Teaching values through literature

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Teaching values through literature

Abstract
Schooling is the common experience of all youth. Teachers, each day, in every class, are dealing with values. The standards that are set, the actions approved, the way the subjects are presented, the teachers personal relations with students, stimulation of consistent thought and acceptable conduct all exert strong influences (The Educational Policies Commission, 1951). It is no longer a question of whether or not educators should teach values, but rather how should this be accomplished ... Through a historical look at values education, teachers can gain the necessary background knowledge which will enable them to incorporate values throughout the curriculum.
Teaching Values Through Literature

A Graduate Project
Submitted to the
Department of Curriculum and Instruction
In Partial Fulfillment
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University of Northern Iowa

by
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Introduction

Schooling is the common experience of all youth. Teachers, each day, in every class, are dealing with values. The standards that are set, the actions approved, the way the subjects are presented, the teachers personal relations with students, stimulation of consistent thought and acceptable conduct all exert strong influences (The Educational Policies Commission, 1951). It is no longer a question of whether or not educators should teach values, but rather how should this be accomplished. Through a historical look at values education, teachers can gain the necessary background knowledge which will enable them to incorporate values throughout the curriculum.

Many contend that American education is failing. The public is distraught with the lack of knowledge and skills that students demonstrate. Responses to A Nation at Risk (1983), flooded the educational journals and shocked the people of America. Many posited that we are losing the future to Japan and other countries who have, in essence, adapted our Protestant work ethic, while Americans have become self indulgent. A rapid decline in the power and influence of religion in America has been accompanied by a drastic increase in crime, teenage pregnancy, suicide, AIDS, divorce, child-abuse, drug
abuse, and a need for instant gratification (Barr, 1971; Thompson, 1984).

Technology, schools, parents, and the media are believed to have contributed to these problems. Technology has enabled us to expect quick answers and immediate satisfaction (Mursinna, 1987). Television presents a distorted view of life in which a problem is developed and solved within one hour. Children who watch television and play video games confuse this with reality. How do we teach our children what society values? What is really being communicated when they are told that it is the effort that counts, yet in the real world people do not value effort? The child reads an advertisement of an electrical vibrator, for instance, which urges its readers to "exercise without effort." All around technology is actually used to spare people from putting forth effort— from walking, bending, lifting; from exerting their minds to calculate; and from exertion in general (Lee, 1976).

A study of the shtetl Jews of Eastern Europe provides insight into the important role of the family in educating the young. Although, according to our current learning theory their educational system was inappropriate, the children achieved high levels of performance. They began formal schooling long before their eyes could focus on the tiny marks on the page,
they were offered an uninteresting curriculum in a strange language, the teaching was pedagogically unsound, teachers lacked compassion and understanding, instructional days were too long, the schoolrooms were drab and unpleasant. Yet, these schools produced people with an intense desire to be scholars for life. How can this be? One can find the answer to that question in the value that education played in the lives of the shtetl Jew and the respect for scholarship that was gained by learning to read and understand Hebrew.

This respect was supported by the community, and the family, especially the father. The value of education was manifested in the fact that families would do without many things in order to pay the tuition fee required for educating children of the community. Food costs would be cut and jewelry pawned to raise the money. The people of the village would wear rags on their feet and eat white bread only on the Sabbath, but no child went without schooling (Lee, 1976).

Parents today are failing to model the values that they preach. They are not spending quality time with their children which helps them to grow into moral citizens. They are neglecting to stress the importance and value of a good education.

The competition mode in schools contribute to this dilemma by promoting the fact that there is only one
right answer, if you do something you should be rewarded extrinsically, and in order for you to win your neighbor must lose (Howe, 1987). The media implies that to be happy you have to be beautiful, rich, and competitive, with little to no regard for others. It is little wonder that society is at risk. What, then, should be the response of American schools? Schools are being called upon to cure the ills of society. Many believe that the education system has become the imperfect panacea. Educators can not solve the problems alone, but must assume more responsibility. Nord (1990) advocates that "the primary purpose of education is to initiate students into an informed, critical appreciation of the moral dimension of life" (p. 173).

