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frustrating navel-gazing. Friedenburg talks about it this way:

We can only experience other persons in a social context, and before we have had much experience of life, we are usually unable to view our social context with any great detachment. It appears not only natural but inevitable; we cannot actually conceive of alternatives to it or of ourselves as having an existence independent of it.\(^9\)

What is needed is experience with the totality of the problem. By using the sociological approach to clarifying the value conflict, the person would first try to find all the groups that influenced the problem and then would analyze the values and actions of each of those groups in the context of the problem. By grasping the total situation, the person could envision more levers to pull to affect the conflict. A brief example would be helpful.

Suppose a college freshman from a small town decides to clarify the problem of the recent disruptions on college campuses across the nation. Following the psychological orientation, he might carefully analyze what the dissidents have said and done. He would then think through his own beliefs and values and compare them to the values of the dissidents. Gradually, he would conceive a set of alternatives aimed at changing the behavior of the radicals. This approach, aimed at those who are causing the trouble, is the most obvious one to take to those who have little experience with

the problem of campus militancy. If, on the other hand, this person seeking experience with the problem had approached it from the orientation of looking for all of the groups which were influential in causing or resolving the campus disorders, he would have seen a complex inter-relationship of groups offering hundreds of alternatives for possible actions. A close analysis of these groups might reveal an administration that over-reacted or under-reacted, a state legislature that didn't provide adequate resources to carry on a quality education, a state executive that wanted to gain a political reputation as a tough law-and-order man, an alumni group that was pressing the president to take harsh action, dissident students who were calling for reforms, moderate students who would or would not support the dissenters, right wing students who were ready to fight the radicals, faculty members who were apathetic, and so forth. Any and all of these group actions need attention in order to solve the problem. Thus, in clarifying the conflict to find where the person might act to help the problem, the sociological approach of considering the groups opens up a multitude of possibilities besides the most obvious one of trying to change the behavior of the dissenters. In some situations, affecting the behavior of other groups might control the radicals just as effectively as dealing with them directly.

In summary, we have said that the sociological orientation
has certain advantages over the psychological approach. These advantages consist of: (1) a greater ability to clarify broad societal conflicts through analysis of reference group values, (2) a greater ability to overcome the tendency to look at all problems as personal problems which each individual can and should remedy, (3) a greater ability to predict conflict situations before they occur, and (4) a greater ability to grasp all possible alternatives. The sociological orientation as an ideal type, however, leaves out an important element which has an integral part in the clarification of values. It does not promote the concern for introspection which is necessary to push one's thought toward a decision. While introspection without having a grasp of available alternatives can become useless navel-gazing, the discovery of alternatives through analysis of reference group influences can become merely a mental exercise ridden with apathy without the introspective drive to examine internal beliefs and values and to resolve the ever-present inconsistencies. Thus, both the understanding of reference group pressures and the recognition of internal personal beliefs are essential parts of the process of clarifying value conflicts. Jacob and Flink point out the complexity of factors that must be considered in the clarification process:

The various isolable components of the behavioral field may be thought of as determinants of decision - or in Lewinian terms, vectors which bear upon an individual as he confronts a choice of conduct. The
actions of an individual are the product of these vectors, and patterns of action change as these vectors are modified. Some of these vectors are unique aspects of the immediate situation in which the actor finds himself at a given point in time; others are more stable aspects of the individual's biological and psychological make-up, and his social and cultural milieu.  

This expresses well the comprehensiveness needed in clarifying each situation which requires a decision. It is the concern of the authors that the influences of the social and cultural milieu, mentioned last by Jacob and Flink, are often neglected by the individual as he clarifies his problem. Thus, the advantages of the sociological orientation have been emphasized in the attempt to point out the crucial nature of group influences on decision-making. The goal, however, is comprehensiveness: the ability and willingness to examine every factor which is involved in the value conflict so that the most intelligent decision can be made.

We have been discussing and evaluating two orientations that are used to approach value conflicts. In the discussion, we have sometimes strayed beyond the clarification process, but we felt that a thorough examination of the two orientations was in order. Now let us draw on the understanding of these orientations to describe the specific approach which we would recommend to clarify a situation of conflict. This, it should be remembered, is the next step

10 Jacob and Flink, ibid., p. 22.
following the decision that the issue should be clarified.

When a person first confronts the conflict, he should make use of the sociological approach to analyze what reference group pressures are present. He should try to consider all of the groups which have any influence on the conflict, and he should try to determine exactly what that influence is. Going one step deeper, he should then analyze the values that each group holds which lead to the desires expressed by the group. Having located precisely which pressures are placed on him by which groups acting out which values, each person should then adopt the introspection of the psychological approach. He should consider what values he holds which might serve as precedents for the decision. He should consider what his internal attitudes are toward the various groups he has recognized as influential. He should consciously recognize as part of the clarification process which group he has most respect for and how the other groups rank in relation to it. Different groups will hold this top spot on different issues. The peer group usually has more respect for determining high-school dress than any other group, whereas the family will play the significant role for determining what will be worn to church. Many times, no one group will clearly hold the most respect when considering some particular issue, and this should be consciously recognized as part of the clarification process. An example of this is the equal tugs
in the experience of many people between family considerations and church considerations on the issue of contraception.

Thus we have offered a clarification model which will expose the totality of a conflict and set the stage to employ the justification techniques, which will be discussed later, to make the decision. One more discussion will amplify what has been said and hopefully add more meaning to it. This is a discussion of clarifying group pressures on an individual through the analysis of conflicts between the institutions involved in an issue.

An institution is a pattern of ends and acceptable means to those ends which is definite and stable enough to be passed from one generation to another.\(^{11}\) The reference groups which influence each person are for the most part small subsets of large institutions which permeate the society. For example, the individual's family is a part of the cultural institution called the family, and the individual's church is part of the institutional religious structure of the culture. While occasionally the individual group which touches the person holds views quite different from the institution, in most cases the local group holds the same values, norms, and expectations.

as the institution holds in general. Thus, an excellent technique for clarifying a conflict is to examine what the various institutions have to say about it. The person who wants to clarify controversy but doesn't know how to begin can, following this technique, approach it as an institutional conflict. Hence, a person wanting to clarify the recent Supreme Court decisions on the rights of criminals has a handle that he can grab to start his investigation. He can look at the values of the institutions involved, e.g., the police, the American Civil Liberties Union, the criminal way of life, and the Supreme Court itself. Edgar Friedenberg says, "Each youngster must correct as best he can for the astigmatism induced by social institutions." Developing the habit of viewing an issue from the perspective of all institutions involved would help a person enlarge his comprehensive vision in a way that would please Mr. Friedenburg.

Analyzing a problem according to the pertinent institution is more than just a gimmick to get an investigation started. In most societal conflicts and many personal conflicts, the incongruities among the expectations and desires of institutions lie at the heart of the problem. C. Wright Mills was concerned about the role of institutions in conflict:

12 Friedenberg, *ibid.*, p. 78.
(Issues) have to do with the organization of many such milieux into the institutions of an historical society as a whole, with the ways in which various milieux overlap and interpenetrate to form the larger structure of social and historical life. . . . . . An issue, in fact, often involves a crisis in institutional arrangements.\textsuperscript{13}

It is our position that much of the strife in our conflict-ridden society can only be understood through a thorough understanding of institutions and the values of institutions.

One of the by-products of our technological society has been the tremendous increase in the number of institutions that can influence a person. Television is the principle device which has expanded the vision of world citizens, but radio, films, air travel, and communication satellites have also played key roles in the transformation of the earth into a global village. Because of these developments, the reference groups and institutions which touch each person are no longer restricted to his local environment. An adolescent growing up today is exposed to more information about more groups and cultures than adolescents have been in any previous generation.

