

VALUES, MORAL, AND CHARACTER EDUCATION IN COLONIAL  
AMERICA THROUGH THE NINETEENTH CENTURY: A QUALITATIVE  
HISTORICAL STUDY

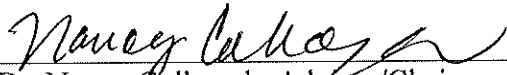
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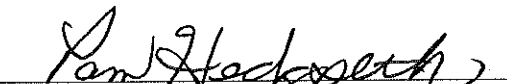
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in Education, have examined a dissertation entitled:

VALUES, MORAL, AND CHARACTER EDUCATION IN COLONIAL  
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HISTORICAL STUDY

Presented by Teresa G. Mabary a candidate for the degree of Doctor of Education  
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A Dissertation  
Presented to  
The Faculty of the Graduate Education Department  
Southwest Baptist University

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In Partial Fulfillment  
of the Requirements for the Degree

Doctor of Education

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By  
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## ABSTRACT

The purpose of this study was to examine the history of values, moral and character education in America through a qualitative lens. Through the course of this study, the researcher gathered and analyzed data based on historical literature and artifacts to answer specific research questions. Throughout this qualitative historical study, data were analyzed in an effort to answer the following research questions: (a) What universal themes emerged throughout history, with regard to values education? (b) What philosophical perspectives influenced values education prior to the twentieth century? (c) In what ways have cultural or historical events affected values education? What patterns have emerged with regard to values education?

Through the review of literature three distinct themes emerged: (a) religion (b) politics (c) society. Along with themes that emerged, two distinct philosophical perspective regarding values, moral and character education emerged: (a) traditional (b) progressive. Past and present research illustrated a connection between historical and cultural events and values, moral and character education: (a) The American Revolution (b) The Jacksonian Era (c) The Enlightenment (d) The First and Second Great Awakenings. The research provided data that suggested immigration and views of child development could have influenced values, moral and character education in America. These unintended findings could warrant further research to determine the scope and impact each had on values, moral and character education.

The overall findings from this study support the notions there were patterns and themes related to values, moral and character education throughout early American history. Findings also identified two specific philosophical perspectives, with regard to values, moral and character education as well as possible connections to historical and cultural events. Additional findings suggested immigration and views concerning child development could have influenced values, moral and character education in America.

## CHAPTER ONE

## INTRODUCTION

I became interested in values education in the early 1990's. This time period coincided with practicum experiences as I pursued my degrees in elementary and early childhood education. While observing a group of third grade students participating in classroom values education activities, I was startled by the marked difference in values education from my experiences as an elementary student in the 1970's. Over the next twenty years, I read numerous books, articles, and literature related to values education since the beginning of American colonization. That study created more questions than answers, specifically, have historical events affected the content and implementation of values education in America, and how have the philosophical perspectives of values education changed since the beginning of American colonization?

**Problem Statement**

Throughout American history there has been societal consensus of the need for values education, teaching children to be good (Dewey, J., 1909; Hersh, Miller & Fielding, 1980; Kohlberg, L. & Hersh, R. 1977). American community members and governmental leaders were convinced in order for America to thrive as a democratic nation, its populace must be trained in both intellect and morality. While there appears to be agreement as to the need for values education in public schools, there is little consensus as to the content and delivery of values education. Although values education has been prevalent since the early years of European settlements in America, it is apparent philosophies behind values

education have changed throughout American history (McClellan, 1999; Ryan, 2012; Skinner, 2004). This historical, qualitative study sought to shed light on themes, patterns, philosophical perspectives and historical events occurring from the mid-seventeenth century through the end of the 18th century, for the purpose of answering the question as to whether these elements may have had an influence on the development of values education.