Historical Perspectives

Character Education

An examination of the evolution of the influences of morals and values in American education provides a basis for understanding the conditions that currently exist. Sociological influences in the last two decades have created conditions in which teachers are often unsure of the limits of their authority. In 1647 Massachusetts passed a law that was aimed at establishing schools that would deliberately foster morality. Academic learning was inextricably bound with religious doctrine. A
strong, Protestant tone was reflected in Bible reading, ceremonial occasions, prayers, and the contents of reading materials (ASCD Panel, 1988).

As more immigrants came to America, conflicts arose over moral and religious education. These conflicts were solved by the creation of the parochial school.

By the end of the 19th century schools adopted a purely secular form of moral education called "character education" (Yulish 1980). This approach attempted to mold recently arrived immigrants into the mainstream of American society. By emphasizing team work, extra-curricular activities, student councils, flag salutes, and other ceremonies, with common sense virtues (honesty, promptness, obedience to and respect for one's elders, self-discipline, kindness, tolerance, and beliefs in the dignity of the individual and the value of work), moral education could be absorbed.

The teachers' role in character education was modeling desired behaviors, preaching, and occasionally mocking children who deviated from expectations. School success was based upon the extent in which these core values were reflected in student behavior. Many teachers used what educators today would call inculcation as a means for achieving desired results.
Inculcation

Inculcation is a process of making an impression on the mind through frequent repetition or insistent urging (Welton and Mallan, 1988). It is based on the premise that if you tell somebody something over and over again eventually he/she will believe it and act accordingly. There are two phases to this process: 1) identify the desired standard or value, and 2) provide reinforcement (positive and/or negative as deemed appropriate for each situation). For example, in phase one the teacher identifies the desired standard, love thy neighbor as thyself, either verbally or nonverbally. Phase two, reinforcement, can take many forms. In this example, the teacher might praise a student for sharing his/her colors with his/her classmate verbally, or simply give the student a nod and/or a reaffirming smile, which is nonverbal communication. Both of these examples are forms of positive reinforcement. In using punishment, the teacher might say, "Suzy, if you do not share the paints with Kathy you will have to stay in for recess."

Values can be inculcated through not only what you say and do, but by the types of teaching materials that you use. Textbooks and curriculum tend to focus on subject matter, not on the specific teaching of values. However, their hidden agenda can be just as powerful. Nelson (1987) describes a fifth grade social studies
textbook which, in a selection describing the development of the Constitution, uses the subhead "A Wise Plan of Government." Notice how this statement, regardless of its probable truth, is a value-concept, not a descriptive fact. As Nelson asks, "How can a student discuss any problems with the United States Constitution after reading that it is a 'wise plan of government'?" (p. 78)

Values Clarification

John Dewey took a different view of moral development. His theory emphasized reflective thinking rather than moral lessons (Dewey, 1909, 1916, 1939). This involved examining moral dilemmas in real life situations by applying reason or intellectual thought. This provided the basis for the movement, in the 1960's, towards values clarification.

Values clarification is an approach to value education in which students are encouraged to discover what their values really are in a rational and justifiable manner. Louis Raths, Sidney Simon, Merrill Harmin, and Howard Kirschenbaum are all closely associated with this approach, having written Values and Teaching: Working with Values in the Classroom, (1978) and Values Clarification: A Handbook of Practical Strategies for Teachers and Students, (1972). This method is
considered a value-neutral approach which views the teacher as a clarifier, not as a source of moral truth. The teacher, using the proper questioning techniques, leads the class through a moral discussion. This enables all students to think through the issues, to note the different views of their classmates, and to develop the skills necessary to freely chose their own values. Raths outlines a seven-phase valuing process that teachers lead children through during values clarification activities:

**Choosing**
1. Encourage children to make choices, and to make them freely.
2. Help them discover alternatives when faced with choices.
3. Help children weigh alternatives thoughtfully, reflecting on the consequences of each.

