Teacher perceptions concerning their role and the efficacy of moral education in public elementary schools

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Teacher perceptions concerning their role and the efficacy of moral education in public elementary schools

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Iowa State University, 1992
Teacher perceptions concerning their role and the efficacy of moral education in public elementary schools

by

Ray Calvin Owens, Jr.

A Dissertation Submitted to the Graduate Faculty in Partial Fulfillment of the Requirements for the Degree of DOCTOR OF PHILOSOPHY

Department: Professional Studies in Education Major: Education (Educational Administration)

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For the Graduate College

Iowa State University
Ames, Iowa
1992
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CHAPTER I. INTRODUCTION

The concept of moral teachings in education is not new to our age; the written record from the time of Aristotle and the Bible to the present portrays great teachers as instrumental in conveying moral teachings to students. There is also the function of moral teaching as an agent in socialization and the need to help children grow to possess more highly developed moral standards (Jensen & Knight, 1981, p.1).

There has been renewed interest in the past few decades concerning moral education in the nation's schools as our culture has experienced upheavals and change in cultural norms. According to Lawrence Kohlberg, much of this interest may be explained by the recent awareness of the differences between personal moral development and outward social interaction (Kohlberg, 1964, p.383).

The Viet Nam war, Watergate, the Jonestown massacre, urban violence, drug use, and the ever pervasive threat of nuclear war have all been cited as reasons why society, through its public schools, must be concerned about the development of moral beliefs and moral reasoning in the nation's youth (Raths, Harmin, & Simon, 1978, p.viii). Indeed, Billings in the Illinois School Board Journal (1990, p.20-21) cites the "... varying number of children in any school who fight, lie, cheat, steal, drop out, become pregnant, or use drugs and alcohol."

The American public have indicated that moral education of their children is a major concern as evidenced by the 1981
Gallup poll (1981, pp.33-47) of parental attitudes toward the public schools. Nearly two-thirds of the public in this national survey stated that inadequate attention is being devoted in the nation's schools to developing students' "moral and ethical character". When asked directly, "Would you favor or oppose instruction in the schools that would deal with values and ethical behavior?", 70 percent of the respondents said that they would favor it.

Public school personnel may question the role of the school in moral education. There is abundant rationale for the involvement of public education in the moral training of children. Many researchers and learning theorists such as Emile Durkheim, John Dewey, Jean Piaget, and Lawrence Kohlberg (Kohlberg, 1983, p.61) believe that the responsibility for the moral development of the child falls upon the schools. According to Hawley and Hawley (1975, p.24):

> Ultimately, all formal education should be moral education. The school should be a place where the activity of each individual can also be social in character - where the student can develop as an individual and at the same time use his powers to further the larger activities of the group.... It is the moral responsibility of the teacher to supply every possible aid to this process.

The goal of moral education in the schools is to help "...young people become ethically mature adults, capable of moral thought and action." (Ryan, 1986, p.228).
It has been postulated that since the focus of education in the 60's was upon "accelerated intellectual and technical training" and since these efforts had reached an "impasse," society turned its attention to moral education. Schools were viewed to be as much the problem as the solution. "The education system appeared as a vast sorting machine that sifted the privileged from the disadvantaged and maintained the stratified order of an unjust capitalist society." (Hersh, Miller, & Fielding, 1980, p.4).

There has been considerable research conducted concerning the "hidden" or "unstudied curriculum" with those phrases first developed by Philip Jackson, Chairman of the Elementary Education Council for the Association for Supervision and Curriculum Development. According to Jackson in his work Life in Classrooms (Jackson, 1968, p.8,9), there is an inherent understanding of what is to be taking place in school classrooms simply by the nature of schools and the way they operate in society. The way that teachers conduct class, organize students, and discipline them to maintain order are all teachings of values that take place on a daily basis within schools. He refers to this learning as the "primary consequences" of schooling resulting from the informal curriculum as distinguished from the "secondary consequences" resulting from the desired outcomes of the formal curriculum (Jackson, 1970, p.8).
While most acknowledge the presence of the hidden curriculum and its function as a socializing agent of our nation's children, Giroux and Purpel (1983, p.IX) maintain that there is considerable debate concerning the function and consequences of the hidden curriculum.

In his seminal work, *Values in Education* (1976), Max Lerner compares the search for certain qualities and promises in American education to a quest for the "Heavenly City". He further compares the disenchantment of present day education when compared to earlier times (pre-1950's) to an Eden that was lost. Various interest groups from the humanists and behaviorists to the conservative or religious fundamentalists have assigned the responsibility for the perceived deterioration of the public schools to the agendas of other interest groups.

Lerner goes on to develop his own ideas concerning the "aim of education" (p.82). His theme is that the aim of education

...should be to teach and learn how to aim at an education, for the whole person, in the total life span. To put it more fully, it is to bring all the resources of the cognitive, intuitive, and creative life of the society and the self to bear on shaping the mind, psyche, and person of every member of the society, so as to develop both the self and the society. Education must aim at persons who are fulfilling and fulfilled, in a society which they thereby nourish and strengthen.
Definitions

What does the term "moral" imply? Webster's Third International Dictionary (1972, p.1468) offers eight aspects of the term "moral". They are:

1. principles or considerations of what is right and wrong action or good and bad character.
2. expressing or teaching right behavior.
3. capable of being judged as good or evil in terms of human action.
4. of, relating to, or acting upon the mind, character, or will.
5. conforming to a standard of what is good and right.
6. based upon inner conviction.
7. sanctioned by or operating upon one's conscience or ethical judgement.
8. relating to accepted customs or patterns of relations or behavior.

The term ethics, meanwhile, implies a set of principles that governs one's life and the decisions that affect it. Ethics also refers to the principles that govern a race or any group of people (Webster, 1972). Johnson (1987, p.61) traces the term "ethics" to its origins in the Greek language.

In its Greek roots, the term ethikos signifies the characteristic conduct of a people or a community. Their ethos is the set of customs, moral and nonmoral, that both shape and manifest this character.
Character development is another term used in the place of moral education. To develop one's character is to train one to exhibit certain traits that describe one's character on the stage of life. Wynne and Hess (1987, p.36) describe character as being "derived from a Greek word meaning 'to mark,' or 'scratch.' The derivation suggests the visible nature of the traits which comprise a person's character."

Value education is a term often used interchangeably with moral teaching by teachers. A value is a belief that is intrinsically valuable or desirable to any individual or culture. The Raths, Harmin, and Simon (1976, p. 75) team of researchers who pioneered the "Values Clarification" approach to moral education, portrayed values in the following manner.

Persons have experiences; they grow and learn. Out of experiences may come certain general guides to behavior. These guides tend to give direction to life and may be called values. Our values show what we tend to do with our limited time and energy.

A moral belief meanwhile, may have value to the individual but that value is based upon the rightness or wrongness of the belief producing an action (Webster, 1972).

How does a moral concept differ from a societal convention? Nucci (1987, pp.87-88) characterized a convention as an arbitrary rule based upon social norms that is culturally relative. Conventions tend to be alterable and are punishable only if they violate existing rules or standards. Moral codes are viewed as unchanging and more universal in nature.
Transgressions of moral codes are viewed as more serious in nature and are generally considered as harmful to others or against the "general welfare."

Statement of the Problem

What are teacher attitudes and perceptions concerning their role in moral education? Kevin Ryan (1986, p.230) maintains that teachers in the sixties and seventies by and large felt

...uncomfortable about imposing their own values on others. Teachers were cheered to hear at workshops and to read in educational journals that they could avoid doing so and still have a positive impact on the moral lives of children. Recent research has deflated or discredited this claim, but was welcome news at the time.

The review of literature will show that the predominant means of moral education in the past three decades has proven ineffective. Ryan and other leaders in the field of moral education in the schools (Lickona, 1988, p.8; Coles, 1990; Wynne, 1988, p.424) maintain that a new system for moral education is needed. If this is to happen, then what of the role of the classroom teacher and how do teachers perceive that role? Do teachers perceive a problem with the job performed by the public schools in the moral education of the nation's youth? Finally, if teachers teach the way they were taught when they progressed through the schools, will they in turn be predisposed to teach their students in the same manner, relying predominantly upon methods that do not currently enjoy a high
degree of satisfaction among researchers? Teachers have served as a key element in the teaching of moral education in the schools, yet research concerning teachers' perception of their role in moral education is lacking. There are three problems defined (or goals) for the purposes of this study. One goal is the attempt to measure teacher satisfaction concerning the current levels of moral education in their schools. A second goal is to determine teachers' perceptions concerning their role in moral education. A third goal of the study is to determine what factors have an impact on teachers' perceptions concerning their role in moral education.

Research Questions

This study will attempt to determine if teachers believe that in moral education, whether through direct or indirect methods of instruction, their role is to remain neutral concerning moral content and refrain from "imposing their personal views upon their students." This may be stated in the form of a hypothesis: The majority of elementary teachers feel that in moral instruction their role is to not take risks in teaching personally held values or beliefs in the classroom and that the teacher should remain neutral.

Leaders in moral education are calling for reform and increased levels of moral instruction in the schools and a change from the predominant methods of instruction used in the
past three decades. The goal of this research is to determine the perceptions of elementary teachers concerning whether a problem does indeed exist with the quality of moral education in the schools. If there is no perception of a problem with the quality of moral education in the schools, then a determination must be made through the survey of where in society the problem does lie. This may be stated in the form of a hypothesis: The majority of teachers perceive no problem with current levels of moral instruction in the schools but rather perceive that the problem is with the families that the children come from and with society at large.

Issues of secondary importance to be measured by this study are:

1. Is there any relationship between the type of school a teacher is employed at, i.e., urban and rural, and either of the dependent variables measured by the two research questions?

2. Is there any relationship between the independent variable of prior training of the educator in a nondirective approach to moral instruction by the values clarification approach and either of the dependent variables measured by the two research questions?

3. Is there any relationship between the independent variable of strength of religious practices of the
educator and either of the dependent variables measured by the two research questions?

4. Is there any relationship between the independent variable of the number of years the educator has served in the schools and either of the dependent variables measured by the two research questions?
CHAPTER II. REVIEW OF THE LITERATURE

A review of the literature identifies three major approaches to moral education in the public schools. These groupings are determined largely by the philosophy and teaching methodology of the program in question. The three approaches as identified by Jensen and Knight (1981, pp.98-107) are values clarification, cognitive development, and analysis of public issues. Ryan (1986, p.230) identified the three major methods as values clarification, the cognitive-developmental approach, and ethical reasoning.

The Values Clarification Approach

Ryan held that the values clarification approach developed by Louis Raths, Merrill Harmin, and Sidney Simon was perhaps the "most popular" of the approaches. The aim of this program was to develop children who are adept at valuing. The process of valuing is based upon satisfaction of the seven criteria listed below (Raths et al., 1978, pp.27-28).

1. Choosing freely. If something is in fact to guide our lives, whether or not authority is watching, it will probably have to be freely chosen. If there has been coercion, the results are not likely to stay with us too long, especially when we are out of the range of the source of that coercion. It seems that values must be freely selected if they are to be fully valued. Put another way, the more a person feels that a value has been actively and freely selected, the more she is likely to feel that the value is central to herself.

2. Choosing from alternatives. This definition of values is based on choices made by individuals, and obviously, there can be no choice if there are no alternatives from which to choose. Thus, we say
that it makes little sense to include something in the value category when the person involved was aware of no options. Likewise, we would say that the more alternatives open to us in a choice situation, the more likely we are to find something we fully value. When we approach an issue by brainstorming possible options, for example, we increase the likelihood that a value will emerge.

3. Choosing after thoughtful consideration of the consequences of each alternative. The selection of an alternative impulsively or thoughtlessly does not lead to values of the type we are defining. For a value to guide a person's life intelligently and meaningfully, we believe it must emerge in a context of understanding. Only when the consequences of each of these alternatives are understood and considered is a choice not impulsive or thoughtless. There is an important cognitive factor here. The more we understand about the consequences that flow from each alternative, the more we can make an informed choice, a choice that flows from our full intelligence. Thus we prefer to exclude from the term values those choices not making full use of intelligence.

4. Prizings and cherishing. The values we are defining have positive tones. We prize a value, cherish it, esteem it, respect it, hold it dear. We are happy with our values. A choice, even when we have made it freely and thoughtfully, may be a choice we are not happy to make. We may choose to fight in a war, but be sorry that circumstances make that choice reasonable. In our definition, values flow from choices that we are glad to make. We prize and cherish the guides to life that we call values. We judge them positively.

5. Affirming. When we have chosen something freely, after informed consideration of the alternatives, and when we are proud of our choice, glad to be associated with it, we are likely to want to affirm that choice when asked about it. We are willing that others know of our values. We may even be willing to champion them. If on the other hand we are ashamed of our choice, if we would prefer that no one ever knew about it, we would be dealing with something not as positive as a value, but with something else. We prefer, then, to exclude from the term "values" those choices that we are ashamed to affirm to others.

6. Acting upon choices. Where we have a value, we believe it should show up in aspects of our living, in our behavior. We may do some reading about
things we value. We may form friendships or join organizations that nourish our values. We may spend money on values. We very likely budget time or energy for them. In short, for a value to be present, life itself must be affected. Nothing can be a value that does not, in fact, give direction to actual living. The person who talks about something but never does anything about it is acting from something other than a value, in our definition.