A development concomitant with this expanding vision is the recognition of more and more discrepancies in the way different groups believe and act, discrepancies which stem from differing values. Raths, \textit{et al.} recognize this trend when they say, "With the

\textsuperscript{13}Mills, \textit{ibid.}, pp. 8-9.
development of all these new means of mass communication, with
the increased travel, with the increased moving around of people,
more children are exposed to more of these inconsistencies. 14
Thus, technology has made conflicts much more complex through
the proliferation of reference groups and institutions which guide
each person. Out of this come phenomena such as the small town
hippie who adopts the values of distant friends and receives support
from continuing these values only from television. Technology has
created the need for each person to analyze more carefully than
ever the number and type of institutions which affect him.

Before proceeding to a consideration of now possible alterna-
tives in a value conflict situation can be clarified, we must digress
to consider how values are expressed in social situations. The
following techniques will aid in the analysis of the conflict situ-
tion as a whole by identifying the values held by various groups
involved in a given problem.

Verbal clues are the most obvious way to detect those values.
When a person makes a value-laden statement, it often contains
value terms which can indicate what values are relevant to the
speaker. "A value term denotes the quality of preference which
the utterer intends to express. 15 On a simple level, one might

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14 Raths, Harmin, and Simon, ibid., p. 22.

15 Hunt and Metcalf, ibid., p. 128.
say, "integrated residential areas are bad!" In a somewhat less blunt way, the same thought could be expressed as, "Integrated residential areas would be disadvantageous to the residents."

Both "bad" and "disadvantageous" are value terms and express essentially the same quality of feeling. Value terms have connotations like the following words which are examples themselves: good and bad, right and wrong, naughty and nice, decent and indecent, moral and immoral.  

Values can be suggested or identified by "statements indicating guilt, shame, or diffuse anxiety [associated] with specific actions." A resident of a neighborhood on the verge of being integrated might feel uneasy about resistance being shown by his neighbors. "I wish the Sunnyvale Neighborhood Association wouldn't continue picketing the realtor's office." This statement shows guilt, shame, anxiety, or all three. It might imply that the speaker values open housing or harmonious acceptance of an inevitable situation. From one statement, it is difficult to identify a particular value.

A group such as a church or civic organization could issue a statement of this nature as well. "The Sunnyvale Chamber of

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16 Ibid.

17 Jacob and Flink, ibid., p. 16.
Commerce wishes to express its concern for the families being harassed by people who do not acknowledge the existence and necessity of common decency. A kind of guild by association seems to be expressed here. The values of human dignity or simple social harmony might be the ones being expressed. Again it is difficult to pinpoint a value by one statement.

The Chamber of Commerce statement might go on to say, "The shocking nature of these attacks against Sunnyvale families by other residents endangers the safety of all members of the community. The city police and many residents are to be commended for their efforts to stop this harassment." These statements illustrate another operational means of detecting values. Moral indignation is expressed on the one hand, and praise is given on the other. 18

Policy statements are those that contain the words "should" or "ought" or else communicate the intention of those terms. 19 The Sunnyvale Daily Astonisher may editorialize: "Those people apprehended in the act of terrorizing should be punished to the full extent of the law. No leniency should be shown them." This statement strongly suggests the value of social orderliness. Policy has been defined as "an integrated program of actions . . . [undertaken or

18Ibid.

19Hunt and Metcalf, ibid., p. 129.
Policy statements, of course, can be made either by individuals or groups. The Black Panthers may issue a policy statement like the following: "Any Brother threatened by a Pig should report this in order to guarantee the carrying out of Black justice."

In examining the statements containing "should" and "ought", we must consider the context in which they are used. The words might be referring to possibilities rather than moral judgments. "The controversy should die down within a few days." "Those trouble-makers ought to quit harassing those families soon." The context is very important in determining in which sense these value indicators are being used.

The city council might pass measures to set a 7:00 p.m. curfew for all minors and to set the closing time for all bars at 8:00 p.m. for the duration of the disturbances. The statement made to announce these policies would be a policy statement, of course. It would be somewhat different from the others because it would be public policy. Public policy is policy adopted through specific social organizations (usually government or governmental units) which have effective control over the behavior

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20 Jacob and Flink, ibid., p. 28.

21 Hunt and Metcalf, ibid.
of persons forming a particular political entity.

A more common example of public policy would be Congressional legislation to prohibit segregation of public housing projects. The newspaper, unlike the government, lacks the power to enforce its policy statements.

This discussion of value terms and policy statements suggests some ways of detecting the expression of values. Conflict between the policy statements of different groups, different members of a group, or the statements and actions of a group can often be found. When this situation is perceived, a state of value conflict almost certainly exists. We are surrounded by social conflicts that could be clarified by searching for the values that underlie the policy statements made by individuals, groups, and institutions.

CLARIFYING THE POSSIBLE ALTERNATIVES

We have engaged in a lengthy discussion about the approach a person might take to thoroughly understand an issue. The next step in the decision-making process is to consciously bring up for consideration all of the possible actions that might be taken. Since possibilities which hold real merit are often dismissed in haste without a fair examination, a deliberate attempt must be

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22 Jacob and Flink, ibid.
made to consider every conceivable alternative.

The major problem in attempting to consider all of the alternatives comes in situations where limited experience limits perception. This topic has already been discussed earlier in the paper in the section evaluating the sociological orientation toward clarification. Reviewing what was said then, limited experience often prevents a person from seeing the sources of the pressures which push him to act in certain ways. Using the sociological approach to analyze a conflict situation according to reference group pressures and institutional norms, a person can learn to investigate all of the institutions which might be involved in the issue even if he isn't sure of their connection. Through this technique of probing into the role played by all of the institutions which are hypothesized to be influential, a person can quickly expand his understanding of the realities and sources of the conflict. Once the multiple sources are identified, making hypotheses of ways to influence or alter those sources is the next step. All hypotheses which are now thrown out as ridiculous become the possible alternatives which need to be considered. We purposely state it this way to allow for the widest possible scope of alternatives. Only the ridiculous should be eliminated; sometimes even the unreasonable turn out to be acceptable on closer examination.

The data from social science research can be very helpful at this point in the clarification of alternatives. The complex web of human
variables makes it very difficult for social research to arrive at absolute conclusions. Social research can, however, provide many clues about the feasibility of the non-ridiculous alternatives that have been identified. Scriven expresses this very well:

> There is a tendency to think that if a field of allegedly scientific study cannot produce a single, provably fight answer it can't be a science, and if it isn't a science then anyone's judgment is as good as anyone else's. But a narrowing down or an enlarging of the possibilities, or a re-evaluation of the probabilities can be a very great step forward and this kind of step is the characteristic unit of progress in the social sciences.  

The emphasis in this clarification of alternatives must be placed on understanding the total situation so that all possibilities for action might be perceived. Each person must develop a broad outlook on his environment. He must attempt to understand all points of view, getting outside his own natural set of biases and prejudices. C. Wright Mills called this comprehensive sweep of thought the sociological imagination:

> The first fruit of this imagination . . . is the idea that the individual can understand his own experience and guage his own fate only by locating himself within his period, that he can know his own chances in life only by becoming aware of those of all individuals in his own circumstances.  

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Thus, the probing, hypothesizing mind, making use of social science research, can enumerate all of the possible alternatives for action. This sets the stage for the next step.

CHOOSING THE APPROPRIATE ACTION

One must clarify the conflict situation and determine alternative means to that resolution. The need still remains for a basis on which to choose the best means for resolving the conflict. Some means might be more effective than others; some might have undesirable consequences or side-effects. We believe that value conflicts can generally be resolved in terms of other values on a higher level of generality. The ways in which this justification process works will be discussed later. Also to be discussed is the problem of ultimate or most general values.