**Prizing**
4. Encourage children to consider what it is that they prize and cherish.
5. Give them opportunities to affirm their choices to others.

**Acting**
6. Encourage them to act, behave, live in accordance with their choices.
7. Help them be aware of repeated behaviors or patterns in their life.

(Raths et al. 1978, pp.28,38)
In this model, 'right' and 'wrong' are entirely relative depending on the situation and especially on the child's point of view at any given time (Gow, 1980). Other critics of this approach emphasize the fact that values clarification activities focus on the use of techniques that can jeopardize students' rights to privacy, such as requiring students to state their beliefs publicly (Welton & Mallon, 1988).

Lockwood (1978) and Leming (1985) have raised serious questions regarding the overall effectiveness of values clarification. Seventy-five studies between the years of 1976 and 1984 were evaluated by Leming. In these studies he found that there was seldom an attitudinal or behavioral change noted by the researcher. Even though there are many moral dilemmas posed by values clarification advocates, one cannot truly believe that what is right or wrong can be based solely on personal choice. One person's views may not be as virtuous as anyone else's regardless of the situation. Merrill Harmin (1988) looked back and realized that it would have been better if they had presented a more balanced picture. One which combined value clarity, helping students to clarify their own personal values, and high morality, adopting society's moral values. Students are not being told or shown what is right or wrong in the home or in a religious setting and many of them are
longing for teachers to establish a boundary, so they have their own parameters within which to work.

Moral Reasoning

In order to understand the wide support value clarification received one must be reminded of what was occurring in the United States during the 1960's. There were issues of civil rights, the Vietnam war, and emerging interest in women's rights. In the 1970's people began to question value clarification and challenge the laissez-faire approach of the 1960's. Researchers such as Lawrence Kohlberg (1975) proposed an alternative way of thinking about moral education.

Kohlberg's cognitive-developmental theory was based on the research of Dewey and Piaget. Jean Piaget was interested in how children learn to think and reason, while Kohlberg focused on how children develop the ability to reason morally. In this theory Kohlberg explained the differences of moral conduct by showing how individuals function at different levels of moral development:

1. Punishment. Right is what authorities demand.
2. Reward. Right is what will help the youngster fulfill his immediate needs.
3. Conformity. Right is that which pleases others and is approved by them, including the peer group.
4. **Law and Order.** Right is doing one's duty by honoring and sustaining the law.

5. **Social Contract.** Right is defined in terms of the general rights and obligations of individuals beyond the minimum standards set by law as agreed upon by the whole society.

6. **Universal Principles.** Right is based on individual decisions of conscience made in accordance with universal principles of justice which are comprehensive and consistent. (Kohlberg 1975, pp.11-12)

Using what Kohlberg called moral dilemmas, stories or situations in which conflicting moral principles are involved that require students to identify and evaluate alternative courses of action, the teacher moves the students to higher stages of development. Hersch, Paolitto, and Reiman advocate teachers use of a Socratic style of probing, explaining, suggesting, underscoring, and directing.

While Kohlberg proposed that the teacher act as an active listener and questioner. Leming (1985) states that "unlike the values clarification approach, the weight of the evidence supports the claim... that the discussion of moral dilemmas can stimulate development through the stages of moral reasoning." However, in order for this to occur the discussions must take place
over a period of time, a few isolated cases during the year will not be effective.

**Values Analysis**

Values analysis, (Fraenkel 1976, 1977) places emphasis on examining values as rationally and unemotionally as possible. Students are encouraged to solve a value question in much the same manner as a math question. Students go through the processes of identifying the issue, clarifying the question, gathering data, accessing the accuracy, identifying possible solutions, accessing these solutions, choosing among these solutions, and deciding by taking appropriate action. In this approach, students should refrain from taking a stand until they have gone through the analysis. Critics argue that this approach is inappropriate for a classroom group but may be suitable for small group or a one on one format (Welton & Mallan, 1988).

