social life and institutions in general.

Fourth, morality is coextensive with life itself...
Morality is concerned not only with the "good", but with choices that have to be made. When using the term "morality", a certain amount of organization is implied. As Titus mentions under his second point, societies have patterns and rules of conduct. If morality does concern rules of conduct, then the society sets the standards for a moral life. This is not to say that there is no choice in the matter. Rather, the choice is of a collective nature. In other words, morality and morals are the guidelines for what ought to be, not what necessarily is. Values, from our definition, is concerned with the actual-the "is".

Parker states, "... in the case of morality, man is pursuing a goal that cannot be identified with his own satisfaction."2 Thus, while morality is concerned with life, this concern is for the whole of society rather than the individual. Morality is the conduct desired by a community.

Perry devotes a chapter of his book to the meaning of morality. He defines morality in terms of interest:

"Morality is man's endeavor to harmonize conflicting interests: to prevent conflict when it threatens, to remove conflicts when it occurs, and to advance from the negative harmony of non-conflict to the positive harmony of cooperation. Morality is the solution of the problem created by conflict--conflict among the interests of the same or of different persons."3

Morality is the constant changing and growth of standards of behavior concerning established judgments

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2Parker, loc. cit., p. 239.
3Perry, loc. cit., p. 90.
which change with human experiences and knowledge. Words such as "ought", "duty", "right", "good" and "virtue" are inherent in the definition.

While morality is concerned with a collective ideal, it does search for individual goodness. This goodness is, however, defined in terms of conduct according to the "ought" ideal. "Morality is a 'pursuit'." 

Many philosophers make a distinction between "values" and "conscience". These distinctions are made in reference to values and morality.

Perry discusses "conscience" in terms of morality which is very similar to our theory of morality presented in the preceding paragraphs. His theory of conscience is, nevertheless, based on expression of actions and not just the "ought". He proposes conscience to be the "... form of sensibility attuned to moral qualities"; it is universal and consists of organized relationships. Perry defines conscience as, "... a widespread collective approval or disapproval expressed through individual persons." 

Even though conscience is defined as collective, it is not necessarily individualized. It can be that one individual will lack this "public" conscience and feel no remorse over an act performed which is the antithesis of morality. Conscience can be thought of as a form of

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4Ibid., p.87.
5Ibid., p.100.
6Ibid., p.184-5.
7Ibid., p.186.
control within a society. This control is based on the "ought" of morality which almost dictates the "conscience" responses. Conscience is a warning light toward immoral behavior. This behavior would subsequently incur God's punishments. Yet, even though religious aspects are not considered within the definition, it should be noticed that "conscience" is based on some sort of authority. This authority could be God or codes of conduct. As H. J. Eysenck has said, conscience is a "conditioned anxiety response." This response is not a biological part of man, but must be learned. Conscience must be based, then, on a form which requires its presence. This form we have described as morality.

Conscience could also be defined as the link between values and morality- the "is" and the "ought".

Encompassing all these areas is "ethics". Titus defines "ethics" as: "the study of moral conduct. The term may also be applied to the system or code followed." Thus, ethics can be defined as the study of morality, conscience and values. It is often used as a synonym for values, but with a social connotation- as in "business ethics".

Much is written about "values" with little thought


10Titus, loc. cit., p.522.
given to its meaning the author wishes to express. We have previously explained the difficulties in forming definitions, but must have them for understanding. After defining "values" and "morality" and "conscience" we can then proceed to the dimensions and types of values.

"Values" is often defined by types such as moral values, social values or spiritual values. Eugene Dawson presents this definition from the NFA Journal:

By the moral and spiritual values we mean those values which, when applied to human behavior, exalt and refine life and bring it into accord with the standards and conducts that are approved by our democratic culture. 11

This is very similar to our definition of morality.

Parker lists six dimensions that are required in his term values. These are "(1) intensity, (2) duration, (3) volume, (4) quality, (5) height, (6) harmony." 12

In discussing these dimensions Parker applies the theory that values are relative. Intensity varies with intensity of desire at a particular time. In "duration" Parker concludes that values are either lasting or less lasting. 13 He bases this on his definition of values regarding satisfactions. If such is the case, values can be classified according to all his dimensions, and direct or indirect.