Perfect solutions for value conflicts are rare and probably nonexistent. Even though we have defined values as descriptions of end-states, we must recognize that they are "ends-in-view." Consequently, we aim at them in order to organize our efforts, but we do not necessarily have to achieve that perfect state. Perhaps a dynamic equilibrium must be maintained between conflicting values like freedom and equality. If one has complete

freedom to live with whom he wants to live, then someone does not have that freedom; thus equality has been destroyed. If one has an equal opportunity to live where one wishes, then there is no freedom to choose what kind of people one wants to live near. Some balance has to be found where both values of freedom and equality can be reasonably achieved. With absolute freedom there is no equality; with absolute equality there is no freedom.

Considering values as "all or none categories" results in conflicts that can not be resolved. Compromise is possible when values are placed on a continuum. A continuum could range from freedom of speech to censorship or equal opportunity to a caste system. "It is possible to compromise a 'blend' of the values that will be instrumental in achieving the higher value, human dignity." Thus, compromise can be utilized to bring about a better situation than would exist if the values would not be tolerated by those holding the other.

Let us return to the problem of equality of housing opportunity in our hypothetical city of Sunnyvale. We recognize the conflict between freedom and equality, but we are still confronted


27Ibid.

28Ibid.
with the need to decide what value or values to support in this particular case.

In justifying values, we assume that people have a need to be consistent in their valuing. There are two kinds of consistency: (1) consistency with self-esteem, and (2) consistency with logic or reality. If a person's sense of self-esteem is dependent on the group of people opposing open housing, then he will probably be inclined to accept their values. He might not have originally supported segregation, but if his need is great, he will manipulate things so that segregation seems best. Another example, someone who has made a public stand in favor of segregated neighborhoods. Even though new factors have come to light which seriously question the validity of his position, his need for self-esteem might not allow him to change in such a publicly embarrassing way.

The problems that the need for self-esteem introduces into emotionally charged value conflicts are great. They must be recognized as real both in ourselves and others. The social studies teacher can only try to create an atmosphere in which students can change their positions with as little loss of self-esteem as possible. How to accomplish this is beyond the scope

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29 Rokeach, ibid., p. 19.
of the present paper.

Our main concern will deal with logical consistency in the justification of values. Before we can explore the logical relationships between values and how to justify value choices, we need to establish the relationship between facts and values, and judgments of fact and value.

A fact is a statement purporting to describe reality. A factual statement is true or false depending upon the available evidence. One can test the factual statement "Most of Muncie's middle class neighborhoods are integrated" by observation or talking with an authority, that is, someone who is familiar with social conditions in the city. Deciding the truth or falsity of a fact is called making a fact judgment.

If the evidence is ambiguous or difficult to obtain or understand, a factual statement might be considered true when it actually is false. When empirical evidence is lacking, "it is the community of participants that determines the validity of a proposition, be it empirical or normative."\(^{30}\) During the Renaissance, the Roman Catholic Church opposed the hypothesis that the sun was the center of the solar system and the earth revolved around it. The hypothesis was a factual statement that was increasingly

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verified by scientific evidence. For decades, the religious authorities would not accept the evidence as accurate. We can see that finally "a fact is a fact [and evidence is valid] only when the community of observers accept them as such." 31

Within the limits of fact and validating processes set by the culture, evidence is the primary criterion for truth or falsity. Gradually, Western culture has increasingly accepted the scientific method for verifying factual statements. We assert that the general approach of the scientific method can be used in verifying most judgments of value.

Some people believe that values are independent of facts; consequently, science has nothing to say about the values men hold. Actually the dichotomy is not at all absolute. The Church's view of the solar system was deeply involved with its authority. If the "authority of the Church in men's lives" was the important value to be maintained, the factual truth of the Copernican view of the solar system would endanger a primary value of the Church, its authority. The relationship between fact and value is obviously intimate and critical.

Philip Smith has cogently stated the relationship between men's actions, facts, and values.

31 Ibid.
Man acts neither in terms of valueless facts nor factless values ... This is why the so-called neutral facts of science never impel men to act. He may look at the conclusions of a science and say 'Just so, but what?' On the other hand, the more sublimely abstract versions of heaven have not typically been a great motivating force in human affairs. Religions have generally found it necessary either to promise a more corporeal paradise or to threaten an exquisitely concrete hell. 32

When values imply the truth of facts or are supported by facts, the accuracy or "truth" of those facts is critical in making value judgments.

In the open housing conflict, the Sunnyvale Segregation Society believes that segregation must be maintained because Negroes are dirtier than white people, their intelligence is lower than whites, and they are more immoral. The Segregation Society has made three factual assertions to support its value of segregation in housing. If these facts can be verified or shown false with evidence acceptable to the Society, then its members will either have to justify their value some other way or change it entirely.

Disagreement and conflict in values may be rooted in disagreement in or ignorance of the facts. Once the factual root of a given value has been located and agreed upon then a new justification for making a value may result. 33

32Philip G. Smith, ibid., p. 177.

33Massialas and Cox, ibid., p. 167.
One of the primary purposes of the social studies is to provide the data needed to make judgments of fact like those above.

Before we can test value judgments or even determine whether the root of a conflict is factual, we must be able to meaningfully define the relevant value concepts. If we make the value judgment, "Integrated neighborhoods are good for the general welfare," we can not test that judgment until we have defined the meaning of "integrated neighborhoods" and "general welfare." If general agreement on the meaning of the terms can be established, it is more likely that the value judgment can be publicly verified.34

In order to meaningfully use value concepts we have to decide on the criteria which will define them. This calls for concept analysis utilizing the ideas presented in the earlier discussion of concepts. Living in a large, complex society results in a condition of cultural pluralism. As a result, there are many views of life with their accompanying values; inevitably, value conflict will occur. Because of the conflicts and the difficulty of maintaining effective communication between groups, a major problem arises in agreeing upon criteria to define the value concepts at issue.35

For the individual, choosing the criteria to precisely

34Hunt and Metcalf, ibid., p. 131.

35Massialas and Cox, ibid., p. 168.
define value concepts is an important problem to solve.

What is integration going to mean for the purpose of finding a solution to the existing problem? Does it mean that Negroes can move into any neighborhood in any number as long as they can afford the housing? Does it mean some kind of quota system based on the proportion of each race in the total population? Does the limited admittance of a very small number of Negroes to formerly all-white neighborhoods constitute integration? These are important questions because the desired solution becomes a value. The solution is defined by a set of criteria which compose a concept used as a standard for determining the appropriateness of behavior. Integration is a relevant value for the people of Sunnyvale only in terms of their local situation. The conflict will be clarified, though not resolved, if integration has some common meaning for the conflicting groups. The individual needs to know where he stands in relation to the groups in which he has membership or some association.

By constructing a value continuum ranging from complete integration to complete segregation, we can begin to clarify the positions and alternatives that might serve as solutions. The basic definition of "integration in housing" will be the residential mixing of races. In resolving the conflict in Sunnyvale, more criteria are needed to define integration. The following are
possible positions on the value continuum. A liberal view might involve complete integration by compulsion if necessary based on the choice of the people wanting to integrate a neighborhood. Another position on the continuum might be compulsory integration based on the proportion of each race composes of the total population; this would be some type of quota system. Another could be voluntary integration based on the preferences of both old residents and new-comers. A fourth alternative is compulsory integration in public housing only. The next could be voluntary integration based on the choice of old residents only. We are now moving into the segregation part of the continuum. There might be voluntary token integration with resulting de facto segregation. Finally, complete segregation would be reached as the other extreme position.