7. Repeating. Where something reaches the level of a value, it is very likely to influence behavior on a number of occasions in the life of the person who holds it. It will show up in several different situations, at several different times. We would not think of a behavior that appeared only once in a life as representing a value. Values tend to be persistent. They tend to show up as a pattern in a life.

One of the salient qualities of the values clarification approach that made it so attractive to its proponents was the premise that values are a matter of personal choice and, therefore, practitioners took no stand concerning any supreme value to be inculcated in children. According to Feldmesser and Cline (1982, p.16), commenting on the attractiveness of values clarification, "...its supporters regard it as being more 'neutral' and thus more acceptable for use in the public schools...."

Through well defined activities, students clarified their own values. Teachers were instructed to remain neutral in discussions through the fear that for a teacher to add another voice to a retinue of already conflicting advice would only "add to the problem" (Raths et al., 1978, p.22). If through the process the student clarified the values of parents, western culture, or religious teaching it was done inadvertently. The
developers of this approach identified three major teaching strategies of dialogue, writing, and discussion along with 19 other ancillary teaching strategies.

Research concerning the effectiveness of values clarification produced favorable results in the early years of the program. Some researchers have since revised their assessment. Mosher and Lockwood (1978, pp.325-364) presented a survey of research conducted on the effectiveness of values clarification programs. Their findings showed that although many research projects demonstrated that values clarification treatment made a significant impact upon improved student self-esteem, these same studies showed no significant impact on "substantive value beliefs and priorities of, with some interpolation, students from grades 8 to 12" (p. 331).

The Cognitive-Developmental Approach

A second approach to teaching moral education in the public schools is the cognitive-developmental approach. Lawrence Kohlberg, a pioneer of this approach, is perhaps the most well known researcher in the field of moral education. Kohlberg (1971, p.152) postulated that the principle of justice is on a higher level than law because the laws that a society develops may be deduced from that sense of justice. Moral philosophy must be used to define the highest state of moral development as being justice.
Traditional psychology, according to Kohlberg, (1975, p.675), taught that moral development was a product of both childhood environmental conditions and family background. The optimal conditions for moral development were thought to be affection and authority in the home coupled with equal emphasis upon warmth and firmness. The process of moralization was based upon the child's perceptions of parental and societal expectations rather than upon the "rational nature of the rules involved." Kohlberg took issue with this prevailing view and through longitudinal, cross-cultural research of nine contrasting cultures (Kohlberg, 1963; Kohlberg & Blatt, 1973; Kohlberg & Kramer, 1969), he developed the theory that morality is "a natural product of a universal human tendency toward empathy or role taking, toward putting oneself in the shoes of other conscious things." and that morality is "a product of a universal human concern for justice, for reciprocity of equality in the relation of one person to another." Research by Kohlberg and others found that fundamental moral concepts such as love, authority, and respect are universally recognized by all cultures (Reimer, Paolitto, & Hersh, 1983, pp.92-94).

Kohlberg's cognitive-developmental theory of moralization included six moral stages subsumed into three major levels. The three levels are the preconventional level (stages 1 and 2), conventional level (stages 3 and 4), and post conventional level
Kohlberg (1976, pp.34-35) presented the three levels and six stages as follows:

**LEVEL I--PRECONVENTIONAL**
Stage 1 Heteronomous Morality
Stage 2--Individualism, Instrumental Purpose, and Exchange

**LEVEL II--CONVENTIONAL**
Stage 3--Mutual Interpersonal Expectations, Relationships, and Interpersonal Conformity
Stage 4--Social System and Conscience

**LEVEL III--POST CONVENTIONAL, OR PRINCIPLED**
Stage 5--Social Contract or Utility and Individual Rights
Stage 6--Universal Ethical Principles

Kohlberg observed that moral development in all cultures follows a pattern from a tendency toward egocentric orientation to a societal orientation and finally to a universal perspective. An individual's perspective on life grows to depend less upon individual perspective and more toward universal principles. Kohlberg defined the moral stages as "structures of moral judgement or moral reasoning." (1975, p.671) These structures are to be differentiated from the content of moral judgement. Kohlberg utilized "moral dilemmas" or hypothetical situations to identify the level of moral reasoning of the individual. In other words, the level of
moral reasoning of the individual, represented as the "structure" of the moral judgement, is more important than the final decision or "content" of the decision, made by the individual.

Kohlberg (1975, p.672) defined a "moral choice" as choosing from between two or more of the 10 universal moral values or issues listed below in conflicting "concrete situations of choice." The 10 values identified by Kohlberg were as follows: punishment, property, roles and concerns of affection, roles and concerns of authority, law, life, liberty, distributive justice, truth, and sex.

The prime method used in teaching the Kohlberg curriculum was the discussion of "moral dilemmas" in the classroom. Moral dilemmas are hypothetical situations consisting of stories read to students posing a moral dilemma. According to Kohlberg (Jensen and Knight, 1981, p.106) one could give several possible answers to the dilemma. The critical factor is the level of moral reasoning exhibited by the individual student.

The teacher's role in the Kohlberg model, according to Ryan (1986, p.230), is one of neutrality, "merely presenting the dilemmas and helping the students to keep their discussions on course".

Simpson (1974, pp.81-106) and Sullivan (1977, pp.353-376) have criticized Kohlberg's theory because of its claim of cultural universality. These critics operate from a
philosophical premise of cultural and historical relativism. They claim that mature moral judgements are contextually relative.

Murphy and Gilligan (1980, pp.77-104) argue that a theory is deficient that defines moral stages in terms of moral reasoning or cognition and ignores the factor of emotion. Also, the implications of acting out decisions made by the individual should be an important component of a theory.

A longitudinal study was conducted by Nichols (1981) with junior high students in Minnesota. Results pointed to little or no difference between students' moral reasoning ability in control groups exposed to traditional curriculum classes and students exposed to Kohlberg's curriculum. Higgins (1980) reported that the majority of statistical studies of intervention using the Kohlberg curriculum "do not appear to generate substantial moral judgment change." (p.106).

Rationalist Programs

The third approach to moral education has been referred to by Feldmesser and Kline (1982, p.16-17) as "Rationalist Programs." These programs, perhaps more than any others, are probably more closely linked to traditional teaching methods in public schools by the very fact that they are taught in a direct manner to give students a rational way to handle disputes. Proponents of this system believe that "students who acquire a
sound cognitive understanding of these procedures (for settling disputes) will use them." Programs using the rationalist approach have tended to focus upon the law and the legal professions as models. This approach to moral education was perhaps the least utilized and the least studied by researchers. Ryan (1986, p.230) attributes this to the fact that so few teachers have been trained to teach ethics.

All three approaches have been characterized by Jensen and Knight (1981, p.119) as being "timid" in nature with no absolute moral values proposed. The moral development approaches tend to be more process oriented with specific content downplayed. Kevin Ryan (1986, p.230) also echoes these views by characterizing these approaches as being more process oriented rather than content oriented. He also observes that these approaches emphasized the thought processes and ideas with no attention paid to performing or carrying out the ideas.

Other Attempts at Moral Education

Under the direction of the Executive Committee of the National Education Association, the Educational Policies Commission of the Association developed its work, Moral and Spiritual Values in the Public Schools. This work, issued prior to the landmark rulings by the United States Supreme Court outlawing prayer in public school classrooms, affirmed that "No society can survive without a moral order." The Committee
defined moral and spiritual as "...those values which, when applied in human behavior, exhalt and refine life and bring it into accord with the standards of conduct that are approved in a democratic culture." (p.3). The values enumerated by the Committee were:

1. Human Personality-The Basic Value
2. Moral Responsibility
3. Institutions as the Servants of Men
4. Common Consent
5. Devotion to Truth
6. Respect for Excellence
7. Moral Equality
8. Brotherhood
9. The Pursuit of Happiness
10. Spiritual Enrichment

The Committee cites two sanctions as a rationale or justification for the adoption of these values. The sanctions are to be based upon either religious beliefs or history. (pp.17-37).

In his work Values, Curriculum, and the Elementary School, (1980), Albert Frazier develops a novel concept of integration of the technique of valuing within the total curriculum framework of learning for elementary school children. Traditional subjects, according to the main thesis developed by Frazier, should be reorganized into three major areas of
learning for the integration and teaching of values within the
curriculum. (pp. 51-237). The values are organized into the
following system of organization.

I. The world of every day living
   A. Knowledge of the everyday world
      1. Skills of book learning
      2. Physical skills
      3. Social skills
   B. The Ability to think critically

II. The cultural heritage
   A. Appreciation of the arts
   B. Creative behavior

III. The moral-ethical-political realm
   A. Allegiance to the democratic way
   B. Social innovativeness

Moral Instruction and Religion

Is moral instruction religious in nature? And can moral
instruction take place without teaching religion? There are
proponents situated in both camps on this issue. Some writers
have attempted to form parallels between theories of moral
development and religious training. Hall and Smith (1973)
explored the theological basis of the value clarification
approach and wrote concerning applications of the approach to
religious education and personal practice. In his research,
Mischey (1978) discovered a "rough" parallel between faith development and the development of moral reasoning with faith development preceding moral development in 57 percent of the cases.

Sidney Simon (1973, pp. 242-246), one of the co-developers of the values clarification approach, believes that Christian education may be strengthened by the use of values clarification techniques.

Lawrence Kohlberg (1967) puts forth the view that religious education should cultivate religious belief and not develop moral character. He further states that moral instruction is not partial to any particular religious belief.

Concerning the mixing of morality, values, and religion, and the motivations that are prompting disparate elements of our society to become involved in the arena of policy formulations for the public schools, Smith (1982, p.5) states...

Furthermore, it must be made clear that public schools in a pluralistic democracy cannot foster one faith or one set of values for the purpose of reuniting our nation. The difficult task of providing an overarching worldview for our pluralistic society must be assumed by the larger community. It is a complex and difficult one which does not lend itself to an easy or quick solution.

Swyhart asserts in her work, "The Paradox of Moral/Values Education and Religion-Studies: A Critical Overview", that "...a secular approach to morals is indeed possible." Lest an individual be concerned that the courts have ruled against all forms of indoctrination as it has in cases involving religious
indoctrination, she further asserts that "Morality, however, does not have the legal caution against indoctrination as religion does." (p.32).

In its report, Religion In The Curriculum, the Panel on Religion in the Curriculum (1987) of the Association for Supervision and Curriculum Development, asserts that the study of religion in the public schools should be included along with other curriculum offerings because of its educational value. Among the reasons cited are the impact of religion upon "...laws, values and morals of the American people.... (pp.27-28). Commenting upon the absence of the teaching of religion in the public schools, the Panel stated that because of the controversy that has played a part in American education over the teaching of religion, educators have chosen to avoid the teaching of religion. Avoidance of the teaching of religion and the moral precepts that are a part of religion has become a "defacto" policy of the public schools (p. 14). The panel further encourages the inclusion of religious studies in the public school curriculum to "foster democracy, develop understanding, and promote common learnings" in our culture. (pp. 32-33).

Many citizens have chosen to not participate in public education because of what they felt to be the lack of moral instruction in schools due to the absence of religious indoctrination. Theologian Carl F.H. Henry (1984, p.92),
commenting upon the dissatisfaction with public schools, stated "The Christian Day School movement zoomed into high gear, often depicting public schools as essentially godless and amoral...."

In his contribution, "Schools That Make an Imprint: Creating a Strong Positive Ethos" (1985, pp.127-143), Gerald Grant cites his own research utilizing participant observation methods that served as an attempt to determine the differences between the climates of parochial, public, and private schools. His results were "congruent" to findings of James Coleman in his landmark study of 1981. The findings of both studies indicated significant differences between the climate and cultures of the different categories of schools. Grant attributed these differences to the "ethos" of the schools. Non-public schools by their very nature develop an ethos that identifies them as a unique and distinct community. Leaders of schools with a strong sense of ethos are continually promoting the values of the school and "clearly enunciate a character ideal" (p.133). He characterizes schools with highly developed ethos as places where

"There is a concern for rigorous academic education but also for the qualities of endurance, resilience, responsibility, resourcefulness, and social concern. Teachers must have equal concern for mind and for character; schools should be neither morally neutral factories for increasing cognitive output nor witless producers of obedient 'well-adjusted' youngsters." (p. 134).

Commenting upon the differences between public schools and private schools with a highly developed ethos, Grant develops
the idea that students of the current generation of public schools have been expected to cooperate with an agenda for social change set for public schools "...without the benefit of any guiding ethic." Grant goes on to propose that the mandates are carried out without discussion. The discussion does not take place because "...the adults fear they no longer have a common language or moral consensus about the way to address such questions." (p. 142). Grant proposes a solution: "The critical problem for public school leadership is to regenerate a dialogue about the nature of moral community in the school-to recreate a sense of the public good for which public education exists." (p.142).

Research results concerning the alleged differences between public schools that teach moral instruction without religious training and private religious schools is mixed when the researchers compared the levels of moral reasoning ability of the respective students.

A study by Gorman (1977) found no correlation between type of school (religious and nonreligious) and the level of moral development of students. Karin (1973) found no significant relationship between Jewish religious instruction and moral maturity. Students from Adventist, Catholic, Mormon, and public high schools exhibited no difference in moral reasoning ability on the Defining Issues Test as reported by Bothwell (1979). Hardin (1978) reported no significant differences in levels of
moral development in students in a public school and a private church school at the junior high level.

Studies conducted by Killeen (1977), O'Gorman (1979), both compared Catholic school students with public school students and found that the students of parochial schools scored higher in moral judgement than their public school counterparts.