11 Dawson, loc. cit., p. 201.
12 Parker, loc. cit., p. 104.
13 Ibid., p. 105.
Perry also names several critiques for values. Among these are intensity, strength, duration, preference, number and enlightenment.14

However, our definition of values cannot be accurately applied to all these dimensions since we deal with choices and not just satisfaction and desire responses.

Louis E. Raths defines values according to seven criteria which he calls the process of valuing:


Those processes collectively define valuing. Results of the valuing process are called values.15

Our definition of values functions within Rath's valuing process. Yet, we cannot definitely list values; since while the definition of values is concrete, values in themselves are abstract.

Nevertheless some authors have made lists of values. Grace Phelps lists "development of good taste, tact, dignity, poise, justice, tolerance, understanding, courtesy, friendliness, unselfishness, efficiency, skill, good judgment . . . ."16

William E. Engbrechtson presents ten values listed by the Education Policies Commission: Human personality, moral responsibility, institutions as servants of man, common

14 Perry, loc. cit., p. 52-9.
15 Raths, loc. cit., p. 23-9,30.
consent, devotion to truth, respect for excellence, moral
equality, brotherhood, pursuit of happiness, spiritual
enrichment. 17

A distinction is made by James Hemming between
traditional values and present ones. He says that tra-
ditional values other than those inherent in a democracy
(tolerance, justice, kindliness) are now under attack. 18
Other authors have mentioned the term "character" as well.

Yet, if we look closely at those terms used as
examples of values, we find that they are merely a classi-
fication of successive actions or choices which would
designate such as being that example. That is, successive
choices in terms of telling the truth would qualify that
person to be described as honest.

Now that we have a better understanding of the term
"values" and its relation to morality and conscience, we
can proceed to a discussion of the importance of values.

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17Engbretson, loc. cit.

18James Hemming(ed.), "Development Of Children's
Values: Symposium", British Journal of Educational Psychology
(June, 1957), p.77.
CHAPTER III

THE IMPORTANCE OF VALUES

We have tried to define values and relate this definition to morality and conscience. We encountered disagreements and variations. "About the only agreement that emerges is that a value represents something important in human existence."

What is so important about values?

First of all, values are an integral part of each human's life.

Yet man is not only "in" but "of" nature as well; his values and purposes are grounded both in his own structure and in the world of things and forces about him . . . .

"In his own eyes there can be no question but that man himself is of supreme importance."3

There is in man a quality, an egocentricity, that puts man at the front of his concerns. While man is concerned with other things as well, he is first concerned with his own ego. Paul Crissman has stated:

Now of all the multifarious objects of human concern, it is our values, ends and purposes that are by far of greatest import to us, and it is about the fulfillment of these that our deepest and most persistent sentiments and passions cluster. Indeed, our values

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1Raths, loc. cit., p.9.

2Paul Crissman, "Conflict of Values or Ends", Educational Forum XVII (November, 1952), p.45.

or ends, our passions and sentiments, constitute the very core of our being; in large part at least, we "are" these things... 4

Yet Crissman infers that our values are a part of us from birth. He infers that they are there; and, perhaps, we had no say in the matter. Much is discussed about the actual freedom of man and whether or not he has a choice in the course of events. For while he has an almost born interest in himself and his values, it cannot be assumed that he has an inborn freedom to choose those values. Perry discusses this by saying:

..."freedom" means that men actually choose, think as they choose, and do what they choose. While human choice is never a sufficient cause of subsequent events in the world of nature and history, it is often a necessary condition. Certain events would not have occurred but for human choosing or will not occur unless they are chosen... Freedom in this sense is evidence against any doctrine which denies the efficacy of human choice. 5

While it is very difficult to have a definite proof that man has freedom, freedom to choose; it cannot be denied that man has, contrary to what Perry says, been able to change his environment— if not his world.

For those things which man chooses represents what that individual is. It becomes almost like a circular definition, but it cannot be denied that man becomes man through his values. Values are unique to man. Without them man becomes a creature not unlike the ape or cow.

4Crissman, loc. cit., p.36.

5Perry, loc. cit., p.455.
Values, then, must be apparent for man to be distinctive.