It is important to note that not one of these theories has gained complete acceptance in recent curricula. The values clarification and cognitive-developmental approaches have, however, received much attention lately, and character education is making a come back. Some schools are even venturing for answers through religion (ASCD Panel, 1988).
Hidden Curriculum

What is commonly referred to as the "hidden curriculum" is perhaps the most powerful method for teaching values (Power & Kohlberg, 1975). Many may question the assertion. In order to understand the statement consider how you acquired your values. Do you now model what your parents told you to do or are your actions closer to what they modeled for you? Think about how much more powerful your parents' and teachers' actions were compared to what they said. It is no wonder that children are confused when they hear one thing, but see the opposite occurring in the actions of their parents or significant others. Knowledge which influences behavior should be infused into the curriculum. No matter what is preached, the hidden curriculum of the school is the real forum for values education (Silver, 1976).

Traditionally, students have learned, from the hidden curriculum, to value academic achievement, good grades, and conformity to rules and authority. They learn from their peers to value "being one of the crowd." The hidden curriculum places students in a double blind situation. For instance, teachers forbid cheating, but everyone strives for success in a competitive environment. This goal promotes pressure to cheat. Though cheating is discouraged in school, students
realize it may be necessary to cheat to survive (especially when others are doing it). (Power & Kohlberg, 1975).

This part of the hidden curriculum can neutralize the moral sensibilities of youngsters so they will cheat without feeling guilty. At an early age students discover that there are two sets of values; the ones that make up their stated ideals and the ones they practice in the real world. These values emerge from compromising integrity for survival in the real world. This explains the "we" versus "us" mentality and the self-centeredness of many people. The hidden curriculum should encourage students to recognize what is right, and to act on it. Clark Power and Lawrence Kohlberg (1987) offer four steps that teachers and administrators can utilize for transforming the hidden curriculum of their classrooms.

1. Begin with a clear concept of morality. Distinguish between moral principles and cultural values.
2. Focus on the group and not on the individual students as the target for your efforts. Develop a sense of community and democratic participation by establishing smaller groupings of students.
3. Involve all the students in participatory democratic structures for making rules and
enforcing them when they are broken. Democracy should be a way of life for them, not just a topic in social studies.

4. Speak up for advocates of justice and community in the democratic meetings. Students need leadership and seek wisdom. At the same time they need the freedom to express their own ideas and to ask questions. Advocacy should not mean indoctrination, it should mean appealing to reason and community spirit in expressing the shared ideals of the group (Power and Kohlberg, 1987, p. 13).

There are no clear and simple solutions for revising the hidden curriculum to include values education. However, teachers need to understand the influence it exerts on the character development of students. Teachers and administrators should deemphasize competition.

Johnson and Johnson (1975) advocated cooperative learning. In order for the nation to thrive group cooperation, not individual performance is essential. Proponents of left brain/right brain theory argue that schools are teaching to the left brain (logical, sequential, information processing - computer like) and excluding the right brain (intuition, compassion, creativity, and imagination). Personal choice has been
Values as a Learning Process

Alexander Frazier in his book, Values, Curriculum, and the Elementary School, 1980, contend that valuing one thing over another is a process that is learned and thus can be taught. The three phases involved are: (1) becoming aware of differing values, (2) putting competing values to the test, and (3) comparing values and selecting those to live by.