Baker (1976) found no difference in moral development between denominational and public school students at the ninth grade level. At the twelfth grade level there was a significant difference between the two groups.

Teacher Perceptions

As indicated earlier in this review of literature, prominent researchers who study moral education in the schools indicate that teachers, generally, feel unsure of their role in moral education. There is the perception among teachers, especially those involved in using values clarification or cognitive-developmental approaches, that they should remain neutral concerning the values taught and should place primary emphasis upon the structure of the intellect and the reasoning paradigms of the student.

Blase (1983, pp.389-393) found that teachers considered teaching basic values to be a "central dimension of what it means to be a teacher and a primary source of job related rewards and satisfaction." Teachers feel that it is their right
to teach the core values of respect, honesty, responsibility, and self-confidence. Teachers also feel that if value related issues lack community support and are controversial, it is important to present "factual and/or personal opinion information." This study revealed that confrontations with parents concerning controversial values and related topics was considered to be "strongly" disliked by teachers and provoked efforts of avoidance and other "defense tactics."

In a study by Kutnick (1988, pp.40-51) of British teachers' perceptions concerning the meaning of moral education and the instructional methods used, 72 percent felt that moral education should be taught to children. The particulars of what behavior was to be taught was "left relatively undefined". When asked if "'encouraging' children to become aware of certain values in society" was the orientation to be used, 50 percent of the teachers answered in the affirmative. Only 24 percent of the respondents used both direct teaching and encouraging techniques. When asked what the aims of moral education are, 74 percent felt that "awareness" of moral issues should be the "main aim of moral education." When asked whether students should be taught specific moral codes, the positive response dropped to 60 percent. When given specific character traits of honesty, fairness, and responsibility as "particular objectives of moral education," the positive response was 19 percent.
A study of 67 elementary school teachers (Napier, 1974) tested their ability to assess the moral thoughts of school aged children. In a pretest, posttest comparison with an intervening variable of exposure to a self-training rater manual based on Kohlberg's cognitive-developmental approach to moral education, the subjects showed no significant change in the ability to evaluate moral statements. The subjects also were unable to distinguish between the content of moral thought and the structure of moral thought.

In a survey of elementary and secondary administrators in Mississippi (Hill, 1976), both groups felt that the family had the greatest moral impact upon school age children and agreed that this is as it should be. The survey also revealed the felt need of elementary principals for moral issues to be taught by the schools to children at an earlier age.

A study of the perceptions of fifth grade social studies teachers (Tallman, 1978) was conducted ranking three of the most favored approaches to values education. These results were compared to the results of a similar survey conducted of 33 experts in values education. The three methods compared were the transmittal of values approach, the objective nonvaluing approach, and the analytical/processes approach. Results showed that the experts favored the analytical/processes approach that represented a synthesis of approaches from values education.
literature. Teacher attitudes were least favorable toward the analytical/processes approach.

A similar survey conducted of 211 Ohio secondary social studies teachers (Rose, 1979) showed that 36 percent were not teaching values education. The three reasons most often given were a lack of information and training, unsuitable course content, and the requirement of too much work and preparation. Of the 143 teachers who indicated that they taught values education, 11 percent used indoctrination approaches, 12 percent used cognitive moral development approaches, 36 percent used value analysis, and 42 percent used values clarification. When asked why they favored values clarification approaches, the respondents indicated that these methods helped their students understand and appreciate people with different values. Teachers utilizing the cognitive development approach expressed the expectation that their students would improve in the ability of decision making and problem solving. Teachers utilizing the indoctrination approach felt that their students were more likely to learn "right" values.

In a survey of 260 teachers (Guy, 1975) to ascertain their attitudes toward teaching values clarification, 67.3 percent used the approach in their classes. Teachers agreed that valuing should be taught in schools. There were significant differences in responses based on the variables of gender, race, teaching
level, and experience in the use of the values clarification approach.

Teachers (N=334) in Suffolk County, New York (Wallace, 1980) agreed that moral education should take place in schools but disagreed on the level of placement. Of the six teacher roles in moral education, the respondents felt that all roles were appropriate for teachers with the exception of the "conventional role" of telling students what is right or wrong. There was strong disagreement with this practice.

In interviews of 25 teachers in an elementary school in New York State (Rusin, 1981), a dichotomy was revealed between what teachers felt they should be doing and what was actually taking place. The study revealed that there was agreement among teachers that the elementary school has a role in developing the individual valuing process among students. Teachers also agreed that little was being done by teachers to promote this process.

Among the reasons given for the lack of implementation of state mandated moral education programs in California schools, a survey (Hobbs, 1981) of high school principals and social studies department chairpersons discovered that confusion, lack of support by local school boards, and ineffective leadership were the primary reasons. Mandates for moral education were ignored by 50 percent of respondent schools.

Interviews of 25 teachers at an independent school (Silver, 1982) following training according to the Kohlberg model
revealed that the program was inconsequential in changing teacher practices in moral education. Reasons cited were skepticism concerning the Kohlberg program, an unwillingness to incorporate moral dilemmas into the existing program, and the irrelevance of the program. Teachers conveyed difficulty in implementing the program because the school's existing goals and emphases do not allow for the implementation of the program.

A study of 24 Wisconsin home economics teachers (Moeller, 1982) through interviews revealed that teachers were frustrated because personal belief systems were inappropriate in public schools with students from a wide variety of backgrounds and beliefs. Teachers who perceived moral education as helping students with their decision making ability expressed more confidence in their abilities to teach moral education.

Research Methodology

Research studies surveyed for this investigation resulted in the categorization of studies into two major categories, i.e., descriptive studies and causal-comparative studies.

Of the descriptive studies, all four involved interviews of teachers. Research by Rusin (1981) followed the interviews with a case study of the school to determine if responses in the interviews were valid. Two studies involved an analysis of interview responses by means of tabulation of the responses. The Silver (1982) study of 25 private school teachers followed
the interviews with a content analysis of responses. The study by Blase (1983) was based upon 400 hours of interviews with the results coded to discover patterns and categories.

Causal-Comparative research studies were all based upon mailed surveys of teachers and administrators with various statistical analyses applied to the results. Peter Kutnick (1988) mailed surveys to teachers to assess their perceptions of the aims and methods of implementation of moral education and achieved a 65.7 percent response rate of return. Results were tabulated and expressed as percentages.

Hill's (1976) study of administrator perceptions involved a random sample survey. Results were expressed as percentages. A chi square test was also utilized to express results. Research by Tallman (1978) involved surveying 82 elementary teachers. Data were analyzed through the use of the Friedman Two-way Analysis of Variance test and the chi-square statistical test. The study by Rose (1979) was achieved through a survey randomly distributed by principals to teachers at the school site. Results were expressed in percentages. Guy's (1975) study was based upon results of a survey questionnaire mailed to 400 randomly selected teachers. Differences in responses of various groupings were compared utilizing the t-test at an .05 level of significance.

Wallace (1980) surveyed a stratified random sample of 334 teachers. He then analyzed differences within groups using the

The validity of the survey instruments in virtually each survey study was tested by a panel of experts. Reliability and internal consistency of the instruments in the studies was determined by either the use of Cronbach's (1970) alpha index or a split-half reliability test. Survey instruments were generally administered to pilot test groups to gather data useful in refining the instrument.

Summary

The three dominant moral education programs utilized by the majority of educators in the past decades tended to emphasize structured reasoning among students. Evaluation of results tended to rest upon the level of quality of the student's reasoning and tended to de-emphasize any prescribed qualities of moral conduct. None of the prevailing programs reviewed promoted the transmitting of moral absolutes. Teachers interpreted their role to be that of discussion leader with the lesson objectives focusing upon raising the level of reasoning of the students. Teachers felt that they should adopt the role of official neutrality when dealing with values.
A review of research concerning teachers' perceptions of moral education has revealed a large consensus among educators that a major role of schools is to teach moral development. Yet there is wide disparity between what educators and the public want the schools to teach and what is indeed being taught. When moral education takes place in the classroom it is usually of a nondirective nature. Teachers expressed reservations toward imposing their own moral beliefs on their students yet the idea of having a significant impact on student moral development gave the teacher a strong sense of fulfillment. Lack of resources and training and the inappropriateness of sharing personal beliefs were all cited as reasons for not teaching moral development.

Table 1 is a summary of research findings of the perceptions of educators concerning moral education in the schools.
Table 1. Research findings of teacher attitudes toward moral education in schools

<table>
<thead>
<tr>
<th>Researcher</th>
<th>Year</th>
<th>Research Type</th>
<th>Findings</th>
</tr>
</thead>
<tbody>
<tr>
<td>Napier</td>
<td>1974</td>
<td>Pretest-Posttest with intervening variable and use of t-Test</td>
<td>Insignificant change in teacher ability to evaluate moral statements after intervention of exposure to self-training rater manual.</td>
</tr>
<tr>
<td>Guy</td>
<td>1975</td>
<td>Survey, t-Test</td>
<td>Differences in attitudes exist among subgroups of teachers concerning the teaching of values clarification.</td>
</tr>
<tr>
<td>Hill</td>
<td>1976</td>
<td>Random sample survey</td>
<td>Agreement between elementary and secondary principals that the school should support the family as the primary source of moral education.</td>
</tr>
<tr>
<td>Rose</td>
<td>1979</td>
<td>Survey results expressed in percentages</td>
<td>89 percent of teachers use nondirective approaches and 11 percent use directive &quot;inculcative&quot; approaches to teach values.</td>
</tr>
<tr>
<td>Wallace</td>
<td>1980</td>
<td>Stratified random sample survey, Pearson Product Moment and Analysis of Variance Test</td>
<td>Agreement that moral education should be a part of education. Strong agreement that teachers should not assume conventional role of direct teaching of what is right and wrong.</td>
</tr>
<tr>
<td>Rusin</td>
<td>1981</td>
<td>Interview, case study</td>
<td>Dichotomy between what teachers believe is important and what is being taught.</td>
</tr>
<tr>
<td>Hobbs</td>
<td>1981</td>
<td>Survey</td>
<td>A lack of resolve at state level to implement moral education programs.</td>
</tr>
<tr>
<td>Silver</td>
<td>1982</td>
<td>Interview, content analysis</td>
<td>Teachers are aware of moral education but experience difficulty in teaching it.</td>
</tr>
<tr>
<td>Moeller</td>
<td>1982</td>
<td>Interview</td>
<td>Frustration by teachers because of conflict of personal beliefs and expectations of others.</td>
</tr>
<tr>
<td>Blase</td>
<td>1983</td>
<td>Interviews, grounded theory, data tabulation</td>
<td>Moral education should be pursued until values taught are challenged by parents.</td>
</tr>
<tr>
<td>Kutnick</td>
<td>1988</td>
<td>Survey</td>
<td>Teachers agree that moral education should be part of the curriculum. Disagreement on the level of directness to be used and what values should be taught.</td>
</tr>
</tbody>
</table>
CHAPTER III. METHODS

This study was designed to assess teachers' perceptions concerning the efficacy of moral education and the role of the teacher in teaching moral values in public elementary schools. The four major elements of the study outlined in this chapter are: 1) the schools and population used in the study, 2) development of the survey instrument, 3) the administration of the instrument, and 4) the analysis of the data.

The Schools and Population Used In the Study

The population of this study includes the teachers in two urban schools and two rural schools in northern Illinois. The schools were selected for participation at random from the directory of Illinois schools. The criteria for selection of the schools were their location within an urban or rural setting and the absence of a guidance counselor. The presence of a guidance counselor may have predisposed the teachers in the survey to not consider their role in moral education, thinking that moral education is the function of the school's guidance counselor. The two urban schools were the Lincoln Elementary School and the Hoover Elementary School in Calumet City, contiguous to Chicago. The Lincoln Elementary School has 42 teachers and the Hoover Elementary School has 29 teachers. The participation rate of the urban schools was 89 percent. Eight teachers did not participate through lack of attendance at the meeting. The two rural schools were the Saunemin Elementary
School and the Cornell Elementary School located in Livingston County. The criterion for selection as a rural school was to be in a population center of less than 300 and no closer than 90 miles to a major metropolitan area. The Saunemin Elementary School has 20 teachers and the Cornell Elementary School has 27 teachers. The rural schools had a participation rate of 93 percent. Three teachers did not participate through lack of attendance at the meeting in which the survey was conducted.

Development of the Survey Instrument

The instrument used in this study, "Survey of Elementary Teachers," (Appendix A) was developed by the researcher utilizing a two step procedure. After the review of the literature was completed, nine belief statements were created to assess teachers' perceptions concerning the efficacy of moral education in their schools and thirteen belief statements were created to assess teachers' perceptions concerning their individual roles in moral education. Finally, questions were developed to gather demographic information about each teacher to use in determining if any relationships existed between teachers' perceptions and teacher background.

The instrument consisted of two parts. The first part consisted of the belief statements. The second part consisted of the questions to gather demographic information of whether the teacher had prior training in moral education, the number of
years teaching experience, and three questions measuring the religious practices of the teacher. Why religious practices? Bainbridge (1989, p.220) asserts that there are actually five distinct ways to be religious and all of them correlate well with each other. Religious practices were chosen for the purposes of this survey.