If we assume that these are all of the positions to be found in Sunnyvale, a social resolution of the conflict must emerge from negotiation between these different points of view. It is important to remember that each one of these positions can be values in Sunnyvale's context. If the groups representing each value position believe that their solution will be best for the general welfare, then we must go through the process of clarifying and defining what the comprehensive value "general welfare" means to the inhabitants of Sunnyvale.
A significant observation is that "pure" values are not very useful in resolving social conflicts. Speaking of complete integration and complete segregation only begins to suggest the alternative value positions that exist in a pluralistic society. "Pure" values can be useful for purposes of analysis, but the idea of a value continuum is more useful for describing the whole conflict situation. These ideal value positions are abstracted from more concrete and qualified positions.

At this point we should note that policy statements are expressions of value judgments. Legislation or regulations intended to bring about greater integration in housing are based on the value judgment that integrated housing does improve the general welfare in some way. If we can define what aspects of the general welfare are to be improved, we can determine the adequacy of the policy. First of all, however, we must decide on the validity of the basic value judgment.

We are now ready to examine more carefully the different ways of logically justifying values. Can the general approach of the scientific method of hypothesis testing be used in justifying values as it is used in testing factual hypotheses? We have already demonstrated that the major difference between factual and value judgments is the clarity and general acceptance of the meaning of their concepts. Once value concepts have been clearly defined in a given
situation, the question becomes one of whether the values can be tested and chosen in public or only personal ways.

The crux of the matter is whether publicly verifiable evidence may be used by an individual [or group] to control his valuing in a way that is at all comparable to his use of such evidence in knowing [factually].

We assert that in most practical conflict dilemmas, it is indeed possible to use publicly verifiable evidence.

There are basically three reasons for holding a value, that is, valuing a concept. If we symbolize a value by X and say 'X is good', then this statement may mean one or more of the following:

1. X leads to or facilitates the attainment of some other value, say Y.

2. The goodness of X is entailed by some other value or value scheme, say S.

3. I like X.

To say that integration is good might mean that it helps attain a greater general welfare or a higher level of human dignity. It could also mean that open housing or freedom of choosing one's place of residence is involved in social justice or the complex of values that are collectively called democracy. It might mean simply that I think integration is good; I like integration.

36Smith, ibid., p. 181.

37Ibid., p. 185.
When we speak of X leading to Y, we are saying that the existence of X is instrumental in achieving Y. Y is a potential consequence of X. In terms of our open housing example, a value assertion might be: "If residential integration exists, then a higher level of general welfare will be achieved." For the sake of simplicity, we will not state a greatly detailed value position concerning the meaning of integration. This statement is potentially testable and has been put in the form of an "if-then" hypothesis. Our task is now to obtain data with which to test this hypothesis. We need to ask how integration has affected the general welfare (as we have defined these terms elsewhere). Is there any scientific data on the consequences of integration? How is the Sunnyvale situation the same as and different from other similar cases? If adequate historical and scientific evidence can be brought to bear, the validity of this hypothesis should become more certain.

In this example, integration has been functioning as an extrinsic value. Integration is used as a value because it leads to or helps realize a higher or more important value. Whenever a value is functioning extrinsically, we can derive a "factual assertion which should, in principle, stand or fall on the basis of empirical evidence." Consequently, publicly verifiable evidence can help resolve a conflict

38 Ibid., p. 173.
in which the instrumental values to a commonly held general value are the concepts in question.

A weakness of the instrumental approach of justifying values should be pointed out. We may believe value X is important because it leads to value Y, but why do we think Y is worthwhile? It is because Y leads to a third value Z? If integrated residential areas lead to better housing for minorities, why do we hold better housing as a value? Perhaps better housing will promote equality among the races. Equality may promote social order which in turn will enhance human dignity. If one uses the instrumental approach for justification, he must "assume that value perplexities can be resolved at some point on a means-end continuum,"39

In the instrumental justification of values, we tested value judgments as hypotheses with objective data. We now turn to the second way of justifying values which utilizes logical analysis. Hunt and Metcalf have concisely illustrated this procedure.

The expression that X is good because it is entailed by S can be translated to mean: I like X because I believe in democracy... [This is] a logical test of X. We deduce a valuing of X from a valuing of democracy.40

Democracy may be a general value, even a cultural orientation as discussed by Ethel Albert.41 It can represent a value system including

39Hunt and Metcalf, ibid., p. 140.
40Ibid.
41Albert, ibid., pp. 221-248.
such focal values as freedom, equality, social justice, and representative government.

A more specific value such as integrated housing can be logically deduced from a belief in democracy. If democracy is characterized by maximum freedom, equality, and social justice, and if integrated housing will result in greater freedom, equality, and social justice, then integrated housing is a characteristic of democracy. The critical question to be asked of this example is: Will integrated housing promote greater freedom, equality, and social justice? At this point we can return to the defining and testing procedures previously discussed. Once the concepts have been clearly defined and we are satisfied that we know the consequences of choosing the value under question (open housing), we then determine the validity of the statement "I like open housing because I believe in democracy" on the basis of logical analysis.

Democracy has been functioning intrinsically in this last example. Why should we value democracy rather than totalitarianism? How can we justify using democracy as an important general value for judging our behavior? What does it mean to say "I like democracy" or "I like X"?

When I say I like X, I first need to ask if I really do like X. I might say, "I like non-interference by the federal or state government in local affairs." I am saying non-interference by the government is intrinsically good and needs no justification. It initially appears that
this position is completely private and not open to objective inquiry. However, it is possible to explore the consequences of this value choice in relation to other value preferences that I hold.

In a discussion with other people, I can examine the consequences of valuing non-interference. In other words, if I like X, can I also like Y? I also value good education and I know that in my locality, if it were not for federal funds, the local schools would be very inadequate for the needs of my community. In this case, "interference" or involvement of the federal government in local affairs seems good and necessary to me. Also, I value my freedom to live where I want and I value equality. Can I believe in democracy and deny these opportunities to others? If no one else will guarantee these freedoms and opportunities to all citizens in my area, can I justify not supporting governmental "interference"?

I now perceive inconsistencies in my valuing and I must decide whether or not I will accept these inconsistencies or try to bring about more order in my thinking. It may be that I opposed governmental interference because I had not clarified what I really liked. I had not followed

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42 Hunt and Metcalf, ibid.

43 Ibid., p. 141.
Socrates' advice to "Know thyself." I might decide to accept governmental involvement in local racial problems because it brings about greater consistency in my thinking and valuing.

In order to know whether I basically like X, I need to know what I want. Knowing what I want involves understanding how I want to structure my experience. In order to know this I need to know what is "good" or "right" for me.

In order to know what is "good" for me, I need to know what it means to be human. In order to understand what it means to be human, I need to clarify what human nature is.

In a given cultural setting, it is generally not necessary to push things as far as defining human nature. In a culturally diversified world, however, different conceptions of human nature need to be clarified. Value judgments pushed to their ultimate justification are relative to a conception of what it means to be man.

Is there a specific human nature capable of definition? There is certainly such a vast range of potentially human behavior which is often conflicting that it cannot be defined in terms of specific behavior.

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44 Smith, ibid., p. 186.
46 Hunt and Metcalf, ibid., p. 141.
A more promising approach seems to be related to needs. All men have physical and social needs with many ways of satisfying them. Are there basic human needs that transcend cultural boundaries? Are obviously conflicting social needs capable of explanation by means of more basic needs? If so, are there ways of satisfying needs and means of fulfilling those needs that can be developed into a meaningful conception of human nature? We do not intend to attempt a clarification of human nature in this paper. Some provocative scientific work is being done along these lines, however.47

In summary, we believe that there are ways of verifying, justifying, and arriving at value judgments in public ways. In the case of instrumental justification we can test a value statement (X leads to Y) with evidence. Logical analysis can be used to deduce whether or not X is actually part of a value system we use in directing our lives. When trying to decide if I really like X, the best we can do is try to see if we are consistent in our valuing; this is generally enough. In culturally plural situations we need to clarify the conceptions of the meaning of human life that are being used by the conflicting parties. Hopefully, some accommodation can be reached among the different viewpoints since we presently lack data with which to evaluate their validity.