Frazier acknowledges the fact that the content of the curriculum for values education could be presented or organized in many ways, however he chooses to focus of the development in three areas of human experience: the world of everyday life, the cultural heritage, and the moral-ethical-political realm. Within these three areas Frazier develops a balance of emphasis. The first is the mastery of certain content, that which makes freedom of choice attainable. The second is experiences in learning. how to value the innovative. "Genuine emancipation from things as they are comes only when people are able to imagine things as they might be." (p.36)
Current Efforts

Roman Catholic and Jewish leaders met recently and issued a joint statement calling for public schools to begin specific instruction in moral values (Waterloo Courier, 1990). They are willing to put aside their differences and come together, to persuade teachers to teach the values which are embedded in their respective religions and in the civic fabric of society. They support values like honesty, loyalty, and belief in human worth and dignity. Teachers and parents need to teach values without worrying about children becoming indoctrinated with a specific religious belief. Educators are then charged with integrating values education into the curriculum. In 1981, over 70% of the parents responding to a poll (Gallop, 1981) on education favored the teaching of morals and values. Nevertheless, there is still lingering doubt and confusion among parents, teachers, administrators, and even students concerning how schools should accomplish this task.

Literature

Fairy Tales

The first level of literature which you would use to expose children to values are fairy tales. There are two types of fairy tales, one of which children should
not be subjected to because of its bad influences and the other which has a beautiful and elevating effect that can not be neglected. The chief pedagogic value that fairy tales possess is that they exercise and cultivate the imagination (Adler, 1892).

The anecdote of Marie Antoinette, who is said to have asked why the people did not eat cake when she was told that they were in want of bread, is a prime example of the deficiency of imagination. Reared in the splendor of the courts, she could not begin to associate herself with those who lacked the necessities. Perhaps much of the selfishness of the world is due not to actual callousness, but to a similar lack of imagination. It is difficult for the happy and rich to identify with the needs of the less fortunate. If indeed they did realize those needs, they may be motivated to take action. The ability to empathize is, therefore, of great value (Bottigheimer, 1986).

This skill can be developed through fairy tales. As children follow intently the flow of the story, they are constantly being called upon to place themselves in situations and locations that they have never experienced; to imagine trials, difficulties, dangers, such as they have never encountered; to reproduce in themselves such feelings as being alone and separated
from father's and mother's love; and hunger or pestilence.

Fairy tales stimulate the tendency to idealize. What would life be like without ideals, goals, and aspirations? The types of fairy tales that Harris has in mind are composed mostly of the German *Marchen* which are more than mere tales about helpful fairies, they have a mythological background. The child still lives in unbroken harmony with nature which has not been disturbed. This harmony with the human and the natural world is reflected in the atmosphere of the *Marchen*, which makes them viable for satisfying the heart of childhood (Travers, 1975).

How should teachers use the *Marchen* fairy tales? Adler (1892) gives us three guidelines to follow:

1. Tell the story—do not give it to the child to read. It is the voice an ancient, far-off past that echoes from the lips of the story-teller. The words "once upon a time" open up a vague retrospect into the past, and the child gets its first indistinct notions of history in this way. The stories embody the tradition of the childhood of mankind. The child as it listens to the *Marchen*, looks up with wide-opened eyes to the face of the person who tells the story, and thrills responsive as the touch of the earlier life of the
race thus falls upon its own. Such an effect cannot be reproduced by cold type. Tradition is a living thing, and should use the living voice for its vehicle.

2. Do not take the moral plum out of the fairy tale pudding, but let the child enjoy it as a whole. Do not make the story taper toward a single point, the moral point. Treat the moral element as an incident; emphasize it indeed, but incidentally. How often does it happen that, having set out on a journey with a distinct object in mind, something occurs on the way which we had not foreseen, but which in the end leaves the deepest impression on the mind. The object which we had in view is long forgotten, but the incident along the way leaves a lasting impression.

3. Eliminate from the stories whatever is merely superstitious, merely a relic of ancient animism, and whatever is objectionable on moral grounds. Eliminate or alter such stories as the idle spinner, the evil step-mother, the unnatural father, and the fear of animals and strangers (pp.67-73)

A short list that Adler provides such stories as The House in the Woods, The Story of the Dog Sulton, Snow-white and Rose-red, Queen Bee, Faithful John,
Cinderella, Snow-white, and Red Riding Hood. Fairy tales are valuable in that they stimulate the imagination; that they reflect the unbroken communion of human life with the life universal, as in beasts, fishes, trees, flowers, and stars; and that incidentally, but all the more powerfully on the account, they quicken the moral sentiments (Adler, 1892).