For the dependent variable belief statements, respondents were asked to assess the degree to which they agreed or disagreed using a five-point, Likert scale. A rating of five was given by a respondent to a belief statement with which he/she strongly agreed. A rating of one was given to a belief statement with which he/she strongly disagreed. A rating of three indicated that the respondent was unsure of his/her belief. Reverse wording was used on some belief statements to avoid "response pattern syndrome" by respondents (Orlich, 1978, p.65).

The survey instrument with the belief statements was submitted to an expert panel of three prominent researchers in the field of moral education to assess the face validity of the subjective belief statements on the instrument. The attempt to establish the validity of individual belief statements is made to determine if the belief statements measure what the researcher is intending to measure. Fowler (p.97) maintains that establishing the validity of belief statements is a "complex" issue. "One only can estimate the validity of a
subjective measure by the extent to which answers are associated in expected ways with the answers to other questions or other characteristics of the individual to which it should be related." (Fowler p.97) Measures of teachers' perceptions of the variables to be measured in this research study have not been obtained in prior research.

Panel members were selected on three criteria. The first criterion was prominence in the field of moral education. The second was their recognition as leaders in their field by other researchers. The third criterion was their willingness and availability to assist with this research. Panel members are listed in Table 2.

Table 2. Validation panel of experts

<table>
<thead>
<tr>
<th>Name</th>
<th>Position</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dr. Thomas Lickona</td>
<td>Professor State University of New York</td>
</tr>
<tr>
<td>Dr. Kevin Ryan</td>
<td>Professor Boston University</td>
</tr>
<tr>
<td>Dr. Edward Wynne</td>
<td>Professor University of Illinois at Chicago</td>
</tr>
</tbody>
</table>

Telephone calls were made to each panel member to solicit their help as well as to explain the nature of the research to
each member. The panel members were given abstracts of the "Statement Of The Problem" and "Research Questions" from the research paper and were asked to evaluate the subjective belief statements from the survey instrument as to their face validity in achieving the outcomes of the study. The survey instruments were returned by the panelists in the third week of January.

One panel member suggested adding a fourth independent variable, "number of years of teaching experience". It was suggested that this variable would possibly produce greater variance between mean scores of groups based upon the number of years teaching experience. The rationale behind this being that, beyond a certain number of years of teaching experience, teachers were probably not exposed to non-directive style moral education, the most notable being values clarification. Another concern expressed by all panelists was the attempt to determine the amount, if any, of prior training in a non-directive type of moral education by the survey respondent. The concern turned upon the ambiguities inherent in the descriptor "non-directive". Values clarification was suggested as a more desirable descriptor since this method of instruction was the premier method used for moral education in the past three decades. At the suggestion of the experts, the researcher modified certain belief statements to reduce ambiguity and increase clarity.
Approval was obtained from the Human Subjects Committee to proceed with the survey in mid-February, 1992. No changes were mandated or suggested by the Committee.

Administration of the Instrument

The instrument was administered in late February, 1992. The administration took place at scheduled faculty meetings at each school. Permission was granted by the superintendent of each school to administer the instrument. After a brief introduction by the building principal, the researcher made remarks to the faculty thanking them for their vital role in the research and asking their cooperation. Instructions for completing the survey were a part of the survey instrument. Administration took an average of fifteen minutes at each site. Anonymity of the respondents was guaranteed by not using names on the survey instrument. Teachers were instructed that if they did not care to complete the survey they were free to leave at any time. The incidence of members of a surveyed population choosing to not participate raises the question of how such an event effects the outcome of the study. In a study to analyze the significance of nonresponses to survey research, Leslie (1972) reported that when conducting a survey of populations with a common group identity, such as teachers in a district, response differences between respondents and nonrespondents is unlikely.
Analysis of the Data

Data from 107 surveys were tabulated and analyzed. Dependent variables measured in this study were:

1. What are teachers' perceptions concerning their role in imparting moral beliefs or values to children in the elementary schools? Stated another way:

   Do elementary teachers perceive that in moral instruction their role is to not take risks in teaching personally held values or beliefs in the classroom and remain neutral?

2. What are teachers' perceptions concerning the efficacy of public elementary schools in moral education? Stated another way:

   Do elementary teachers perceive a problem with current levels of moral instruction in the schools or do they perceive that the problem is with the families that the children come from and with society at large?

Independent variable data collected were categorized into cells as follows:

1. Teachers were surveyed in both urban and rural schools. Comparisons were made of teachers' perceptions by teacher categories of urban and rural.

2. A second comparison was made of teachers' perceptions of moral education by the amount of prior training the teacher received in the values clarification approach to moral education. Three categories were used in this comparison.
3. The third comparison was made of teachers' perceptions by the importance of religious practices of the individual. Three categories were used in this comparison.

4. The final comparison was made of teachers' perceptions by the number of years of teaching experience of the individual. Teachers were grouped into four categories for comparison.

Data analysis involved four separate procedures. First, means and standard deviations were calculated for the individual items in the survey and then aggregate responses for the belief statements measuring teachers' perceptions of the efficacy of moral education in the public elementary school and belief statements measuring teachers' perceptions of their role in the teaching of morality. Responses to teacher perceptions of their role in moral education were then categorized into two groups. The first consisted of those belief statements evoking a concern of conflict in the community as a result of teaching moral values. The second category of belief statements were intended to evoked a perceived role of neutrality on the part of the teacher in moral education. Aggregate means and standard deviations were calculated for these two categories.

Also, total means were calculated for the aggregate of responses of the three questions measuring the strength of religious practices of the individual. Means for responses to questions measuring "strength of religious practice" were recoded to produce a categorical variable. Cumulative response
means of 1 to 2.25 were labeled "low", 2.26 to 3.75 were labeled "moderate", and 3.76 to 5 were labeled "high". Responses to the three survey questions measuring prior training in values clarification were labeled to produce categorical variables as follows:

- 0 questions with yes response = "no prior training"
- 1-2 questions with yes response = "some prior training"
- 3 questions with yes response = "much prior training".

This procedure was followed to allow comparisons among the groupings within those variables.

The second procedure was to test the internal consistency reliability of the survey items measuring strength of religious conviction among respondents, the efficacy of public elementary schools in teaching moral values, and teacher tendency toward neutrality in teaching moral values. The formula of Cronbach's Alpha test is:

\[
KR20 = \left( \frac{K}{K-1} \right) \left( 1 - \frac{\sum \sigma_i^2}{\sigma_t^2} \right)
\]

Results of reliability testing is presented in Chapter IV.

Third, a one group t-test was used to determine if the mean of teacher responses for these two dependent variables differed significantly from predicted means for these two variables. The formula utilized for the one-group t-test is:
The fourth procedure was to test the relationship between the independent variables of strength of religious practices, prior training in moral education of the teacher, the number of years of teaching experience, and the demographic variable of the setting for the school, i.e. rural or urban, with the dependent variables of, 1) teachers' perceptions concerning the efficacy of moral instruction in public elementary schools and 2) teachers' perceptions concerning their perceived role in moral education. Differences in results of means among the various groupings were analyzed using one factor analysis of variance (ANOVA).

The Duncan post hoc, multiple-range procedure was used to compare mean scores between groups found to be different at the .05 level of significance. The formula for the Duncan method is as follows:

\[
T = \frac{x \cdot U}{\sqrt{\frac{\sum (x_i)^2 - (\frac{\sum x}{N})^2}{N(N-1)}}}
\]
Calculations were performed utilizing the SPSS statistical analysis software at the computer center located at Iowa State University.
CHAPTER IV. FINDINGS

The purpose of this study was to survey a population of elementary teachers to determine their perceptions concerning moral education in the public schools. Results of this survey are presented in this chapter. Descriptive statistics are presented for responses to individual belief statements. Two hypotheses concerning group means were tested using one group t-tests and various groupings of teachers were compared utilizing one-factor analysis of variance statistical technique.

Internal Consistency Reliability

The Cronbach Alpha reliability coefficient was calculated to determine an estimate of the internal consistency of the survey instrument. Reliability coefficients were calculated for the set of questions measuring "strength of religious practices and the two sets of belief statements measuring the dependent variables "efficacy of public elementary schools in teaching moral values" and "teacher tendency toward neutrality in teaching moral values".

Estimates of internal consistency reliability are based on correlation among items within the instrument. Table 3 contains the reliability coefficients for the independent variable "strength of religious practices" and the two dependent variables.
Guidelines utilized for acceptance of Alpha limits were suggested by Nunnally and Durham (1975).

In the early stages of research on predictor tests or hypothesized measures of a construct, one saves time and energy by working with instruments that have only modest reliability, for which purpose reliabilities of .60 or .50 will suffice...for basic research, it can be argued that increasing reliabilities beyond .80 is often wasteful (p. 345).

Although the reliability estimates were considered modest by most research standards, the fact that there are no similar surveys available for comparison purposes, led to an acceptance of this level of reliability for the first study of this nature.

Table 3 presents the alpha levels for the three subtests of questions and belief statements in the survey.

Table 3. Cronbach Alpha reliability coefficients for subscales of three subjective variables

<table>
<thead>
<tr>
<th>Variables</th>
<th>Alpha</th>
<th>No. of items</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Strength of religious practices among respondents</td>
<td>.82</td>
<td>3</td>
</tr>
<tr>
<td>2. Efficacy of public elementary schools in teaching moral values</td>
<td>.67</td>
<td>9</td>
</tr>
<tr>
<td>3. Teacher tendency toward neutrality in teaching moral values</td>
<td>.55</td>
<td>12</td>
</tr>
<tr>
<td>Total survey of three variables</td>
<td>.55</td>
<td>24</td>
</tr>
</tbody>
</table>
Descriptive Statistical Results

In the first procedure, individual item and total subtest means and standard deviations were calculated for the aggregate of responses for all statements measuring teachers' perceptions. Respondents were asked to assess the degree to which they agreed or disagreed using a five-point, Likert scale. A rating of four was given by a respondent to a belief statement with which he/she agreed. A rating of five was given by a respondent to a belief statement with which he/she strongly agreed. A rating of one was given to a belief statement with which he/she strongly disagreed. A rating of two was given to a belief statement with which he/she disagreed. A rating of three indicated that the respondent was unsure of his/her belief.

In summarizing the findings for each survey question and responses by the partitioned groups it is important to discuss the degree of agreement indicated by each mean response. For the purposes of this discussion, mean scores less than 2.0 are considered strongly non-supportive. Mean scores ranging from 2.0 to 2.4 are defined as moderately non-supportive and scores from 2.41 to 2.8 are defined as mildly non-supportive. Mean scores from 2.81 to 3.19 are define as an unsure response. Mean scores from 3.2 to 3.59 are defined as mildly supportive and scores from 3.6 to 4.0 are defined as moderately supportive. Mean scores greater than 4.0 are defined as strongly supportive.

Belief statements measuring the teacher's perceived role in moral education were worded such that agreement by the teacher
with the belief statement would indicate a propensity to not take risks and to not teach personally held beliefs in the classroom. Belief statements measuring teachers' perceptions of the efficacy of moral education in the schools were worded such that agreement with the belief statements indicate a belief that public schools are performing adequately in moral education.

**Teacher perceptions of their role in moral education**

Results presented in Table 4 concerning teachers' perceptions of their role in moral education indicate that there was moderate disagreement with statements 8 and 10: "It is in the best interest of my students that I not present my personal values in the classroom" and "If the school has a guidance counselor, it should be the guidance counselor's role to teach values in the school rather than the classroom teacher's". There was mild disagreement with statements 5 and 9: "Since some values might be controversial in nature, it is better for the classroom teacher to avoid the teaching of values" and "I try to not teach any of my personal values in the classroom". There was also mild disagreement with statements 7 and 11: "Because we live in a pluralistic society, it is best to refrain from moral instruction because people will not agree on what should be taught" and "I feel that I am values neutral when I teach".