III. SHOULD I TAKE ACTION TO RESOLVE THE CONFLICT ON THE SOCIETAL LEVEL?

We have described a procedure which can be used to help a person decide what action he should take to solve his personal problem. He has identified the problem, clarified the value conflict involved, examined all of the alternatives, and selected one of the alternatives. Having thus acted, the conflict is no longer an urgent personal difficulty for him. It has passed by him, and he must accept the consequences, whether they bring a favorable or unfavorable resolution. But this is not the end of the conflict, even though it might be resolved for the person himself. The conflict which involved this person was a conflict in values, and even if the person finds some resolution for his own situation, the value conflict still exists and will undoubtedly involve people in disagreements and controversies time and time again. Oliver and Shaver put it this way: "The resolution of a problem usually does not dissolve the value conflict; it rather adjusts a situation to the interests of the debating parties".\(^{48}\) Thus, the question that remains after the individual's problem is resolved is this: Should I take action to remove the value conflict on the societal level, the existence of which caused my personal dilemma in the first place?

Several things should be taken into consideration in answering this question. First, a person should determine whether or not the value

\(^{48}\)Oliver and Shaver, ibid., p. 127.
conflict is going to embroil him in other personal dilemmas in the future. If he sees that the value conflict is going to cause repeated difficulties for him, he will probably be very interested in alleviating the basic conflict. For example, after a Negro doctor successfully integrates a wealthy white neighborhood and starts to feel at home with his once-wary neighbors, he may soon forget the problems caused by value conflicts in the open housing issue for he knows he probably won't be moving again in his lifetime. Take the case, however, of a black chain store executive who is moved every four years. He will have a definite personal stake in seeking some resolution to the basic conflict which causes housing segregation, either through federal law or through promoting a popular consensus behind the principle of equality in housing. If no resolution is found, this man will face a battle to find decent housing every four years.

This first reason for concern about the societal problem stems directly from a person's own self-interest. The person will benefit directly if a solution to the value conflict can be found. A second reason for involvement also appeals to one's own interests; the quest for power. A person might see that his participation in the societal problem will give him political or social clout which will serve him well in fulfilling his ambitions and gaining prestige.

A third major reason for getting involved at the structural level of social problems is to fulfill the humanitarian ideals of justice,
freedom, and equality which are widely espoused in the American socialization process. Superficial action on this structural level can be instrumental in reducing the guilt which flows from shallow acceptance and frequent violation of ideals. Those who have deeply internalized these ideals, however, must act in a significant way on societal problems in order to maintain their self-concept. In these people, actions in behalf of others are in their own self-interest psychologically.

We have briefly mentioned three reasons why people might try to resolve the basic societal conflict behind a social problem. To go further would carry us deep into the subject of human motivation, which is clearly beyond the scope of this paper. The important point is that the question of whether or not to work for a solution to the basic conflict should be asked honestly and answered decisively. Intention must be clear, either one way or another.

Two more problems should be considered in making a decision either for or against involvement. The first is a sense of apathy-breeding powerlessness. Many people assume that decisions affecting the fundamental conflicts of our society are made only by large organizations and political machines. The general feeling exists that individuals can do little to resolve the value conflicts that vex our society. Jacob and Flink, however, in their research on decision-making, "advance the opposite proposition that public policy decision-making is in fact a complex pro-
cess of pyramiding individual behavior."49 This indicates hope that an individual can, either through group participation or individual action, influence basic decisions by influencing key people who make those decisions. Success in such a venture depends on a thorough understanding of the bureaucratic structures and the power hierarchy within the society. The work of Jacob and Flink adds more evidence to the case that citizens need not be as powerless as they think they are.

A second problem which must be considered is the limited supply of time. Those who are truly concerned about humanitarian ideals can identify a multitude of problems which badly need attention. These people must fight the tendency to be concerned about all problems and effectively active in none. Just as on the individual level, illustrated earlier by the schematic drawing, two decisions must be made. First, the most urgent or important problems must be selected. Second, the amount of time available must be determined. In considering the time factor, Parkinson's law should receive serious attention. This law holds that work expands to fill the amount of time available.50 If one waits until he has some spare time to work on societal conflicts, he may wait forever. Considering this difficulty, it might be better to

49 Jacob and Flink, ibid., p. 28.

determine the amount of time possible, instead of the amount available. Few people feel strongly enough about societal issues to make time for working toward their resolution. Yet many people must be willing to spend this time if we are to prevent value conflicts from blowing up our planet. People are not sincere about the rhetoric of peace and cooperation unless they are willing to put time and effort toward these goals. As Raths, Simon, and Harmin point out, the way we spend time indicates what we think is important:

In short, what we do with our waking hours hints at what values we may have. As an ideal, we might strive to value everything we do and to do only what we value.⁵¹

We have asked the question of whether or not to get involved in the resolution of society-wide conflicts. It is a question which requires careful analysis of ability, time, and concern. It is a question which demands an intentional answer, either affirmative or negative. Should the answer be affirmative, the final key question must then be asked.

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⁵¹Raths, Harmin, and Simon, ibid., p. 71.
IV. WHAT ACTION SHOULD I TAKE TO RESOLVE THE SOCIETAL CONFLICT?

This is a question of strategy. The intent has already been determined. In seeking an effective strategy for working on the societal level, the perspective used to view the conflict is crucial. Using the terms which were employed earlier, a strategy can be sought through the psychological perspective or through the sociological perspective. Let's now look at each one more closely.

To use the psychological perspective in seeking a resolution to societal conflict is to analyze and encourage the individual actions needed to promote the reestablishing of cooperation and understanding. The phrase "psychologizing a social problem" refers to the widespread practice of interpreting issues which involve structural and group conflicts solely in terms of what individuals should do. This ignores the fact that individual actions are often determined by their position within a group structure. This psychologizing often degenerates into petty, individualized moralizing which pays little attention to the basic cause of the conflict. An example of such psychologizing can be found in an account of a conference discussion printed in the Ball State Daily News:

Unrest on campuses and how it challenges Panhellenic was the main topic for discussion at the Panhellenic State Conference, Saturday, April 26, in Terre Haute.

According to a member of Muncie Panhellenic who attended the conference, recent disturbances on campuses were discussed and proposals to overcome or prevent these disturbances were outlined by Panhellenic.
They proposed encouraging superior scholarship, so students will want to graduate, inspiring a high sense of responsibility; giving a sense of belonging to its members and developing leadership and good citizenship.52

These proposals say, in effect, that if students were only more career-oriented and more in tune with the traditional system, they wouldn't break the campus norms. The discussion sheds no light on why the campus values are under attack, and therefore it contributes nothing to the resolution of the conflict.

In contrast to this, using the sociological perspective to find strategies will lead to an analysis of the interplay of all groups and institutions with those groups immediately involved in the conflict. Such an analysis will indicate the complexity of the problem and will suggest what related problems must also receive attention in order to resolve the original conflict. An example of using the sociological perspective to propose solutions to the campus conflicts appeared in Time:

The fundamental solution, of course, lies far beyond the campus. As Yale's President Kingman Brewster, Jr. put it at a press conference last week: "Campus violence will grow worse unless an intense effort is made to end the war in Viet Nam, remove the inequities in the draft, solve problems of the cities and improve race relations."53

52 "Conference Discusses Challenge of Unrest," Daily News (Ball State University), May 7, 1969, p. 3.

While the role that individuals play in conflicts must not be overlooked, it is essential for maximum effectiveness that solutions to social problems be conceived in terms of complex structural difficulties. The interrelationships of several institutions and several problems must be taken into account, as was done by Dr. Brewster in the preceding example.