Some philosophers might argue that man does not have a valid right to be distinctive from creatures. Yet man has the singular distinction of a thinking mechanism and the subsequent language. While "man" is still being defined, it is true that he is somewhat different. His thinking process and language result in values. Of course, this is not to say that this results in the "best" values or the "worst" values, but values that distinguish between men and between creature and man.

As Crissman stated earlier, we are our values. Yet values represent more than ourselves. They represent choice also. For in assuming that we are our values, we are inclined to believe that they have always been with us. Values, in the light of our definition, are not inherent at birth. They are the results of the choices we make. Thus, we are those values which we choose to be. This is not to say that we can choose to be a different race or sex, for that is not in our realm of choice. It is apparent that, discounting basic physical characteristics, we choose to be our values. We must realize, however, that our physical characteristics will have some bearing on those choices.

Man is concerned with himself and his values. He also has an apparent freedom of choice. And these choices, while directed for his personal realizations, relate to other humans.
Titus lists several factors in defining "man". One of these is "ethical discrimination and the power of choice." He says:

Man has considerable power of choice. In the light of "what is," he can say "what ought to be."  

In a later chapter of his book Titus discusses this choice in relation to man's world. He says:

We hold that man as a self-conscience being has the ability for personal initiative and response, that he is a center of creativity, and that within limits he is able to reshape himself, to influence the behavior of his fellows and to redirect the processes of the outer world.  

Contrary to what the fatalists believe, and in support of Titus's last statement, a man has some freedom over his destiny, his life. While man is influenced by physical characteristics, his environment, and other humans, he still has a basic freedom of choice.

As implied by Titus, man's choices, his ultimate values, are not without importance to that man or to his society. It should be our concern now of the importance of the individual's values.

Each of us lives in a public world and a private world simultaneously, and the character of both worlds is determined to a larger degree than most of us think by the character of our own private choosing.  

We are familiar with the statement "a chain is only as strong as its weakest link." The link being the

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6Titus, loc. cit., p.150.
7Ibid., p.199.
the individual, the chain becomes human civilization. We find, thus, that man's private choosing becomes important to his public world. For as each link is part of a chain and results in its eventual strength or weakness, so the individual decides, through his values, the destiny of civilization.

Yet in discussing the destiny of civilization, it seems that we are becoming more concerned with the "ought" than with the "is". However, in discussing the freedom of choice, it must be remembered that choice goes in many directions. It can be that which some people will regard as "good" or others would feel to be of no worth.

Reflecting upon our definition, we must remember that values are chosen by the individual. It would not be wise to set up a certain standard for those choices, for we would be contradicting our definition and the fundamental freedom of choice. Under our supposed democratic system we cannot force a person to have certain characteristics or have special values. We must maintain that what one individual's values are, result in his freedom to choose those which are best for him. We can only hope that these values would be best for the growth of mankind as well.

These "best" values are the concern of many writers.

Not only do we face the enormous task of plotting out the very quality of life we seek to create, but we also face the collapse of any vital sense of social solidarity and sacramental union with nature and the past.

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Rather, they(values)are the basic assumptions and meanings that undergird the actions of a society or a personality.\(^9\) (Parenthesis mine.)

In the present period of uncertainty in our social evolution it is imperative that the elementary teachers of the nation should realize more definitely than ever the responsibility that rests upon them for the inculcation and development of those attitudes and ideals which are generally accepted as essential elements in the character of worthy citizens.\(^10\)

"... the only salvation of democracy is to instill in the people at large the virtue of integrity."\(^11\)

While words such as "inculcation" and "training" are used when discussing values, we should try to avoid them and their implications. It should be our concern to develop minds, rather than dictate their actions.

The need for developing the independent and critical mind in the members of the younger generation is implicit in much that I have written. However, something more must be said. The student should not be encouraged to engage in criticism just for the sake of criticism. The truly critical mind is one of the most precious resources of a free society.\(^12\)

Values are important to us, not only as individuals, but also as a part of humanity. We have a basic concern

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\(^11\) Perry, loc. cit., p. 428.

\(^12\) George Counts, "Should the Teacher Always Be Neutral?", *Phi Delta Kappan* (December, 1969), p. 188.
CHAPTER IV
VALUES IN THE SCHOOL

In the preceding pages we discussed the importance of values. In this chapter we are concerned with the place of values in the school. Having established importance, we must now discuss the appropriateness of values in the elementary classrooms.