Fables

The second type of literature which exposes children to values is fables. Aesop fables can be regarded as the first moral lesson-book for children. These fables are of Asiatic origin which explains why Felix Adler cautions that not all of them should be made available for children. He contends that children are unable to cognitively understand the context in which these fables were written. They were drawn from the experiences of people who used them to resist oppression. The fables can create a spirit of fear, of abject subserviency, of hopeless pessimism. This can be discouraging and fails to generate a spirit of hopefulness rather than self efficacy.

Fables which are recommended for use in the classroom may be divided into two classes: 1) those which give illustrations of evil, the effect of which on the young
should be to arouse disapprobation, 2) and those which present types of virtue (Adler, 1892). A few such fables that Adler identified are:

- The Kite and the Wolf
- The Ant and the Grasshopper
- One Swallow does not make Summer
- The Man who Killed the Goose that laid the Golden Eggs
- The Stag and the Fawn
- The Hare and the Tortoise
- The Husbandman and the Stork
- The Fowler and the Ringdove
- The Dog and the Shadow
- The Ass in the Lion’s Skin
- The Fox without a Tail
- The Sour Grapes
- The Dog in the Manger
- The Trumpeter
- The Traveler and the Bear.

The value of these fables lies in the reaction which is called forth in the minds of the student. The fable can act as a mirror for recognizing the vices of the young.

How should the teacher use fables in the classroom? Harris says that the teacher should relate the fable; let the student repeat it in his/her own words making
sure that the essential points are stated correctly, use appropriate questions, elicit a clear and concise statement regarding what the fable is really communicating, and have the students show, through their own experiences, that they understand the point being made. This quest for personal meaning and describing major issues will help to embed the values more deeply into each students’ own conceptual framework or schemata.

Poetry

Many schools no longer study poetry. What is its value? T.S. Eliot (Durkheim, 1925) contends that poetry “may effect revolutions in sensibility such as are periodically needed; may help to break up the conventional modes of perception and valuation which are perpetually forming, and make people see the world afresh, or some new part of it.” Moreover, poetry may alert people to “the deeper, unnamed feelings” of their subconscious and cause them to confront themselves. The arts can be used in values education to “console and ennoble and transport us” through experiences (Bernard Durkheim, 1925).

Harmin, Kirschenbaum, and Simon provide an example of poetry as a values clarifying technique in the book Clarifying Values Through Subject Matter (1973).
The Road Not Taken

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

(Robert Frost)

The authors then suggest that you ask factual, conceptual, and values questions. An example of each would be:

1) Memorize the poem,

2) What is the poet saying in this poem? What do you think the two roads mean?

3) What was the most important choice you had to make in your life? Is there any adult who gives you helpful advice when you face choices? Are you at or are you coming to any new forks in the road? How do you think you'll choose? What are the pros and cons of the alternatives? (Harmin, 1973).

Classics

What are we taught about literature? Students are often required to memorize such details as "What color was Ivanhoe's horse? and What hotel did Gatsby and the Buchanans meet in?" It is more effective to discuss how a book helps us to learn about ourselves or others. Students often resist reading the classics because they
are presented in an oppressive mode. One said he feared becoming a writer because of what high school English teachers had done to other books (Kelman, 1966). Studying the way classical modes of thought have tackled ethical issues can help us solve potential problems (Jones, 1987).

Native American Literature

By studying Native American history, culture, and values it is possible to better understand our own. Through Native American culture, values are implicitly taught. Barnet (1978) contends that by studying the folklore of a culture, children come to know themselves better, understand differences in perception, and become aware that values are forces that motivate behavior. Traditional literature enables students to view events from diverse perspectives and provides concrete examples through which concepts can be taught.