There was mild agreement with statements 4, 6, and 12: "The administrator or Board of Education would rather that I not teach values in the classroom if it will cause conflict", "Court
Table 4. Total means and standard deviations of individual and aggregate responses concerning teacher perceptions of role in moral education and the efficacy of public schools

<table>
<thead>
<tr>
<th>Item</th>
<th>Belief Statement</th>
<th>X</th>
<th>(SD)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td><strong>Teacher Perception Of Role In Moral Education</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1.</td>
<td>Parents would rather that teachers not teach personally held values in the classroom.</td>
<td>2.99</td>
<td>(.89)</td>
</tr>
<tr>
<td>2.</td>
<td>If there is a conflict between my personal values and the values presented in the curriculum, I should teach the values as presented in the curriculum.</td>
<td>3.64</td>
<td>(.86)</td>
</tr>
<tr>
<td>3.</td>
<td>If there is a danger of a negative reaction from parents about the values I teach it would be better to not teach values.</td>
<td>3.04</td>
<td>(.99)</td>
</tr>
<tr>
<td>4.</td>
<td>The administrator or Board of Education would rather that I not teach values in the classroom if it will cause conflict.</td>
<td>3.59</td>
<td>(.84)</td>
</tr>
<tr>
<td>5.</td>
<td>Since some values might be controversial in nature, it is better for the classroom teacher to avoid the teaching of values.</td>
<td>2.63</td>
<td>(.94)</td>
</tr>
<tr>
<td>6.</td>
<td>Court cases have made it clear that teachers should not teach moral values in school if those moral values are religious in nature.</td>
<td>3.55</td>
<td>(.87)</td>
</tr>
<tr>
<td>7.</td>
<td>Because we live in a pluralistic society, it is best to refrain from moral instruction because people will not agree on what should be taught.</td>
<td>2.45</td>
<td>(.78)</td>
</tr>
<tr>
<td></td>
<td><strong>Subscale Response For Belief Statements Evoking Concern Of Conflict</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>8.</td>
<td>It is in the best interest of my students that I not present my personal values in the classroom.</td>
<td>2.34</td>
<td>(.88)</td>
</tr>
<tr>
<td>9.</td>
<td>I try to not teach any of my personal values in my classroom.</td>
<td>2.52</td>
<td>(1.06)</td>
</tr>
</tbody>
</table>
10. If the school has a guidance counselor, it should be the guidance counselor's role to teach values in the school rather than the classroom teacher's. 2.29 (.93)

11. I feel that I am values neutral when I teach. 2.46 (.77)

12. It is better to remain values neutral than to teach a wrong value. 3.42 (.76)

Subscale Response For Belief Statements Evoking Desire For Neutrality 2.61 (.49)

Aggregate Response For Belief Statements Of Teacher Role In Moral Education 2.94 (.36)

Efficacy Of Public Elementary Schools In Moral Education

13. Societal problems are more the fault of the home than the schools. 4.24 (.72)

14. Schools generally do a good job of imparting moral values to children in school. 3.69 (.77)

15. Teachers should do more to teach moral values in school. 2.35 (.92)

16. Parents bear more responsibility than do schools to teach moral values to children. 4.33 (.83)

17. If there is a breakdown of morality in the nation, the problem is more with the homes that children come from rather than the schools. 4.27 (.83)

18. Schools have done an inadequate job of teaching moral values to children. 3.52 (.82)

19. Schools bear more responsibility than do parents to teach moral values to students. 4.10 (.73)

20. If there is a breakdown of morality in the nation, the problem is the fault of the schools rather than the homes that children come from. 4.21 (.66)

21. Schools should do more to teach moral values to children. 2.60 (.95)

Aggregate Response For Efficacy Of Elementary Schools In Moral Education 3.71 (.41)
cases have made it clear that teachers should not teach moral values in school if those moral values are religious in nature", and "It is better to remain values neutral than to teach a wrong value". There was moderate agreement with statement 2, "If there is a conflict between my personal values and the values presented in the curriculum, I should teach the values as presented in the curriculum".

Seven of the total of 12 belief statements presented conflict as a possible outcome of teaching personally held beliefs in the classroom. The seven statements named specific items or groups, i.e., curriculum, administration, Board of education, and the law, that conflict could possibly result with in the teaching of personally held beliefs. Three of these statements received either mild or moderate agreement. Two of the seven statements elicited an unsure response and two more of the seven statements elicited mild disagreement. The aggregate response for those belief statements designed to evoke a concern of possible conflict or controversy over the teaching of moral values was 3.12. This response is considered to indicate a lack of certainty concerning the teacher's role in moral education.

Five of the total of 12 belief statements presented the ideal teacher's role as one of neutrality. Two of these belief statements elicited responses of mild disagreement and two other belief statements evoked responses of moderate disagreement. One statement brought about a response of mild agreement. The
aggregate response for those belief statements designed to evoke a stance of neutrality on the part of the teacher in moral education was 2.61. This response indicates mild disagreement by teachers with the concept of neutrality in moral education.  

**Efficacy of moral education in the public schools**

Regarding belief statements measuring teachers' perceptions concerning the efficacy of public schools in teaching moral values, teachers generally seem to be moderately supportive of the notion that schools have done an adequate job of teaching moral values to children (Mean = 3.71). All nine responses to belief statements concerning the efficacy of moral education in the public schools were positive save two. Responses (2.35) to "Teachers should do more to teach moral values in school" are defined as moderately non-supportive. Responses (2.60) to "Schools should do more to teach moral values to children" are defined as mildly non-supportive.

Another interesting result was the agreement with the statements that problems with morality in the nation are the fault of homes rather than the schools (mean of 4.27). A similar mean score (4.21) resulted from responses to statements that societal problems are the fault of the schools rather than the homes. This contradiction remains unexplained.
Inferential Statistical Results

The next procedure was to test the two hypotheses proposed earlier in Chapter I.

Teacher perceptions of their role in moral education

The first hypothesis to be tested was: "The majority of elementary teachers feel that in moral instruction their perceived role is to remain neutral and not take risks in teaching personally held values or beliefs in the classroom.

Belief statements used to test this hypothesis utilized a Likert scale to measure the perceptions of respondents. A rating of five was given by a respondent to a belief statement with which the respondent strongly agreed. A rating of one was given to a belief statement with which he/she strongly disagreed. A rating of three indicated that the respondent was unsure of his/her belief. Belief statements were worded such that agreement with the statement indicated an agreement with the hypothesis. A hypothetical population mean was arbitrarily set at 3.5 as an index of teacher attitudes showing some degree of agreement with the survey statements. A population mean significantly greater than 3.5 was interpreted as an inclination of elementary teachers to remain neutral in the teaching of moral values and not take risks in teaching personally held values or beliefs in the classroom. The hypothesis tested was:

\[ H_0: \mu \leq 3.5 \]
Hₐ: μ > 3.5

A one group t-test was used to determine if a significant difference existed between the hypothesized mean for teacher perceptions and the mean score for teacher perceptions measured by the survey.

Results in Table 5 lead to a failure to reject the null hypothesis. Teachers in this population group, in large measure, are not inclined to remain neutral in the teaching of moral values. A mean score of 2.94 as an aggregate response to the nine belief statements represents an "unsure" response.

Table 5. Results of one group t-test of group means for variable "teacher tendency toward neutrality in the classroom"

<table>
<thead>
<tr>
<th>N</th>
<th>Hypoth. Pop. Mean</th>
<th>S.D.</th>
<th>Sample Mean</th>
<th>t Value</th>
<th>1-tail Prob.</th>
</tr>
</thead>
<tbody>
<tr>
<td>107</td>
<td>3.5</td>
<td>.36</td>
<td>2.94</td>
<td>-15.35</td>
<td>.0001</td>
</tr>
</tbody>
</table>

Issues of secondary importance

Other issues addressed in this research were the relationships between teacher responses to belief statements measuring their perception of issues of moral education in public elementary schools when partitioned by groupings within the four independent variables of:
1. years of teaching experience. Groupings were organized according to the following categories:
   1-10 years teaching experience
   11-20 years teaching experience
   21-25 years teaching experience
   26 or more years teaching experience.

2. amount of prior training in the values clarification approach to moral education. Groupings were organized according to the following categories:
   No prior training in the values clarification approach to moral education.
   Some prior training in the values clarification approach to moral education.
   Much prior training in the values clarification approach to moral education.

   Categorization of the respondent was based upon earlier instruction received in the values clarification technique of moral instruction in either high school or college, or exposure to a philosophical approach to teaching that placed a stigma upon "imposing one's personally held beliefs upon others".

3. the location of the teacher's school in either a rural or urban environment.

4. the strength of religious practices of the teacher. Groupings were organized according to the following categories:
   low strength of religious practice
moderate strength of religious practice
high strength of religious practice

These three categories were based upon results obtained from three questions measuring the importance of religious practices to the individual respondent. Responses to the survey instrument questions were scaled values from one to five. The higher scaled responses representing a higher degree of importance of religious practice. Areas of religious life measured in this survey were 1) attendance at religious gatherings, 2) importance of practicing religious convictions, and 3) the number of times at prayer each day. Values for the three question responses were totaled and means were calculated and categorized according to the following values: low = 1 to 2.25, moderate = 2.26 to 3.75, and high = 3.76 to 5.0.

Testing for mean differences

Single factor analysis of variance, tests for homogeneity were computed at the .05 level of significance to test for significant differences between the mean scores in groups organized according to the categories explained earlier. The Duncan post hoc multiple-range procedure was used to identify any pairs of group means found to be significantly different at the .05 level.

Tables 6 through 10 are used to present statistical findings of comparisons of group means and post hoc comparisons for the two major questions addressed in this research.
Results presented in Table 6 show that the one-factor analysis of variance procedure demonstrated no significant difference between the mean results of the four groups with varying amounts of teaching experience concerning responses to belief statements measuring teachers' perceptions toward remaining neutral in moral education. Mean results for the four groups indicate uncertainty in responses to belief statements measuring teachers' perceptions in support of neutrality in moral education.

Table 6. ANOVA summary table comparing teacher attempts at neutrality by years of teaching experience

<table>
<thead>
<tr>
<th>Source</th>
<th>d.f.</th>
<th>Sum of Squares</th>
<th>Mean Squares</th>
<th>F Ratio</th>
<th>F Prob.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Between groups</td>
<td>3</td>
<td>.71</td>
<td>.24</td>
<td>1.84</td>
<td>.15</td>
</tr>
<tr>
<td>Within groups</td>
<td>98</td>
<td>12.55</td>
<td>.13</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>101</td>
<td>13.26</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Group</th>
<th>N</th>
<th>Mean</th>
<th>S.D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1-10 years experience</td>
<td>13</td>
<td>3.02</td>
<td>.25</td>
</tr>
<tr>
<td>11-15 years experience</td>
<td>35</td>
<td>2.89</td>
<td>.27</td>
</tr>
<tr>
<td>16-25 years experience</td>
<td>25</td>
<td>2.85</td>
<td>.47</td>
</tr>
<tr>
<td>26 or more years experience</td>
<td>29</td>
<td>3.05</td>
<td>.38</td>
</tr>
<tr>
<td>Total</td>
<td>102</td>
<td>2.94</td>
<td>.36</td>
</tr>
</tbody>
</table>
Data contained in Table 7 demonstrate that the one-factor analysis of variance procedure produced no significant differences between the mean results of the group with no prior training in values clarification, the group with some prior training in values clarification, and the group with much prior training in values clarification concerning responses to belief statements measuring teachers' perceptions toward remaining neutral in moral education. Mean results of all groups indicate uncertainty in responses to statements measuring teachers'

Table 7. ANOVA summary table comparing teacher attempts at neutrality by prior training in values clarification

<table>
<thead>
<tr>
<th>Source</th>
<th>d.f.</th>
<th>Sum of Squares</th>
<th>Mean Squares</th>
<th>F Ratio</th>
<th>F Prob.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Between groups</td>
<td>2</td>
<td>.73</td>
<td>.36</td>
<td>2.87</td>
<td>.06</td>
</tr>
<tr>
<td>Within groups</td>
<td>99</td>
<td>12.53</td>
<td>.13</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>101</td>
<td>13.26</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Group</th>
<th>N</th>
<th>Mean</th>
<th>S.D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>No prior training</td>
<td>35</td>
<td>2.83</td>
<td>.34</td>
</tr>
<tr>
<td>Some prior training</td>
<td>46</td>
<td>2.98</td>
<td>.39</td>
</tr>
<tr>
<td>Much prior training</td>
<td>21</td>
<td>3.05</td>
<td>.29</td>
</tr>
<tr>
<td>Total</td>
<td>102</td>
<td>2.94</td>
<td>.36</td>
</tr>
</tbody>
</table>
perceptions in support of neutrality in moral education.

Results in Table 8 indicate that the one-factor analysis of variance procedure produced no significant difference between the mean results of the group of urban teachers and the group of rural teachers concerning responses to belief statements measuring teachers' perceptions toward remaining neutral in moral education. Mean scores for both groups indicate an uncertainty in perceptions by teachers of belief statements in support of neutrality in moral education.

Inspection of Table 9 reveals that the one factor analysis

Table 8. ANOVA summary table comparing teacher attempts at neutrality by rural or urban setting

<table>
<thead>
<tr>
<th>Source</th>
<th>d.f.</th>
<th>Sum of Squares</th>
<th>Mean Squares</th>
<th>F Ratio</th>
<th>F Prob.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Between groups</td>
<td>1</td>
<td>.47</td>
<td>.47</td>
<td>3.65</td>
<td>.06</td>
</tr>
<tr>
<td>Within groups</td>
<td>100</td>
<td>12.79</td>
<td>.13</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>101</td>
<td>13.26</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Group</th>
<th>N</th>
<th>Mean</th>
<th>S.D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rural</td>
<td>42</td>
<td>2.86</td>
<td>.38</td>
</tr>
<tr>
<td>Urban</td>
<td>60</td>
<td>2.99</td>
<td>.34</td>
</tr>
<tr>
<td>Total</td>
<td>102</td>
<td>2.94</td>
<td>.36</td>
</tr>
</tbody>
</table>
of variance procedure produced significant differences between the mean results of the three groups with low, moderate, and high levels of religious practice concerning responses to belief statements measuring teachers' perceptions toward remaining neutral in moral education. A significant difference of .001 was noted. Comparisons of the three groups are made in Table 10. Teachers with low strength of religious practice are mildly supportive of statements advocating teacher neutrality in moral education. All other group responses indicate uncertainty.