The specific action which a person might employ can take many forms. Simon and Harmin have suggested a list of eleven possible actions which can be taken. Their suggestions and other possibilities can be divided into two groups. The first is that set of activities through which one individual, working on his own, can contribute toward the resolution of conflicts. The second is that set of activities through which people working in groups can affect changes which help remove value conflicts. Let's look at each of these groups.

Because the major bases of power are located in organizations and institutions, the individual working alone is limited in the size of impact he can expect his actions to have. Individuals are easily ignored when busy organizations are protecting vested interests. A few good tools, however, are available to those working to resolve society-wide conflicts. Writing is perhaps the most effective. The pen has traditionally

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54 Simon and Harmin, *ibid.*, pp. 164-165.
been used by muckrakers to bring about structural changes which mitigated conflict. The Food and Drug laws, several auto safety laws, and the poverty program are all examples of structural improvements which derived much of their momentum for reform from the exposes of concerned individual writers. On a less sophisticated level, letters to the newspaper, letters to Congressmen or government officials, or letters to influential leaders of the society can have some impact. The effectiveness of such letters depends on the open-mindedness of the reader. Their impact is often overestimated; they are merely suggestions and can easily be ignored. Their importance should not, however, be underestimated. If the timing is right, or if large numbers hit the same official, letters can be very influential.

The spoken word is another tool available to those who want to act. The expert's lecture can be very effective in pursuing conflict resolution, but only when his opinions reach the ears of those with the power to bring about change. Certainly one need not be an academic expert to persuasively convey an idea for resolving a problem. Such issue-oriented discussions with acquaintances are certainly good for mutual enlightenment, but the discussion will most likely contribute to change only if the participants hold or are close to positions of power.

Officials repudiate their vested interests only under pressure from organized groups. It is, therefore, most beneficial toward the goal of easing basic societal conflicts for an individual to participate in a group
which is working for the desired change. This presents a complex set of alternatives. First, one needs to find a group that shares the same concerns about particular problems. Special interest groups have been formed by the thousands in America, but often the biggest hurdle to participation in such groups is discovering them and getting in touch with them. This problem of communications is diminishing with advancing mass media technology, and no doubt it will diminish more in the age of cybernetics.

If it should happen that no group can be found which meets the particular concern of the person seeking conflict resolution, forming a new group of people with similar concerns will be much more effective than trying to work alone. Groups formed specifically around one key issue are often more effective than standing organizations because they have fewer vested interests to interfere with the goal. This leads to a discussion of group organization and group dynamics which is outside the scope of this paper. It should always be remembered, however, that working groups are more effective than single individuals in promoting changes which resolve conflicts.

Once a group has been located, participating can take several forms. Giving money, signing petitions, and even attending meetings are activities which, although they are often very important, can be done without getting deeply involved in the organization. Personal, time-consuming involvement in the activities and strategy-making of the organization is
the most meaningful contribution.

Several tools can be employed by a group to extend its influence on matters which concern it. Organizing petition drives, publicity campaigns, and fund-raising are traditional ways of getting across a point of view. The civil rights movement of the 1950's established the non-violent demonstration as a legitimate tool for promoting change. Throughout the history of labor relations, and race relations, violent tactics have also been utilized to spark change. These tactics are by definition, however, outside the law, and besides threatening the entire societal structure, carrying unknown consequences, serious questions about the effectiveness of these tactics can be raised. It should be remembered that success in promoting changes which help resolve basic societal conflicts, such as promoting new welfare laws or university reforms, often depends on getting all parties concerned to understand the values and viewpoints of the others involved. Violent tactics and sometimes even non-violent demonstrations, often create the backlash phenomenon in which the contending groups react even more negatively than before in the midst of ever-increasing misunderstanding. This possibility must be considered in choosing tactics.

In summary, the past few pages serve as a broad overview of the tools available for social change. It is not intended to be a thorough treatment; it is designed to provide some idea of the kinds of activities that should follow after the decision to work for basic conflicts resolu-
tion has been made. First, the problem should be analyzed from the sociological perspective in order to grasp the complex interrelationships with other problems. Next, the possible alternatives for action must be clearly determined, including both individual and group involvement. Finally, the action which will contribute most to resolving a conflict between large segments of the society must be selected from the alternatives. This last problem of selection and justification remains for our consideration.

As we have discussed earlier, we believe that value conflicts can often be resolved in terms of other values on a higher level of generality. Applying this previous discussion to choosing action for resolving the value conflicts between contending groups, the action must be an appeal to the more general value on which the contending parties might find some common grounds for agreement. The determination and justification of the values to be utilized received extensive consideration earlier. The complications posed for the justification process by cultural variations in the conceptions of human nature and what it means to be human were also pointed out. This previous discussion should receive special attention in considering cross-cultural value conflicts. Nothing more need be added here about justifying which value to pursue, but more questions still remain for the activist on the societal level: What action will actually promote the desired value? Will that action have hidden consequences which will work against the desired value? These questions
can be answered only after carefully analyzing the impact of the possible alternative actions using the sociological perspective. The perspective, as was discussed earlier in this section, permits one to understand the obvious and subtle ramifications of any action as it effects the magnificently interconnected ecological structures of our world. Manifest and latent functions must be fully comprehended. The sociological imagination must become a ready tool.\textsuperscript{55}

This requires a skill of broad perception which few people have approached, but despite its idealistic nature, it must remain our goal if we are to understand what values we are actually promoting.

Thus, we have said that the value needed to bring about conflict resolution must be determined, using the guidelines of our earlier discussion of justification. Next, a thorough analysis of possible actions will tell us what action will best promote the desired value.

We have presented in this discussion a number of guidelines which are designed to intentionally and systematically answer the question of what should be done to resolve the basic value conflicts of society. Once an answer has been determined, any number of personal problems might keep one from acting on it. It is recognized that thinking about action and taking action are two processes that are often far removed from each other. It is hoped, however, that the attitude of

\textsuperscript{55}Mills, ibid., p. 15.
intentionality has been instilled in the person through the long inquiry into what action to take. It is hoped, further, that this attitude will prompt the person to follow through systematically into action.
CHAPTER IV

IMPLICATIONS FOR TEACHING

Understanding the decision-making process as it has been discussed in the previous chapter can greatly deepen a person's analysis of his own thoughts and actions. The payoff of this understanding, however, goes much farther than this personal help. Tremendous implications for teaching methodologies in the social studies are contained in this material. Although a full discussion of these implications is not possible in the scope of this paper, the temptation to cursorily review a few of these ideas for the teaching process is overwhelming. Most of these ideas are new only in their systematic framework and ever-recurring theme: deciding about values.

First, let us consider the applications to teaching in the first section of the decision-making model, which dealt with the question, "Do I want to clarify the issue?" This discussed the selection of issues for study. The social studies teacher needs to carefully consider the problem of finding what issues are most important to his students when he selects the content of his courses. Too often the authors of the class' single textbook determine the topics of study day after day. Such tech-
niques in this age of rapid change and constant crisis are inexcusable. The professional teacher must be able to choose content in line with the needs of his students at that particular point in their lives. In order to do this competently, the teacher must analyze the world of the adolescents to grasp the value conflicts and social issues that they feel every day. This does not mean in any way that course content should be limited to those things which students are already interested in. Indeed, the sources of the conflicts that they feel are seldom within their world of awareness, let alone their world of interest. Rokeach supports this observation:

It may be assumed that in every person's value-attitude system there already exist inherent contradictions of which he is unaware for one reason or another—compartmentalization due to ego-defense, conformity, intellectual limitations or an uncritical internalization of the contradictory values and attitudes of his reference groups.¹

This last reason for lack of awareness, the automatic acceptance of contradictory values from reference groups, must be overcome before he can understand his confusing world. We contend that the social studies curriculum, using publicly verifiable evidence, should help the student in this task.