Many Native American myths and legends reflect their core values. Tales such as Buffalo Woman (Goble 1984), Where the Buffaloes Begin (Baker 1981), and The Summer Maker: An Ojibway Myth (Berstein 1977) illustrate the close relationship of the Native Americans to nature and their deep respect for the natural environment in which they live. They were dependent on the land and the animals but also felt a unity with them, which is
especially evident in *Buffalo Woman*. The cooperative nature of Native Americans is reflected in tales such as *The Story of Jumping Mouse* (Steptoe 1984) or *"The Broken Wing"* (Bierhorst 1969). Present-day Mohawk Indians say that the Iroquois told tales such as *The Hermit Thrush* (Tehanetoren 1976) in order to teach their children that they should be honest and that it does not pay to cheat.

Merely reading these stories to children and discussing the reasoning embedded in the story has potential value. By having students ponder on, not only the cultural content of the tales, but also the function of stories within a culture, will provide a better understanding of Native Americans and themselves (Muser & Freeman, 1989).

**Folklore**

A separate category of literature has potential for accommodating different learning styles. Values can be taught through folklore which provides the personal, yet universal possibilities for self-discovery. Mary Krogness (1987) shows how she used family folklore to teach oral history, language experiences, and real-life experiences. Each of her students develop a family history through primary sources. This makes history come alive. She encourages her students to develop
portfolio's of the history of their family. The year long project directly involves the family and provides for many interesting interactions among the students. By learning the backgrounds of classmates, they developed a better appreciation for each other and a clearer understanding of themselves. The students also gained respect for their elders and an understanding for who they were in relation to their family and experiences. One of the students explained how she really had not known much about her family, and therefore, did not know much about herself. These types of learning experiences will help students develop a more positive value system.

**Fantasy, Science Fiction**

An article by James Prothero (1990) shows how fantasy and science fiction can be used to teach values. He describes how we have become focused on the teaching of facts, without the meaningful context, the web of truth, from which they emanate. As a result there has been a fragmentation of culture and a loss of the sense of community. In the past, meaning was drawn from the myths and rituals of culture. Today such literature is often viewed as childish, relegated to the nursery. This fantasy world has been replaced with technology and reason which focuses on the question of what, but not
why? Youth need to learn more than the cold, hard facts. That is why we should adopt the ancient human way of transmitting values through myths, relying on the imagination.

Prothero (1990) provides an example of how values can be taught through reading and writing experiences using Bradbury’s story, “The Velt” in *The Illustrated Man* (1969). This story is about two children addicted to a technologically sophisticated room that can reproduce in sight, sound, and smell any place a person can imagine. The room replaces the parents to a point.

After the story, Prothero tells his students that when they go home, they will find just such a room attached to theirs. Then he asks them to write what they are going to do. Through this activity he is asking students to make a powerful judgment about addiction, technological gratification, and the value of their parents, as well as the value of self-control. He then reads aloud and discusses some of the students’ responses the next day taking care to protect the identity of the author. Through these types of experiences children gain valuable insights and are made aware of their own values and those of others.

It is interesting to note the findings of Prothero (1990) who remarked that many of the students who objected to fantasy and science fiction stories in his
English class were gang members. Perhaps they already had a mythology and rejected any other? This explains much about gangs and suggests how they can be diffused at an early age. Youths are seeking an identity and a place with parameters. If children are allowed to experience wild ideas through their imagination, by reading science fiction, fantasy, and myths, perhaps the need to be mischievous would subside. Prothero provides a few examples of excellent books for generating value questions through imaginative situations. Ray Bradbury, who wrote *The Illustrated Man* and *Frost and Fire*, was his favorite author. Another book was *100 Great Science Fiction Short Stories* edited by Isaac Asimov (1980).