Table 9. ANOVA summary table comparing teacher attempts at neutrality by strength of religious practice

<table>
<thead>
<tr>
<th>Source</th>
<th>d.f.</th>
<th>Sum of Squares</th>
<th>Mean Squares</th>
<th>F Ratio</th>
<th>F Prob.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Between groups</td>
<td>2</td>
<td>1.91</td>
<td>.96</td>
<td>8.61</td>
<td>.0004</td>
</tr>
<tr>
<td>Within groups</td>
<td>92</td>
<td>10.22</td>
<td>.11</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>94</td>
<td>12.14</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Group</th>
<th>N</th>
<th>Mean</th>
<th>S.D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Low strength religion</td>
<td>19</td>
<td>3.22</td>
<td>.37</td>
</tr>
<tr>
<td>Moderate strength religion</td>
<td>50</td>
<td>2.88</td>
<td>.31</td>
</tr>
<tr>
<td>High strength religion</td>
<td>26</td>
<td>2.85</td>
<td>.36</td>
</tr>
<tr>
<td>Total</td>
<td>95</td>
<td>2.94</td>
<td>.36</td>
</tr>
</tbody>
</table>
The Duncan results for the three groups shown in Table 10 revealed that there were significant differences between groups with low strength of religious practice and moderate strength of religious practice and also between the groups with low strength of religious practice and high strength of religious practice. Differences measured by Duncan were significant at the .05 level of significance.

Table 10. Duncan results comparing groups with various strength of religious practices significantly different at the .05 level by attempts at neutrality in moral education

<table>
<thead>
<tr>
<th>Mean</th>
<th>Group Title</th>
<th>Group Number</th>
<th>G</th>
<th>G</th>
<th>G</th>
<th>G</th>
</tr>
</thead>
<tbody>
<tr>
<td>3.22</td>
<td>Low religious practice</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2.88</td>
<td>Moderate religious practice</td>
<td>2 *</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2.85</td>
<td>High religious practice</td>
<td>3 *</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Teacher perceptions of the efficacy of moral education

The second hypothesis to be tested was: "The majority of teachers perceive no problem with current levels of moral instruction in the schools but rather perceive that the problem is with the families that the children come from and with society at large".
Belief statements used to test this hypothesis utilized a Likert scale to measure respondent perceptions. A rating of one was given to a belief statement with which the respondent strongly disagreed. A rating of five was given by a respondent to a belief statement with which he/she strongly agreed. A rating of three indicated that the respondent was unsure of his/her belief. Belief statements were worded such that agreement with the statement indicated an agreement with the hypothesis. A hypothetical population mean was arbitrarily set at 3.5 as an index of teacher attitudes showing some degree of agreement with the survey statements. A population mean significantly greater than 3.5 would be interpreted as a perception on the part of elementary teachers that public elementary schools are efficacious in the teaching of moral values. The hypothesis tested was:

\[ H_0: \mu \leq 3.5 \]
\[ H_A: \mu > 3.5 \]

A one group t-test was used to determine if a significant difference existed between the hypothesized mean for teacher perceptions and the mean score for teacher perceptions measured by the survey.

Results in Table 11 demonstrated a significant difference between teacher responses on the attitudinal survey and the hypothesized population mean of responses. Therefore, the null hypothesis was rejected. Teachers in
this population group, in large measure, tend to agree that public elementary schools are doing an adequate job in moral education. The perceived problem is with homes that children come from and society at large.

Table 11. Results of one group t-test comparing means for variable "teacher belief concerning efficacy of moral education in schools"

<table>
<thead>
<tr>
<th>N</th>
<th>Hypoth.</th>
<th>S.D.</th>
<th>Sample Mean</th>
<th>t Value</th>
<th>1 Tail Prob.</th>
</tr>
</thead>
<tbody>
<tr>
<td>107</td>
<td>3.5</td>
<td>.41</td>
<td>3.71</td>
<td>4.91</td>
<td>.0001</td>
</tr>
</tbody>
</table>

Issues of secondary importance

Other issues addressed in this research were the relationships between teacher responses to belief statements measuring their perception of the efficacy of public schools in moral education when partitioned by groupings within the four independent variables of

1. years of teaching experience.
2. amount of prior training in the values clarification approach to moral education.
3. the strength of religious practices of the teacher.
4. the location of the teacher's school in either a rural or urban environment.

These same categories were utilized to determine relationships when testing teacher perceptions concerning their role in moral education. A detailed explanation of these categories is on pages 51 and 52.

**Testing for mean differences**

Single factor analysis of variance, tests for homogeneity were computed at the .05 level of significance to test for significant differences between the mean scores in groups organized according to the categories explained earlier. The Duncan post hoc multiple-range procedure was used to identify any pairs of group means found to be significantly different at the .05 level. Tables 12 through 17 are used to present statistical findings of comparisons of group means and post hoc comparisons for the dependent variable concerning teacher beliefs in the efficacy of public elementary schools in teaching moral values.

Results in Table 12 demonstrate that the one-factor analysis of variance procedure produced significant differences between the mean results of groups of teachers partitioned by their number of years of teaching experience. Responses were measured concerning teachers' perceptions of the efficacy of public schools in teaching moral values. Categories of teacher experience were 1 to 10 years, 11 to 15 years, 16 to 25 years,
and more than 25 years. A significant difference of .05 was noted. Duncan test results are presented in Table 13. Teachers with more than 25 years teaching experience were mildly supportive of survey statements supporting the efficacy of public schools in moral education. The three other groups were moderately supportive of the same survey statements.

The Duncan results for the four groups shown in Table 13 revealed that there were significant differences between

Table 12. ANOVA summary table comparing the efficacy of moral education by years of teaching experience

<table>
<thead>
<tr>
<th>Source</th>
<th>d.f.</th>
<th>Sum of Squares</th>
<th>Mean Squares</th>
<th>F Ratio</th>
<th>F Prob.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Between groups</td>
<td>3</td>
<td>1.44</td>
<td>.48</td>
<td>2.99</td>
<td>.03</td>
</tr>
<tr>
<td>Within groups</td>
<td>101</td>
<td>16.16</td>
<td>.16</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>104</td>
<td>17.60</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Group</th>
<th>N</th>
<th>Mean</th>
<th>S.D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1-10 years experience</td>
<td>12</td>
<td>3.67</td>
<td>.49</td>
</tr>
<tr>
<td>11-15 years experience</td>
<td>36</td>
<td>3.78</td>
<td>.40</td>
</tr>
<tr>
<td>16-25 years experience</td>
<td>25</td>
<td>3.84</td>
<td>.45</td>
</tr>
<tr>
<td>16 or more years experience</td>
<td>32</td>
<td>3.55</td>
<td>.31</td>
</tr>
<tr>
<td>Total</td>
<td>105</td>
<td>3.71</td>
<td>.41</td>
</tr>
</tbody>
</table>
teachers with 11-20 years of teaching experience and teachers with more than 25 years experience and also between teachers with 21-25 years of teaching experience and teachers with more than 25 years teaching experience. Teachers with 11 to 25 years teaching experience were more inclined to believe in the efficacy of the public schools, whereas mean scores of teachers with more than 25 years experience were significantly less than the other two. However, mean scores for teachers with more than 25 years experience were greater than 3.5 (actually 3.55). This is still higher than the value of 3.5 that was established as an arbitrary indicator of teacher belief in the efficacy of moral education established in the first hypothesis test.

Table 14 reveals that the one-factor analysis of variance procedure demonstrated a significant difference between the mean

Table 13. Duncan results comparing groups with various years experience significantly different at the .05 level concerning efficacy of moral education

<table>
<thead>
<tr>
<th>Mean</th>
<th>Group Title</th>
<th>Group Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>3.67</td>
<td>1-10 Years experience</td>
<td>1</td>
</tr>
<tr>
<td>3.78</td>
<td>11-20 Years experience</td>
<td>2</td>
</tr>
<tr>
<td>3.84</td>
<td>21-25 Years experience</td>
<td>3</td>
</tr>
<tr>
<td>3.55</td>
<td>26 or More years experience</td>
<td>4</td>
</tr>
</tbody>
</table>
results of the groups with no prior training in values clarification, the group with some prior training in values clarification, and the group with much prior training in values clarification concerning responses to belief statements measuring teachers' perceptions of the efficacy of public schools in teaching moral values. Teachers with no prior training were mildly supportive while other teacher groups were moderately supportive.

Table 14. ANOVA summary table comparing the efficacy of moral education by prior training in values clarification

<table>
<thead>
<tr>
<th>Source</th>
<th>d.f.</th>
<th>Sum of Squares</th>
<th>Mean Squares</th>
<th>F Ratio</th>
<th>F Prob.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Between groups</td>
<td>2</td>
<td>1.08</td>
<td>.54</td>
<td>3.32</td>
<td>.04</td>
</tr>
<tr>
<td>Within groups</td>
<td>102</td>
<td>16.52</td>
<td>.16</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>104</td>
<td>17.60</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Group</th>
<th>N</th>
<th>Mean</th>
<th>S.D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>No prior training</td>
<td>38</td>
<td>3.59</td>
<td>.31</td>
</tr>
<tr>
<td>Some prior training</td>
<td>45</td>
<td>3.74</td>
<td>.49</td>
</tr>
<tr>
<td>Much prior training</td>
<td>22</td>
<td>3.86</td>
<td>.32</td>
</tr>
<tr>
<td>Total</td>
<td>105</td>
<td>3.71</td>
<td>.41</td>
</tr>
</tbody>
</table>
The Duncan results for the three groups shown in Table 15 revealed that there were significant differences between teachers with no prior training in the values clarification of moral education and teachers with much training in values clarification. Teachers with no prior training were significantly less inclined to agree that the public schools are effective in moral education than teachers with much training in the values clarification technique. The reader must bear in mind when comparing the mean scores for the three groups that a mean score on the composite of belief statements measuring the efficacy of moral education was arbitrarily set at 3.5 as an indicator of "some agreement" that public schools are effective in moral education.

One-factor analysis of variance procedure results presented

Table 15. Duncan results comparing groups of various prior training in values clarification significantly different at the .05 level by the efficacy of moral education

<table>
<thead>
<tr>
<th>Mean</th>
<th>Group Title</th>
<th>Group Number</th>
<th>G</th>
<th>G</th>
<th>G</th>
<th>G</th>
<th>r</th>
<th>r</th>
<th>r</th>
<th>p</th>
<th>p</th>
<th>p</th>
<th>1</th>
<th>2</th>
<th>3</th>
</tr>
</thead>
<tbody>
<tr>
<td>3.59</td>
<td>No prior training</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>r</td>
<td>r</td>
<td>r</td>
<td>p</td>
<td>p</td>
<td>p</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3.74</td>
<td>Some prior training</td>
<td>2</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3.86</td>
<td>Much prior training</td>
<td>3</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>*</td>
<td></td>
</tr>
</tbody>
</table>
in Table 16 shows there was no significant differences between the mean results of the urban group of teachers and the rural group of teachers concerning responses to belief statements measuring teachers' perceptions of the efficacy of public schools in teaching moral values. Mean scores for both groups indicate moderate support for statements supporting the efficacy of public elementary schools in moral education.

Results presented in Table 17 show that the one factor analysis of variance procedure produced no significant differences between the mean results of the three groups with

<table>
<thead>
<tr>
<th>Source</th>
<th>d.f.</th>
<th>Sum of Squares</th>
<th>Mean Squares</th>
<th>F Ratio</th>
<th>F Prob.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Between groups</td>
<td>1</td>
<td>.12</td>
<td>.12</td>
<td>.72</td>
<td>.40</td>
</tr>
<tr>
<td>Within groups</td>
<td>103</td>
<td>17.48</td>
<td>.17</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>104</td>
<td>17.60</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Group</th>
<th>N</th>
<th>Mean</th>
<th>S.D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rural</td>
<td>42</td>
<td>3.75</td>
<td>.44</td>
</tr>
<tr>
<td>Urban</td>
<td>63</td>
<td>3.68</td>
<td>.39</td>
</tr>
<tr>
<td>Total</td>
<td>105</td>
<td>3.71</td>
<td>.41</td>
</tr>
</tbody>
</table>
low, moderate, and high levels of strength of religious practice concerning responses to belief statements measuring teachers' perceptions of the efficacy of public schools in moral education. The three groups were all moderately supportive of belief statements supporting the efficacy of public schools in moral education.

Table 17. ANOVA summary table comparing the efficacy of moral education by strength of religious practice

<table>
<thead>
<tr>
<th>Source</th>
<th>d.f.</th>
<th>Sum of Squares</th>
<th>Mean Squares</th>
<th>F Ratio</th>
<th>F Prob.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Between groups</td>
<td>2</td>
<td>.21</td>
<td>.10</td>
<td>.59</td>
<td>.56</td>
</tr>
<tr>
<td>Within groups</td>
<td>95</td>
<td>16.89</td>
<td>.18</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>97</td>
<td>17.10</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Group</th>
<th>N</th>
<th>Mean</th>
<th>S.D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Low strength religion</td>
<td>19</td>
<td>3.61</td>
<td>.22</td>
</tr>
<tr>
<td>Moderate strength religion</td>
<td>48</td>
<td>3.72</td>
<td>.47</td>
</tr>
<tr>
<td>High strength religion</td>
<td>31</td>
<td>3.74</td>
<td>.44</td>
</tr>
<tr>
<td>Total</td>
<td>98</td>
<td>3.71</td>
<td>.42</td>
</tr>
</tbody>
</table>
CHAPTER V. SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

Summary

The purposes of this study were to measure teachers' perceptions concerning the teacher's role in moral education in the schools and also to measure teacher feelings toward the efficacy of the public schools in teaching moral values. For this study a sample population of teachers was randomly selected from elementary schools in Illinois. This study involved 45 teachers in two rural schools and 62 teachers in two urban schools. The population of teachers was partitioned into the categories urban and rural for purposes of comparison. After surveys were completed and analyzed the population was further partitioned by the categories (1) years of teaching experience, (2) prior training in the values clarification technique of moral education, and (3) the strength of religious practices of the respondent. These partitions were accomplished to analyze and compare by groups, teachers' perceptions of their role in moral education and the efficacy of public schools in teaching moral values.