¹Rokeach, *ibid*, p. 22.
Dr. Phillip Schlechty has said that the legitimate content for the social studies lies in Mills' concept of public issues in which biography intersects with history. We would add to this by saying that value conflicts, generally conflicts between the values of institutions, lie at the heart of these intersections. The value conflicts which kids are currently experiencing, whether they concern parents, the draft, war, teacher strikes, race relations, or school rules, are the best topics for study. Students are already thinking about the problems these value conflicts raise. We should stop trying to ignore their real world of concerns in the curriculum; we should select content which is meaningful to their current value conflicts.

Much has been said about irrelevant social studies courses. A 1969 Louis Harris poll, asking students what they think of their courses, reveals that history (including black history) received the most votes in the categories of "Least Useful" and "Most Irrelevant" and was second in the balloting for "Most Boring". Couple this data with the thought that:

2 Phillip Schlechty, "An Examination of Modern Approaches to Problem Solving in the Social Studies," Ball State University, Muncie, Indiana, 1968, pp. 15-16. (Mimeographed.)

Acceptance of a new set of attitudes and values is not the result of logical proof. It depends quite as much on the climate of the classroom as it does on the materials which are studied.\(^4\)

Just what attitudes are being taught in the climate of uselessness, irrelevance, and boredom which the student themselves have reported? It is highly probable, in light of this evidence, that rather than developing attitudes conducive to concerned, participating citizenship, which is so desperately needed in a democracy, we are instead promoting the attitude that the social studies are useless and boring. We submit that using the value conflicts which students themselves might choose to clarify as a basis for study and inquiry would help to change significantly the dismal results of American social studies education.

A second major implication also refers to curriculum, but in a more specific way. In the section of Chapter 3 on clarifying the value confusion, we discussed a technique of identifying value conflicts by examining the viewpoints of several institutions on any particular issue. Various groups hold differing values in regard to any controversial problem, such as birth control or sex education. Individuals who belong to several of these groups can more clearly understand their own confusions if they analyze the positions of their refer-

ence groups in this way. Carrying this concept into curriculum development, we submit that this type of analysis of institutional conflicts could be the focus of an entire course. This method could be used to study our own society and the many conflicts it holds for students, or it could be used to study world issues to promote the understanding of different value systems around the world, a prerequisite to the solution of cross-cultural disputes. The advantage of this approach to teaching lies in its issue-oriented nature. A multitude of issues, either world or national, can be selected which students will easily recognize as real problems: the Vietnam War, the Nigerian civil war, the Cold War, racial discrimination, the draft, welfare, air pollution, traffic deaths. The list could go on and on. In studying each issue, history will be used extensively to determine how the problem got started, how it reached its present situation, and what attempts have been made to resolve the issue. Sociology and anthropology will be used to determine what groups are involved in the problem, what values and norms the various groups hold concerning the problem, and how actions by these groups are related to their values. Geography will be used to determine the impact of the physical environment on the problem. Economics, the problem of distributing a limited supply, enters in some way into nearly every controversy. Political science will be used to examine the political side of any problem. Thus, the social science disciplines will be employed as tools to investigate the
value conflict from the perspectives of the groups involved. Seeking to study all of the contending groups is a step toward the comprehensiveness of the sociological perspective. This will help students understand the intricate complexities in the problem which faces them.

A specific example of this proposal for curriculum development would help explain our intentions. This example appears in the Appendix in the form of a course proposal and outline. The rationale and objectives are stated first, followed by a brief description. The issue of South Africa's policy of apartheid is used to illustrate the issue-oriented unit that can be developed. Although this is a limited example, it should serve to clarify the nature of a course focusing on value conflicts.

In briefly stating this curriculum proposal, we identify with the thoughts that Oliver and Shaver had concerning their work:

The framework we have described here, however skeletal and inadequate, gives the student and orientation from which to begin analysis. This is especially important from a pedagogical standpoint. Without a framework, the student is likely to view social controversy as a maze of facts, opinions, and conflicting claims.5

In any case, we are committed to the position that the school curriculum must assist students in understanding the value conflicts within themselves and within society. Beck has stated the issue well:

5Oliver and Shaver, ibid., p. 131.
The innovating role of the school, then, is not to supply new values, but to prepare youthful minds to undertake the cooperative tasks of recognizing value conflicts, identifying their causes and conditions, and applying rational methods of value reorganization. Developing courses which focus on values in the way that we have suggested would help the school fulfill this newly-found, but very significant role.

The last major implication which we shall discuss stems from the portions of the decision-making model dealing with determining what action should be taken, either on a personal or societal level. We must not only promote the making of thorough, rational decisions, but we must assist students in following through to action. Simply stated, "We must help our students to do something about what they value." Going further, Simon and Harmin make this statement:

We are suggesting that now they must help their students to act upon their knowledge. Such action provides students with a taste of how much they can actually do to shape their world, and thus also provides them with feelings of worth and significance that they so sorely need and so rarely get in a society that has little use for young people.

We are committed to the position that action in civic and world affairs gives purpose and meaning to the study of social issues, and that action

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7Simon and Harmin, ibid., p. 163.

8Ibid., p. 164.
projects should be included as an integral part of the social studies curriculum.

The problem then becomes one of determining what can be done in the classroom to bring about involvement. Little emphasis has been placed on this part of the curriculum in the past. Casual observations of the uninvolved citizens which our schools produce give immediate credence to the report that "research studies in political socialization, an important aspect of citizenship, fail to verify the validity of much that is done in the schools in the name of citizenship."\(^9\) Instead of merely reading or talking about the meaning of citizenship, we are suggesting that students experience their own participation in real issues. These issues might involve the school, some local situation, or perhaps even a national or world problem. The participation of students can be part of a class assignment, or it can be on an extra credit or extracurricular basis. The tools available to bring about involvement, such as letter-writing, petitions, fund-raising, and forming interest groups, have been discussed in Chapter 3 in the section describing possible ways to resolve societal conflicts. Philip Jacob summarizes well our attitudes about the importance of student experiences in real conflict situations as

\(^9\)Smith and Cox, \textit{ibid.}, p. 61.
part of the social studies curriculum:

Students are often deeply affected by participation in experiences which vividly confront them with value issues, and possibly demand decisions on their part whose consequences they can witness. As a rule, the more directly that general education in social science hooks into students' own immediate problems and links the broader value questions with which it is concerned to personal student experiences, the more significant is its impact.  

More is required of the teacher, however, than merely encouraging students to act on their beliefs. The teacher has the additional responsibility of helping his students understand the complex dynamics of social change. This understanding is necessary to overcome the naive belief that any action by concerned students should lead directly to the desired change. Disillusioning frustration is the frequent result when teachers encourage students to become involved but do not prepare them adequately for the sturdy resistance to changing the status quo which is inherent in our complex system. Helping students to understand why most of their actions are for the most part insignificant will help to produce citizens who will continue to act on their beliefs without becoming overcome by frustration. Beck suggests a maxim which is central to this approach to teaching: "The relevance of education is its capacity to help students learn how to influence their own futures instead of re-

signing themselves to supposed inevitabilities. 11 An important part of this process is to help students gain a realistic appraisal of the difficulty of changing the societal environment. Otherwise, the call to act on one's values may produce an idealism which will either burn out quickly in frustration or will turn, disillusioned, to undemocratic methods of change.