### **Conceptual Framework**

Helping children develop values has been a priority since the earliest days of recorded history (Greven, 1977; Lickona, 1992). Values education is not a new idea; as long as there has been structured education, there has been emphasis on moral development (Lickona, 1999). Extensive research has been conducted regarding character development. As early as 1655, university research questions centered on developing and facilitating character and moral values (Young, 1880). Throughout the 20<sup>th</sup> century, researchers such as Jean Piaget, Lawrence Kohlberg, John Watson, and B.F. Skinner spent much of their respective careers studying human moral development and behavior (Berkowitz & Puka, 2009; Kohlberg, 1966, 1974; Piaget, J. & Inhelder, B., 2000; Power, F. & Kohlberg, L., 1989).

John Locke, seventeenth century English philosopher believed educating individuals to be good was far more important than academics. Locke stated, “Reading and writing and *learning* I allow to be necessary, but yet not the chief business. I imagine you would think him a very foolish fellow that should not value a virtuous or a wise man infinitely before a great scholar” (Locke, 1690, p.

256). More recently, psychologists John Dewey, Jean Piaget and Lawrence Kohlberg provided theories of cognitive and moral development, which have been used to develop modern character education initiatives (Dewey, 1909; Howard, Berkowitz, & Schaeffer, 2004; Kohlberg & Hersh, 1980; Kohlberg, 1966, 1974; Piaget & Inhelder, 2000).

Lawrence Kohlberg's theory of moral development has been very influential in values education in public schools. Kohlberg, influenced by the theorists Jean Piaget and John Dewey, developed a cognitive approach to moral development (Kohlberg & Hersh, 1980; Kohlberg, 1966, 1974). Kohlberg's research suggested individuals progress through levels and stages of moral development. Kohlberg's stages were progressive; an individual could not skip stages nor could stages occur simultaneously (Barger, 2000; Berkowitz & Puka, 2009; Kohlberg, 1966, 1974). Kohlberg's theory suggested the interrelationship of an individual and society (Chazan, 1985; Kohlberg & Hersh, 1980; Kohlberg, 1966, 1974). Kohlberg's theory suggested in order for an individual to pass to a higher stage of moral development, the individual must engage in dialogue concerning a moral dilemma, allowing the individual to, "see the reasonableness of a higher stage of morality" (Barger, 2000, para. 8). Kohlberg believed formal education could help individuals with moral development through social interaction and discussing moral issues (Barger, 2000; Chazan, 1985; Kohlberg & Hersh, 1980; Kohlberg, 1966, 1974).

While support for values education has remained relatively constant since

the beginning of American colonization, the concern for moral development continues to be relevant in today's society. Over the past two decades, parents and the general population have grown increasingly concerned about the values of America's youth. In 1997, Newsweek polled parents of children ages 0-3 years of age asking what they perceived as the most important goal they had as a parent; 48% of parents polled (243) declared making sure their child grew up as a moral person their primary goal (Newsweek, as cited in McDaniel, 1998). There is widespread agreement schools should contribute to a child's character, ethical and moral formation through education (Nucci & Narvaez, 2008). Modern authors such as Barry Chazan, 1985; William Kilpatrick, 1992; Thomas Lickona 1996, 2007; and Edward McClellan 1996, 1999, have conducted extensive research regarding character development and the place of values education in public schools. The broad spectrum of values education tenets throughout American history has left many wondering, what is the best way to teach values

### **Purpose of the Study**

This study seeks to present a historical overview of values education over a specific historical period. In addition, this study will explore connections between historical events and changes to values education. This qualitative historical work will attempt to provide readers with an awareness of potential patterns and themes that emerged throughout the history of values education as well as historical events that could have impacted values education. In the words of Dr. Carl Sagan, "You have to know the past to understand the present" (1980,

p. 30). In order to understand where values education should proceed, we must first examine the history of values education. There is consensus regarding the need for values education (Chazan, 1985; Hunter, 2000; Kilpatrick, 1992; Lickona, 1991; McClellan, 1999; Searle, 2013; Yulish, 1980). Values education has been part of American education since pre-colonial times (Cremin, 1970; Greven, 1977; Lickona, 1991; McClellan, 1992) and will continue to be at the forefront of American education in the future (Hunter, 2000; Young, E.J., 1880). This study is not intended to suggest the validity of values education in public schools; this study will present data related to the history of values education in America. Thomas Lickona (1991), a leading authority on character education stated unequivocally, character must be taught; character is not inborn and must be a “sustained process of teaching, example, learning, and practice” (p. 151).