Since no survey instrument existed that matched the needs of this research, a new instrument was designed by the researcher and submitted to a panel of experts in moral education to assess the validity of the survey instrument. Several changes were made to improve the clarity of wording in the belief statements. The survey instrument contained twelve...
items that measured teachers' perceptions of the role of the teacher in the process of moral education. Nine items measured teachers' perceptions concerning the efficacy of public schools in moral education. Three items were used to measure the strength of religious practice of each teacher. Three items were used to measure the amount of prior training of the teacher in the values clarification technique of moral education. One item was used to measure the years of teaching experience of the teacher.

Teachers' perceptions concerning the role of the elementary teacher in moral education

The first research question tested in this study was:

Do elementary teachers perceive that in moral instruction their role is to not take risks in teaching personally held values or beliefs in the classroom and remain neutral?

A one group t-test performed on the data led to the conclusion that teachers do not believe that their role is to remain neutral. Belief statements measuring teacher inclination to take risks and share personally held beliefs in the classroom were worded such that agreement by the teacher with the belief statement would indicate a propensity to not take risks and to not teach personally held beliefs in the classroom. With 1.0 representing strong disagreement and 5.0 representing strong agreement, 3.5 was selected arbitrarily to represent some agreement with the research belief statements. The actual mean score for the aggregate of responses in this category of belief
statements was 2.94 which is classified as an "unsure" response. As a group, elementary teachers seem unsure of their role in moral education if the potential for conflict or controversy results from teaching personally held beliefs.

Closer scrutiny of the individual belief statements measuring teacher perceptions of their role in moral education reveals that only two of the aggregate responses were within the "unsure" range of response classification. Of the remaining 10 items, six indicated disagreement and four indicated some level of agreement. When means were calculated for the seven belief statements that mentioned potential conflict or controversy resulting from teaching personally held beliefs, a mean response of 3.12 resulted, which is classified as an "unsure" response. The remaining five belief statements promoting neutrality of the teacher in moral education resulted in an aggregate mean of 2.61 which is classified as mild disagreement.

When subjected to a one population, one-tailed t-test, the difference between the hypothetical mean and the measured mean of the population in this study was significant enough to discount differences due to chance. However, the directionality of the results failed to meet the criterion established for failure to reject the null hypothesis.

In summary, when measuring a propensity to remain neutral, elementary teachers do seem to agree that their perceived role is to not remain neutral, but rather to teach moral values in
school. When risks of potential conflict or controversy in the community over the teaching of wrong values are present, teachers' aggregate response is classified as "unsure".

After measuring teachers' perceptions of the role of the teacher in teaching moral values, the sampled population of teachers was partitioned into groups to determine if responses to the belief statements measuring perceptions concerning the role of the teacher in teaching moral values differed significantly according to the groupings. Groups were organized by years of teaching experience; the amount, if any, of prior training in values clarification; whether the teacher taught in an urban or rural setting; and the strength of religious practice of the teacher.

The population was first partitioned into three groups based upon responses to questions measuring the strength of religious practice of the teacher. When comparing mean scores for perceptions that teachers should be neutral in the classroom and should avoid teaching moral values if there is a risk involved, significant differences in mean scores existed between teachers with varying strengths of religious practices. There was a significant difference between the group with high amount of religious practices and the group with low strength of religious practices. Similar findings were obtained when comparisons were made between the group with a moderate strength of religious practices and the group with low strength of
religious practices. Teachers with moderate and high strength of religious practices had significantly lower mean values than teachers with low mean scores for religious practices. Teachers with low strength of religious practices were more prone to avoid teaching moral values, especially if there was some risk of conflict in the community.

When the population was partitioned into the other groupings no significant differences were found between mean scores of groups of teachers in the categorical groupings based upon prior training of the teacher in values clarification, years of teaching experience, and the education setting within either an urban or rural environment.

**Teachers' perceptions concerning the efficacy of public schools in teaching moral values**

The second research question explored was:

> Do elementary teachers perceive a problem with current levels of moral instruction in the schools or do they perceive that the problem is with the families that the children come from and with society at large?

Belief statements measuring teachers' perceptions of the efficacy of the public schools in teaching moral values were worded such that agreement with the belief statements would indicate a belief that public schools are performing adequately in moral education. With 1.0 representing strong disagreement and 5.0 representing strong agreement, 3.5 was selected arbitrarily to represent some agreement with the research belief.
statements. When subjected to a one population, one-tailed t-test, the difference between the hypothetical mean and the measured mean of the population in this study was significant enough to discount differences due to chance. Results led to the conclusion that teachers do not perceive a problem with current levels of moral education in the public schools. Teachers do feel that the schools are effective in teaching moral values. If there is a problem with the teaching of moral values it is with society at large or the homes from which students come.

After measuring teachers' perceptions of the efficacy of the public schools in teaching moral values, the sampled population of teachers was partitioned into groups to determine if responses to the belief statements measuring perceptions concerning the efficacy of public schools in teaching moral values differed significantly according to the groupings. Groups were organized by years of teaching experience, the amount, if any, of prior training in values clarification, whether the teacher taught in an urban or rural setting, and the strength of religious practice of the teacher.

When teachers were partitioned by their number of years teaching experience into four groups it was discovered that significant differences existed between teachers with 11-25 years teaching experience and teachers with more than 25 years teaching experience when compared in their perceptions
concerning the efficacy of public schools in teaching moral values. Teachers with the greatest number of years of teaching experience tended to be not as strong in their beliefs concerning the efficacy of schools in teaching moral values as were other groups. Teachers with between 11 and 25 years teaching experience tended to believe more strongly that schools are teaching moral values adequately and that the problems with moral instruction are more with the homes from which students come and with society at large rather than the schools. There was a significant difference between teachers with much teaching experience and teachers with moderate amounts of teaching experience in their perceptions concerning the efficacy of public education in moral education.

When teachers were partitioned into three groupings based upon the amount of prior training in values clarification, it was discovered that significant differences existed between teachers in responses to belief statements measuring teachers' perceptions of the efficacy of public schools in moral education. Teachers with "much" training in values clarification believed more strongly in the efficacy of public schools in moral education than teachers with no prior training in values clarification.

When teachers were partitioned into groupings based upon the categories of strength of religious practice and rural and
urban, no significant differences were found between mean scores of groupings of teachers within these categories.

Conclusions

A major goal of this research was to confirm the hypothesis that teachers are reluctant to teach moral values in schools. Results from belief statements measuring teachers' perceptions of their role indicates that teachers are not inclined to remain neutral. Rather, teachers would be inclined to take an active role. If risks of conflict and controversy are present as a result of teaching personally held beliefs or values, then teachers are not as sure of their role and a lack of resolve to teach moral values is exhibited. This lack of resolve is noted to be greatest among teachers who registered the lowest strength of religious practice.

Prominent researchers in the field of moral education have called for fundamental changes in the way moral education takes place in public schools. Yet, survey results in this study indicate that teachers are "moderately supportive" of the notion that public education is efficacious in teaching moral values to students in the schools. However, teachers do not speak with unanimity in these matters. Teachers with 25 or less years teaching experience tend to be "moderately supportive" of the notion that public education is efficacious in teaching moral values to students in the schools. Teachers with more than 25
years of teaching experience tend to be only "mildly supportive" of the concept that public schools are effective in moral education.

Teachers with no prior training in the values clarification technique of moral education tend to believe less strongly in the efficacy of public schools in moral education than those teachers with prior training in values clarification.

The results obtained in this survey indicate that teachers are basically inclined to perceive their role as an active one in moral education. If teachers are to be the primary agents of change in any new initiatives to improve current levels of moral education, their perceived role would indicate that they are ready to accept the challenge.

Results from this research tends to affirm the notion that if teachers believe in the efficacy of the public schools in moral education then they will also believe in the importance and efficacy of their own efforts at imparting moral education.

Because this research project represented the initial trial use of the survey instrument, there were concerns about the understandability of the instrument. Individual belief statements used in the survey seemed understandable, however, the grouping of belief statements may have caused some confusion for the survey participants. An alternative format, grouping the belief statements by the variables being measured, may add to the quality of the instrument.
Limitations

The use of this survey involved a limited population of teachers in Illinois. The urban schools utilized in this study were more representative of the majority of the nation's population. The rural schools involved in this study were homogeneous in their population and therefore were representative of a minority of the total population of the nation's school population. Generalizations from this study should be guarded.

This study utilized the scores from a single measurement. Single observed scores tell nothing about the error of measurement. More studies involving other samples would serve to validate this study.

The survey instrument, although meeting the criterion for internal consistency reliability, demonstrated considerable variation in the mean scores of individual belief statements. Individual belief statements tended to measure individual components of a larger composite theme of ideas. The study may have demonstrated more precision if individual components had been isolated and measured individually.

Because the survey instrument was validated by three nationally recognized experts in the field, the researcher tended to follow their advice. Therefore, individual survey items that tended to lower internal consistency were not
eliminated from the survey instrument due to advice offered by the experts.

Although there is no evidence that the format utilized in the construction of the survey instrument affected the outcome of the research, the researcher has some concerns about the level of understanding of the participants in completing the survey. Concerns about the format utilized in the construction of the instrument and the effect of the format on user understanding led to an effort on the part of the researcher to revise the format of the survey instrument in an effort to group the questions by the variable that they measure. See Appendix C for a revised edition of the survey instrument.

Discussion

When analyzing the purposes of this study as set forth in Chapter I, it would seem that teachers who feel that the schools are doing an adequate job of teaching moral education are out of step with researchers in this field. This argument may be centered in a larger debate concerning whether schools set society's trends and cause the effects that we measure or whether schools reflect society's values and the seeming loss of the ability to form moral judgements in the nation's youth are caused by a lack of teaching in the homes.

Teachers with more than 25 years teaching experience believed significantly less strongly in the efficacy of moral
education in public schools than teachers with 11 to 25 years teaching experience. These results might be explained by the fact that teachers near the end of their tenure might be wiser and more honest in expressing their feelings concerning the effectiveness of public schools in moral education. No research can be cited to back this conjecture.

Teachers with greater amounts of training in the values clarification technique of moral education tended to believe more strongly in the efficacy of moral education in public schools. An explanation of this phenomenon is difficult to come by.Normally, prior training in any type of teaching technique would tend to raise one's expectations concerning outcomes. This result did not hold true in this study. Results of this research showed the opposite results. No research can be cited to explain this phenomenon.

Teachers with low strength of religious practice tended to believe more strongly in avoidance of moral education in the classroom. This is possibly explained by the fact that moral values are perceived to be religious in nature as alluded to by responses to survey item 20, associating moral values with religious beliefs.

It is the position of this researcher that schools must be proactive and must set out to lead in this endeavor of imparting a sense of moral justice to children. This study would seem to support other research (Wallace, 1980; Rusin, 1981; Blase, 1983).
which indicated that teachers do acknowledge the need for moral education in the schools. This study may add to the knowledge base or may indicate a need for more research by showing that teachers fear conflict about teaching moral values in the classroom. Moeller (1982) reported frustration of teachers in not being able to teach their personal beliefs because of expected conflict in the community. Blase (1983) found that teachers are inclined to teach moral values until there is resistance from parents. Perceived conflict with the law and school leadership were shown to be inhibitors to moral education in the populations surveyed in this research.

Fears of teaching moral values may be centered in teaching the wrong moral values or that others in the community will disagree with the moral values that are taught and this will result in conflict. Teachers' fear of conflict may possibly be relieved somewhat by seeking to arrive at consensus within the community that moral beliefs are important to teach. The community must also seek to arrive at agreement on what moral values are to be taught to all children. The burden is upon leadership in school districts to promote the development of consensus within the community. Teachers who feel they have the support of the community in what is taught may be more likely to teach moral values in the classroom.
Recommendations for Practice

1. Teachers need to have a better understanding of what moral education is and why it should be a priority in our culture. Teachers need to know the varieties of moral education teaching techniques and the results obtained with each technique.

2. School districts need to determine the moral values that the stakeholders express as felt needs and wish to have taught in the schools. These results need to be expressed to teachers.

3. Schools must exercise more care in hiring teachers who are in agreement with the moral values that the community has accepted. Of course, this must be accomplished within parameters set by legal codes established for job hiring practices. This might possibly be accomplished by asking prospective teachers if they can agree with the moral values taught in the adopted curriculum.

4. Teachers must be allowed to see schools and teachers that are judged to be effective in transmitting moral values. They must see the difference this effort at moral education can make in school climate and the individual lives of students and teachers. The issue of effective schools is addressed by Grant (1985) in his work, "Schools that make an imprint: Creating a strong positive ethos". Grant's research indicates that individual schools have made a difference in the lives of
students through the culture that has been developed in the schools. The predominant success has been in the private sector of education and Grant does acknowledge differences in the nature of public schooling that would tend to limit success. However, certain strategies for developing the "ethos" of a school are applicable to public schools.

Allowing school leadership to see successful models of moral education may raise the level of expectations of teachers and administrators and develop a dissatisfaction with current levels of moral education. A mentoring system might be established in which teachers help others become successful in teaching moral values.

5. School leadership must attempt to lead in this matter and develop consensus in the community for teaching moral values. Teachers must have their fear of conflict reduced so that they can become more active in the teaching of moral values.