We have briefly considered three implications for teaching which were derived from our earlier discussion of decision-making. Inherent in this chapter on teaching is our belief that the American educational system holds a unique opportunity and faces a critical challenge in clarifying the values of adolescents. The opportunity is best stated by Ballinger:

Adolescents today are at a crucial point in their lives in having to make choices about what from the multitude of conflicting possibilities in American culture, they shall take for themselves as part of the essential core of their self-identity . . . . The school and the community may facilitate this task of the adolescent by helping him to identify the alternatives in a useful, meaningful way, or, it may actually have the effect of making the choice more difficult by obscuring the character of the choice. 12

The challenge, with prosperity, peace, and the very survival of the world at stake, comes from Beck:

11Beck, ibid., p. 172.
The active role of teaching youth how to resolve value controversies and how to revise conflicting values is the compelling challenge of education that is relevant to both the present and the future.  

It is the hope of the authors that this paper will in some way help to meet this crucial challenge.

APPENDIX

WORLD VALUE CONFLICTS
A Course Outline

PROPOSAL

This is a proposal and an outline for a world studies course approached as the study of the interplay of values in world events. The course is topic-centered with a little-used recurring theme: the impact of values on events.

RATIONALE

In constructing such a course, several assumptions are being made about the nature and importance of values. First, values are concepts which are used as standards for appropriate behavior. Under this definition, values are not universals, nor are they eternal truths. Rather, they are the ideas about the way things should be which groups of human beings have developed for use in their own situation.

The values men hold lead directly to the way they act. A distinction should be made here between values and professed ideals. On the individual level, a great discrepancy often exists
between the publically proclaimed ideals and the actual values employed. In the same way, various cultural groups differ in the way their ideals and actual values line up. Some more primitive societies tend to be straightforward in living according to their ideals. More sophisticated technological societies such as our own have developed elaborate ideologies of proper behavior which provide the mouthed platitudes but which often hide honest statements of values. This course of study will explore the values that men do in fact use to determine proper behavior.

Since values lead to action, in order to understand the actions that have formed man's history, it is essential that we understand the values that prompted those actions. This is especially true in considering the recent conflicts which are shaping the history and the lives of the present generation. Whether the conflicts are found in Berkeley, Cornell University, the U.S. Senate, Biafra, the Suez Canal, or the Mekong Delta, the different values of the opposing groups and the fear which accompanies a situation of threatened values lie at the heart of the conflicts. Merely to study the facts of the events is a sterile exercise. To seek to understand why the conflict began and how the conflict might be resolved is the goal of this course. The key to this understanding is in the study of the values of the contending groups.
This should not be construed to mean that the mere study of values will eventually and automatically solve our problems. We are convinced, however, that grappling with real problems in a way that leads to some kind of action is the best way for students in a classroom to begin to comprehend the complexities of our world situation. We are also convinced that until a significant percentage of the world's population, through either structural or personal changes, can overlook their ethnocentrism and understand the values of other cultures, we will always be under the threat of nuclear holocaust. Although this opinion is tantamount to saying that hope for peace is out of sight, a minimal step that can be taken is to inject a deeper study of value conflicts into the curriculum.

OBJECTIVES

1. To clarify in the minds of the students the concepts of values, institutions, and norms.

2. To help students to understand the American value structure, and more specifically, to understand their own values.

3. Through classroom activities, to analyze world conflicts in terms of the values held by the contending groups.

4. To help students gain the ability to develop their own analyses of value conflicts in world problems.

5. To help students understand and overcome ethnocentrism and gain a perspective of cultural relativity.
6. To help students recognize the interdependence of the world community and the need for international cooperation.

7. To assist students in developing and trying out concrete activities aimed at resolving value conflicts.

COURSE OUTLINE

(Note: this is only a content outline. No attempt has been made at this stage to outline teaching methods, strategies, or gimmicks.)

PART I. The Meaning and Use of Values in Several Societies

A. Hopi Indians
B. Ibo Tribe of West Africa
C. Hindu India
D. America
   1. Middle Class
   2. Lower Class
   3. Upper Class

The concept of values is central to the entire course of study, and therefore, this first part is designed to help students recognize their own values and to understand how they use their values. Whenever the values of a society are discussed, they are analyzed according to the standards of appropriate behavior in the five basic institutions of any society: the family, the economy, polity, education, and religion. Political ideology and governmental policy can not be understood without examining the entire culture as expressed in the basic institutions. Many times values in one institution conflict with values in another. Such internal value
conflicts are especially evident in our own society. Conflicting values between governmental and religious institutions on the question of war and between family and religious institutions on the question of contraceptives are two examples. Discussions of them are usually very relevant to students' needs.

The format planned is to examine the values and functions of values in some notable cultures. Once the pattern of study is formed, the values in American society and the students' own values come under scrutiny.

PART II. Understanding World Value Conflicts

A. South Africa - The Policy of Apartheid
B. West Africa - The Nigerian Civil War
C. The Middle East - The Israeli-Arab Conflict
D. India and Pakistan - The Kashmir Dispute, Religious Disputes
E. Russia and China - The Ideological Split
F. Southeast Asia - The Vietnam Conflict
G. Latin America - Race Relations in Brazil
H. Eastern Europe - The Attempted Liberalization of Czechoslovakia
I. Northern Ireland - Religious Discrimination
J. Europe - Geopolitics and World War II

Part II comprises the remainder of the course. It consists of a series of studies of particular value conflicts in various parts of the world. It is a problem-centered approach. The historical background and geography of the area will come out in the process of discovering what groups are in conflict and which values of the groups are causing the conflict. In this way, history, geography,
sociology, and anthropology are all used as they are needed to understand and to seek solutions to real problems.

To illustrate the intentions and scope of this course, an outline of the content of the unit on South Africa has been prepared.

SOUTH AFRICA - The Policy of Apartheid

I. Introduction - What is Apartheid?
   A. Legal codes of separation - Laws enforced by white government
   B. World Criticism and U. N. Statements on Apartheid
   C. Defense of separatist policy by white leaders
   D. Turmoil - Past and present

II. The Contending Groups
   A. Europeans (whites)
      1. Boers
         a. Origins - arrival from the Netherlands in 1652
         b. Current standard of living and customs
         c. Present values as expressed in basic institutions
      2. British
         a. Origins - arrival from England c. 1900
         b. Current standard of living and customs
         c. Present values as expressed in basic institutions
   B. Bantu (Blacks)
      1. Origins - Migrations south c. 1770
      2. Current standard of living and customs
      3. Present value structure
   C. Asians
      1. Origins - Most came from India
      2. Current standard of living and customs
      3. Present value structure
   D. Coloured
      1. Origins - Racial amalgamation
      2. Current standard of living and customs
      3. Present value system

III. A History of Conflicts
   A. Hottentot and Bushman
   B. Boer encroachments and the disappearance of Hottentots
   C. Clashes between Bantu and Boer frontiersmen
D. Conflict between Boers and British
   1. The rise of Afrikaner Nationalism
   2. The treks
      a. The Great Trek to Natal - 1837
      b. The founding of the Orange Free State
      c. The founding of Transvaal
E. The Boer War - 1899-1902
F. The split with the British Commonwealth - 1961
G. Disagreements with U. N. and Black Africa

IV. Conflict Analysis
   A. Differences in values as expressed in institutions
      1. Boers vs. Hottentots
      2. Boers vs. Bantu
      3. Boers vs. British
      4. Boers vs. Asians
      5. Boers vs. Coloured
   B. Which value differences caused the most fear and conflict?
   C. How were past conflicts resolved?
      1. Amalgamation
      2. Assimilation
      3. Accommodation
      4. Conquest and submission
      5. Extermination

V. Conflict Resolution
   A. What attempts have been or are being made to understand
      the basic value differences between the groups?
      1. Intergroup communication
      2. School curriculum
   B. What success have these attempts had?
      1. Present intergroup attitudes
      2. Recent trends
   C. What role should the U. N. play to promote human coopera-
      tion in an internal national conflict?
   D. What role should U. S. policy play in this conflict?
BIBLIOGRAPHY ON SOUTH AFRICA


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