We discussed man's basic freedom and his need to learn values. Ralph Barton Perry puts this thought in this concise sentence, "By nature man is not equipped for life, but with the capacities that enable him to learn how to live."¹ This equipping for life is the responsibility of the teacher and the school. It is here that the role of the teacher becomes apparent.

Kenneth D. Benne states in his article:

... if "values" are determinants of choice, along with "facts" and "principles" how can we properly leave the "values" which they should consider out of the content of the school, if we are actually concerned to improve the quality of private and public choices through education?²

In the last chapter we talked about the importance of an individual's values and the relation to civilization. Benne implies that we should be concerned about the quality of those choices--these choices being what constitutes our

¹Perry, loc. cit., p.411.

about ourselves and the freedom to choose. Our concern now is "that which is chosen" - our values. We cannot dictate certain answers or solutions, but must act according to our own values and the worth we put on the individual and his relation to the destiny of human civilization.

Without values we are mere creatures, alone and lost in a hostile world. Having values we can fall -- or build an exquisite civilization.
values. Similarly John U. Michaelis makes this statement about the importance of value choices, "Because change forces individuals and groups to make choices, the process of making choices in the light of sound values becomes increasingly important." Thus, values become an almost indispensable part of a person's education.

Yet while we are considering the process of making choices that have a positive relationship to civilization, it must be remembered that we cannot force specific standards or values on any individual. To do this would be violating our democratic concept of freedom. However, as teachers, we cannot let the value choices of our students run their course. That is to say, we have certain values which we would like to maintain in our classroom and are obliged to uphold. For while we cannot think for our students and subsequently make their choices; we must teach them the process of critical thinking and analysis, while simultaneously presenting the values that we uphold (democratically). We must guide a student's thinking toward quality in the choices made by that individual without putting a dictatorial mandate on specific choices. In other words, we teach values held by democratic peoples, stressing clarification, articulation and self-evaluation. Acquiring values to be conforming is relatively useless unless the student can relate his values to his needs and

desires (which become the ultimate interest of civilization).

In his book *Values and Teaching* Raths states:

As teachers, then, we need to be clear that we cannot dictate to children what their values should be since we cannot also dictate what their environments should be and what experiences they will have. 4

While we cannot "dictate" as Raths says; we, as teachers, have a responsibility to our students to inform them of those values accepted by a majority of persons. It should also be our responsibility to guide the student in making choices decided upon through analysis and evaluation.

Since this paper is not concerned with the methods of teaching values, we shall not pursue this any further. We are, however, concerned with including values in the schools.

Education must bring into sharp focus, the student's attitudes, problems, beliefs, needs and values. The pupil must be guided to see what his beliefs imply as to values. 5

As mentioned earlier, man has capacity; but must be taught to use it--well. It must be understood, however, that values teaching must be individualized. That is to say, the individual should be aware of his thoughts and interests and make corresponding choices. The teacher must become involved. Harold Rugg states in *Culture and Education in America*:

Children must feel that the teacher is trying to feel what they feel, trying to comprehend the inner vision which they are projecting in their creative projects. 6

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4 Raths, *loc. cit.* , p.3.
While Kugg is concerned primarily with education in the arts, his views about teacher empathy and involvement must be considered in all realms of education. Values are concerned with the individual. It thus becomes difficult for a teacher to plan a broad program of values instruction. Such a program would not be appropriate if we use our definition which suggests individual freedom of choice.

Yet value teaching is an important part of a child's education for life. The child becomes his values. Celia Burns Stendler states in her article:

... the child gradually builds inside himself a system of values which guides his choice of conduct even when adults are not present.  

This does not, however, proclaim excellent behavior from all systems of values. It is our purpose to elicit appropriate behavior that build toward independence. It is the responsibility of the school to guide the child in clarification of his own values.

While considering the values and their choices that a child is taught, we have made no mention concerning the child's present values.

When a child comes to school he already possesses a certain amount of value discrimination. This discrimination is founded, if such a word can be used here, on the values of the child's parents. It is the subsequent responsibility of the teacher to assist the child in making decisions, whether agreeing with family values or not.