Recommendations for Further Research

Recommendations for further research center on refining the survey instrument. It would appear advantageous to further validate the instrument utilizing experts in the field of survey research together with experts in the subject field of moral education.
The researcher is of the opinion that there may have been some confusion among survey participants due to format utilized in the design of the survey instrument. To overcome this limitation of the instrument, items might be grouped according to the criteria of the variables that they measure. This proposed modification is presented in Appendix C.

The measure of internal consistency reliability might be improved by eliminating certain items from the survey instrument.

Another avenue of research enhancement would be to survey a larger and more representative sample of teachers. Another area of interest would be to survey parents to gain their perceptions concerning the efficacy of the public schools in moral education.

There may be other, as yet unexplored variables that may better explain the findings of this research. One topic of interest would be to determine if any correlation exists between teachers' perceptions regarding the teaching of moral values and areas of affiliation or needs of the teacher.

Further statistical analysis of the data gathered could be of benefit. Conducting a multiple factor analysis of variance with analysis of interaction between independent variables would give a more complete indication of how all independent variables react with one another when considered with responses on the dependent variable.
Analysis of variance of individual survey test items may give more detailed information concerning teachers' perceptions since there are subtle differences between individual survey items concerning teachers' perceptions.

Qualitative research consisting of teacher interviews may help to confirm the results of this research and strengthen the validity of survey items.

Finally, further research might profitably focus upon the following to expand the knowledge base of the education community:

1. Explore why teachers with much prior training in values clarification believe more strongly in the efficacy of the public schools in moral education.

2. Explore why teachers with the greatest number of years teaching experience are less inclined to believe in the efficacy of the public schools in moral education than teachers with 11 to 25 years of teaching experience.

3. Explore why teachers with low strength of religious practice tend to avoid more strongly the teaching of moral values in schools.

4. Explore the perceptions of various interest groups in the community concerning the implications of moral education for the community.
5. Explore the perceptions of other groups, e.g. parents, administrators, legislators, and the public, concerning the efficacy of the public schools in teaching moral values.


7. Research the use of moral education programs, through longitudinal studies, in various communities and share results that demonstrate the efficacy of initiatives in moral education.
BIBLIOGRAPHY


APPENDIX A. QUESTIONNAIRE WITH QUESTIONS GROUPED BY VARIABLES
Survey of Elementary Classroom Teachers

DIRECTIONS: Please respond to each statement below to the best of your ability with an appropriate response.

To measure variable = prior training in non-directive moral education.

(For purposes of this survey, values clarification is a technique in which the teacher attempts to refrain from presenting moral values in a directive manner. Students are helped to develop their own system of values.)

1. While in high school did you receive any instruction or formal coursework in values clarification?
   yes ___    no ___

2. While in college did you receive instruction in the values clarification technique of teaching?
   ___ yes    ___ no

3. Did any of your teachers, instructors, or professors in high school or college teach you that it is wrong to "impose your personally held beliefs on others"?
   ___ yes    ___ no

To measure variable = Years experience in teaching.

4. How many years experience do you have in teaching?
   ___ 1-10    ___ 11-20    ___ 21-25    ___ 25 or more
To measure variable = Religious practice

6. How often do you attend a religious gathering?
   ___ never  ___ 1-2 times per year  ___ monthly  ___ weekly  ___ two times a week

7. On a scale of one to five how important is the practice of your religious convictions to you?
   1. ___ not important  2. ___ little importance  3. ___ moderate importance
   4. ___ great importance  5. ___ extreme importance

8. How many times do you pray each day?  ___ 0  ___ 1  ___ 2  ___ 3  ___ 4 or more
DIRECTIONS: Please rate each of the following statements. The rating scale is:

A = I agree strongly.
B = I agree.
C = I am not sure.
D = I disagree.
E = I disagree strongly.

Mark each sentence to show your level of agreement or disagreement with the statement.

To measure variable = Teacher belief toward neutrality

1. I was instructed in my education courses that teachers should be value free or neutral in the teaching of values in the classroom. A B C D E

2. I try to be neutral in the teaching of values in the classroom. A B C D E

3. I try to not teach any of my personal values in my classroom. A B C D E

4. It is in the best interest of my students that I not present my personal values in the classroom. A B C D E

5. Parents would rather that teachers not teach personally held values in the classroom. A B C D E

6. If there is a conflict between my personal values and the values presented in the curriculum, I should teach the values as presented in the curriculum. A B C D E

7. There is probably a consensus in my community concerning what values should be taught in my school. A B C D E

8. If there is a danger of a negative reaction from parents about the values I teach it would be better to not teach values. A B C D E

9. Values clarification is used in my school with students. A B C D E

10. If the school has a guidance counselor, it should be the guidance counselor's role to teach values in the school rather than the classroom teacher's. A B C D E
11. The administrator or Board of Education would rather that I not teach values in the classroom if it will cause conflict.  
12. Since some values might be controversial in nature, it is better for the classroom teacher to avoid the teaching of values.  
13. I feel that I am values neutral when I teach.  
14. It is better to remain values neutral than to teach a wrong value.  
15. Court cases have made it clear that teachers must not teach moral instruction in school.  
16. Because we live in a pluralistic society, it is best to refrain from moral instruction because people will not agree on what should be taught.  

To measure variable = Efficacy of schools teaching moral values

17. Teachers should do more to teach moral values in school.  
18. Societal problems are more the fault of the home than the schools.  
19. Schools generally do a good job of imparting moral values to children in school.  
20. Parents bear more responsibility than do schools to teach moral values to children.  
21. Schools bear more responsibility than do parents to teach moral values to students.  
22. If there is a breakdown of morality in the nation the problem lies more with the homes that children come from rather than the schools.  
23. If there is a breakdown of morality in the nation the problem lies more with the schools rather than the homes that children come from.  
24. Schools have done an inadequate job of teaching moral values to children.  
25. Schools should do more to teach moral values to children.
APPENDIX B. QUESTIONNAIRE USED IN SURVEY
Survey of Elementary Teachers

DIRECTIONS: Please rate each of the following statements. The rating scale is:

A = I agree strongly.
B = I agree.
C = I am not sure.
D = I disagree.
E = I disagree strongly.

Mark each sentence to show your level of agreement or disagreement with the statement.

1. I was instructed in my education courses that teachers should be value free or neutral in the teaching of values in the classroom.
   A B C D E

2. Values clarification is used in my school with students.
   A B C D E

3. There is probably a consensus in my community concerning what values should be taught in my school.
   A B C D E

4. It is in the best interest of my students that I not present my personal values in the classroom.
   A B C D E

5. Teachers should do more to teach moral values in school.
   A B C D E

6. Societal problems are more the fault of the home than the schools.
   A B C D E

7. I try to not teach any of my personal values in my classroom.
   A B C D E

8. Schools generally do a good job of imparting moral values to children in school.
   A B C D E

9. Parents bear more responsibility than do schools to teach moral values to children.
   A B C D E

10. Parents would rather that teachers not teach personally held values in the classroom.
    A B C D E

11. If there is a conflict between my personal values and the values presented in the curriculum, I should teach the values as presented in the curriculum.
    A B C D E

12. Schools bear more responsibility than do parents to teach moral values to students.
    A B C D E
A = I agree strongly.
B = I agree.
C = I am not sure.
D = I disagree.
E = I disagree strongly.

Mark each sentence to show your level of agreement or disagreement with the statement.

(S.A.) (S.D.)

13. If there is a breakdown of morality in the nation, the problem lies more with the homes that children come from rather than the schools.

14. If there is a danger of a negative reaction from parents about the values I teach it would be better not to teach values.

15. If there is a breakdown of morality in the nation, the problem lies more with the schools rather than the homes that children come from.

16. If the school has a guidance counselor it should be the guidance counselor's role to teach values in the school rather than the classroom teacher's.

17. The administrator or Board of Education would rather that I not teach values in the classroom if it will cause conflict.

18. Schools have done an inadequate job of teaching moral values to children.

19. Since some values might be controversial in nature, it is better for the classroom teacher to avoid teaching values.

20. I feel that I am values neutral when I teach.

21. Schools should do more to teach moral values to children.

22. It is better to remain values neutral than to teach a wrong value.

23. Court cases have made it clear that teachers should not teach moral values in school if those moral values are religious in nature.

24. Because we live in a pluralistic society, it is best to refrain from moral instruction because people will not agree on what should be taught.
DIRECTIONS: Please respond to each statement below to the best of your ability with an appropriate response.

1. While in high school did any of your teachers use values clarification methods or activities? (Values clarification is a technique in which the teacher attempts to refrain from presenting moral values in a directive manner. Students are helped to develop their own system of values.)
   ___ yes  ___ no

2. While in college did you receive instruction in the values clarification technique of teaching?
   ___ yes  ___ no

3. Did any of your teachers, instructors, or professors in high school or college teach you that it is wrong to "impose your personally held beliefs on others"?
   ___ yes  ___ no

4. How many years experience do you have in teaching?
   ___ 1-10  ___ 11-20  ___ 21-24  ___ 25 or more

5. How often do you attend a religious gathering?
   ___ never  ___ 1-2 times per year  ___ monthly  ___ weekly  ___ two times a week

6. On a scale of one to five how important is the practice of your religious convictions to you?
   1. ___ not important  2. ___ little importance  3. ___ moderate importance
      4. ___ great importance  5. ___ extreme importance

7. How many times do you pray each day?  ___ 0  ___ 1  ___ 2  ___ 3  ___ 4 or more
APPENDIX C. MODIFIED QUESTIONNAIRE
Survey of Elementary Teachers

DIRECTIONS: Please rate each of the following statements. The rating scale is:

A = I agree strongly.
B = I agree.
C = I am not sure.
D = I disagree.
E = I disagree strongly.

Mark each sentence to show your level of agreement or disagreement with the statement.

(S.A.) (S.D.)

How do you feel about teaching values in your school?

1. I was instructed in my education courses that teachers should be value free or neutral in the teaching of values in the classroom. 
   A B C D E

2. Values clarification is used in my school with students. 
   A B C D E

3. There is probably a consensus in my community concerning what values should be taught in my school. 
   A B C D E

4. It is in the best interest of my students that I not present my personal values in the classroom. 
   A B C D E

5. I try to not teach any of my personal values in my classroom. 
   A B C D E

6. Parents would rather that teachers not teach personally held values in the classroom. 
   A B C D E

7. If there is a conflict between my personal values and the values presented in the curriculum, I should teach the values as presented in the curriculum. 
   A B C D E

8. If there is a danger of a negative reaction from parents about the values I teach it would be better to not teach values. 
   A B C D E

9. Since some values might be controversial in nature, it is better for the classroom teacher to avoid the teaching of values. 
   A B C D E

10. I feel that I am values neutral when I teach. 
    A B C D E

11. My administrator or Board of Education would rather that I not teach values in the classroom if it will cause conflict. 
    A B C D E
12. It is better to remain values neutral than to teach a wrong value
A B C D E

13. Court cases have made it clear that teachers should not teach moral values in school if those moral values are religious in nature.
A B C D E

14. Because we live in a pluralistic society, it is best to refrain from moral instruction because people will not agree on what should be taught.
A B C D E

15. If the school has a guidance counselor it should be the guidance counselor's role to teach values in the school rather than the classroom teacher's.
A B C D E

A = I agree strongly.
B = I agree.
C = I am not sure.
D = I disagree.
E = I disagree strongly.

Mark each sentence to show your level of agreement or disagreement with the statement.

How effective is your school in teaching values? (S.A.) (S.D.)

1. Teachers should do more to teach moral values in school.
A B C D E

2. Societal problems are more the fault of the home than the schools.
A B C D E

3. Schools generally do a good job of imparting moral values to children in school.
A B C D E

4. Parents bear more responsibility than do schools to teach moral values to children.
A B C D E

5. Schools bear more responsibility than do parents to teach moral values to students.
A B C D E

6. If there is a breakdown of morality in the nation, the problem lies more with the homes that children come from rather than the schools.
A B C D E

7. If there is a breakdown of morality in the nation, the problem lies more with the schools rather than the homes that children come from.
A B C D E

8. Schools have done an inadequate job of teaching moral values to children.
A B C D E

9. Schools should do more to teach moral values to children.
A B C D E
DIRECTIONS: Please respond to each statement below to the best of your ability with an appropriate response.

**Have you had any training in the values clarification technique?**

1. While in high school did any of your teachers use values clarification methods or activities? (Values clarification is a technique in which the teacher attempts to refrain from presenting moral values in a directive manner. Students are helped to develop their own system of values.)
   ____ yes  ____ no

2. While in college did you receive instruction in the values clarification technique of teaching?
   ____ yes  ____ no

3. Did any of your teachers, instructors, or professors in high school or college teach you that it is wrong to "impose your personally held beliefs on others"?
   ____ yes  ____ no

**How many years experience do you have in teaching?**

How many years experience do you have in teaching?
   ____ 1-10  ____ 11-20  ____ 21-24  ____ 25 or more

**What are your religious practices?**

1. How often do you attend a religious gathering?
   ____ never  ____ 1-2 times per year  ____ monthly  ____ weekly  ____ two times a week

2. On a scale of one to five how important is the practice of your religious convictions to you?

   1. ____ not important  2. ____ little importance  3. ____ moderate importance
   4. ____ great importance  5. ____ extreme importance

3. How many times do you pray each day?  ____ 0  ____ 1  ____ 2  ____ 3  ____ 4 or more