**Participative Learning**

Keeping journals, drawing, role playing, and storytelling can become an integral part of values education. These activities can interface the curriculum. Role playing is excellent because students are by nature ego-ethnocentric and need to learn to put themselves in somebody else's place. It is cathartic to imagine ourselves as other than who we are. The school needs to provide many activities for promoting such learning. Consider the boy who exclaimed, "my partner's day seemed so unimportant until I pretended that it was
mine!!" What an insight for this child and something that others can consider. Storytelling enables imagination to play freely. Teachers can relate personal experiences and join with students in considering solutions.

The Velveteen Rabbit by Margery Williams, The Little Engine the Could, The Little Red Hen, and Charlotte’s Web all provide wonderful growing experiences through the lives of the characters. Keeping personal journals and drawings provide other outlets through which students can share their emotions and interact on paper (Paul, 1988).

Conclusion
This researcher realizes that educators can, and do, play an increasingly important role in the lives of students, but schools cannot be expected to take full responsibility. We must form a community of love and support both at home and at school. It must be a true cooperative effort. Parents must accept a share of the blame and assume a major part of the responsibility for preventing children from experimenting with drugs and keeping them off the streets (Lickona, 1988). There must be opportunities for youth to form social groups that center on positive healthful experiences. Values can be taught explicitly in school and teachers must
become aware of the power of the hidden curriculum. To be effective the efforts of schools must be modeled and reinforced in the home setting.

It is this researcher's belief that throughout the curriculum, teachers should infuse the teaching of values using a combination of character education, cooperative learning, inculcation, values clarification, moral reasoning, and values analysis.

This eclectic approach will enable the teacher to tailor his/her instructional style with that of his/her students' individual needs and learning styles. This researcher chose to focus on literature as a means of transmitting values, due to the focus on 'whole language' and a need to provide an indepth study of one area. In keeping with Frazier's balance of emphasis, the teaching of values through cultural heritage in literature was discussed.

We must first teach children competence in understanding the arts and then innovativeness or creativity. What does competence in understanding entail? As far as literature is concerned, no one has defined it better than Samuel Taylor Coleridge (1906). "I learned from him," wrote Coleridge of a beloved master at Christ's Hospital School, "that poetry, even that of the loftiest and, seemingly, that of the wildest odes, had a logic of its own, as severe as that of
science; and more difficult, because more subtle, more complex, and dependent on more and more fugitive causes." Reading literature requires more than ability to recognize or pronounce words. "In the truly great poets, he would say, there is a reason assignable, not only for every word, but for the position of every word (pp. 4-6)." The point is that understanding is the basis of appreciation, but not the end goal. The process of entering into a work of literature is what counts.

Each generation creates a new picture of reality. The arts are an integral part of this process. The characters, the images, the motifs that help redefine what life is like transcend the world as it has been known. Thus, people come to understand more than they did about how life is or how it can be (Frazier, 1980).

These strategies the others described in this paper can and should be varied to fit individual learning styles and needs of students. Teachers have different instructional styles with which they feel more comfortable. They need to be aware of their students' learning styles and their own preferred teaching styles in order to provide the optimal learning environment (Dunn & Dunn, 1978). Sometimes the teacher must alter instruction. If students realize that a teacher cares enough about them to try new ways, then they will gain more than just acquisition of subject content.
People of all ages learn better in a sharing, loving, and accepting environment. A teacher who shares personal experiences, is honest with self and others, admits to error, and shows, through example, how to work toward growth. This will foster growth in others.

As we enter the 1990's many changes in education and many new developments will go unnoticed by the vast majority of people in the United States. However, values education will remain an issue. Society has turned to education to solve its problems and the lack of values is a major concern. Many believe that if values can be instilled at school, youth will accept them and there will be a clear distinction between right and wrong.

There are many ways to teach values education. This paper provided a brief overview of some of the best ideas already in existence. Educators must share what is known about child development and approaches to promoting positive values. Professionals should take greater measures to share insights and knowledge in order to create more responsible parents and develop stronger school/home partnerships (Lickona, 1988; Straus, 1987).
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