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Family values, however, must serve as a basis. Melvin Lang states, "The role of a teacher is not to change a student's values but to help him develop and really understand himself."\(^8\) Similarly Frederick A. Small says, "We must instruct pupils to be persons in their own right."\(^9\)

It should be considered that these "persons in their own right" have to live with other people, but should not be denied the freedom to be that unique personality they are. Basically, what Small is saying is that even under the influence of parents, teachers, friends and others a person must strive to be himself and acquire values pertinent to his self-identity.

We discover from the preceding paragraphs that a concern for values in the school are concurrent with freedom of choice. Choice involves decisions which, hopefully, are the result of critical thinking. It is the role of the educator to encourage such thinking. Even though critical thinking is an aspect of values selecting, we must realize that thinking will not guarantee correct values. There is the realization of right and wrong choices when dealing with individuals in relation to a whole (or morality) context.

We have been discussing teaching of values in schools in general. In this paper we are concerned specifically with elementary schools.

Many people will argue that an elementary child is

\(^8\) Lang, loc. cit., p.125.

too young to develop values, that he is too young to do critical thinking which leads to value choosing. Yet an early start will be beneficial to the child who has to make even simple decisions early in his life. Often unnoticed in an adult's eyes is that the elementary child faces many value decisions every day. His ability to cope with them, however, is related to his social and mental development.

The school takes over the responsibility of trying to help the children become independent thinkers, despite the apprehension that adults sometimes have about the child's inadequacy to make decisions. And opposing the assumption of the child's inadequacy is Raths's statement:

Teachers of young children have been successful in setting classifying climates that students have carried with them to the playground and later grades and some simple issues can, of course, be dealt with even by preschool children.\(^{10}\)

Of course, in the example above, we do not suppose that an elementary child can confront difficult situations adequately, but that he can learn to grow and make more accurate decisions as they confront him during his later school years. His maturation and experiences levels must be considered in the presentation of values. Raths implies this in his previous statement.

We see then, that values have a definite place in the elementary schools. Values and choices are inseparable. The most important aspect of a human life is the freedom

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\(^{10}\) Raths, loc. cit., p. 191.
to choose, the freedom to have one's own values. It is
the role of the educator to guide that individual's
decisions within his own desires and interests and the
realistic expectation of others.

America turns to its schools and to the curriculum,
not requesting a new course, but rather a deeper
understanding of issues, a permeation of a way of life
that included sympathetic treatment of a cohesiveness
through values held in common.11

11 Florence E. Bear dsley, "Drowning Shinix", Educational
CONCLUSION

Values should be the concern of all educators. In this paper we tried to defend the teaching of values in the elementary schools.

In the first chapter we discussed the various meanings of the term "values" by comparing, explaining and defending. Arriving at our own definition, we then proceeded to discuss the various definitions of values and the definitions of "morality" and "conscience". After comparing these definitions, we became concerned with the importance of values.

Values and value choosing have become quite popular and prominent in many areas. The church has always been concerned with conscience and morality, but now it, too, is becoming more aware of values. All social institutions are becoming aware of values in one way or another. It is now the decision of schools to consider the teaching of values. Heard in many educational circles is the need to educate the whole child. What is more apparent of a child as a whole than his values?

The author concluded that the teaching of values is an indispensible part of education. Value choosing is important enough to include in an elementary school curriculum.

As found in this paper, our definition of values deals
with choice. "Choice" implies thinking over alternatives before coming to a final decision. The ability to make wise decisions does not come at birth or after a certain age. It does not come after passing a specific grade level. It must be learned. "Must be learned" also should include teaching, if the best learning is to result. It is through teaching that alternatives can be presented, noting the values chosen by a majority of society. Since values are such an integral part in an individual's realization as a unique, contributing person; opportunities for experiences in value-choosing should be provided and encouraged. These opportunities must be provided in the elementary school.

We are our values and our life is based on values. Values are important. And they become even more vital when we consider our values as individuals, in relation to other people and to the future. Our values now reflect an attitude and a way of life which could enhance or destroy civilization. And we must be forward-looking enough to consider the influencing decisions made by us that affect our children and their children.

Thus, values become an important concern to the educator and especially to the elementary teacher.

Like Frost, we have two roads to travel, choosing one to an exquisite civilization. Our value-choosing will make all the difference-- in the way of the road and its destination.
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