Previous research suggests the need for more analysis of the data concerning values education. This study will serve as an overview of values education, exploring themes and patterns that emerged prior to the twentieth century. The history provides a backdrop and context for understanding the present and future. The information presented in this study could serve as a catalyst for future works exploring values education programs and could lead to the development of future character education curriculum.

### **Research Questions**

This study explores the history of values, moral and character education in America from the seventeenth to the nineteenth centuries. The following research

questions guided the study:

1. What, if any, universal themes and patterns emerged throughout history, with regard to values education?
2. In what ways have cultural or historical events affected values education?
3. What philosophical perspectives influenced values education prior to the twentieth century?

### **Limitations**

Limitations include terms related to the study of values education, moral education and character education. While every effort was made to define each term in relation to historical context, these terms are not meant to be interchangeable and should not be placed into identical context. According to Howard et al. (2004), “Terminology can be problematic, because *character education* can refer to the entire field of study or one of three major approaches”.

This study encompasses a timeframe extending from the early seventeenth century through the late nineteenth century. As a result, access to primary sources, for the earliest years of the study, is relatively limited. Secondary sources based on research of primary data are used, however secondary sources were checked for credibility prior to inclusion in the study.

### **Delimitations**

The scope of this study extends only to the geographical region currently known as the United States of America. Due to the sheer amount of information available timeframes represented, in the study, reflect values education from the

mid-seventeenth century through the end of the nineteenth century.

The author chose to set specific timeframes to organize data into eras of America's development. These timeframes are not universally agreed upon as historical eras, but were chosen by the author to clarify information presented.

### **Definitions**

**Character Education.** The term "Character Education" has been defined as, "The coming together of moral properties" (Hunter, 2000, p. 16-17). Hunter further noted character education is the:

Reflection of convictions and is manifested in choices to abide by these convictions especially in the face of temptations or adversity...character is the autonomy to make ethical decisions always on the behalf of the common good and the discipline to abide by that principle (p. 17).

Thomas Lickona (1998) described character:

We progress in our character, as a value becomes a virtue, a reliable inner disposition to respond to situations in a morally good way... Character consists of know the good, desiring the good, and doing the good-- habits of the mind, habits of the heart and habits of actions (p. 51)

The term character education was initially used at the end of the nineteenth century. Teaching children to be good was the chief goal of early education. At the end of the 1800s, a more humanistic view of good was gaining popularity in the United States. This progressive education movement was called character education (Cunningham, 2005). Cunningham indicated character education was

taught in order for individuals to develop a collection of traits associated with honesty, compassion and leadership. B. Edward McClellan (1999) suggested the progressive education movement defined character education as, “the ability to contribute to the creation of a more humane and democratic society” (p. 57-58).

Recently, the definition of character education has taken on a more holistic meaning. During the late twentieth and early twenty-first centuries, character education became synonymous with deliberate and embedded instruction to educate children and youth how to be caring, ethical, productive members of their community and society as a whole (Character Education Partnership, 1999, p. 2; U.S. Department of Education, 2005, p. 1). This definition expands society into a world-view, illustrating the need to develop skills to be a member of the larger global community, in addition to one’s local community and country of citizenship. Howard et al. described the term character education as, “giving primacy to knowing the good” (p. 190).

**Moral Education.** The earliest definition of moral education, in the American colonies, involved the formal teaching of Christian values and church doctrines in an effort to not only preserve the Christian faith, but also to “civilize” Native Americans (McClellan, 1999). As more settlers immigrated to North America, moral education expanded to include work ethic, strict religious orthodoxy, and social harmony (Crunden, 1996; McClellan, 1999; McClellan & Reese, 1988).

Howard et al. (2004) described moral education with relation to the

“caring and developmental” approach. They described moral education as “desiring the good” (p. 190).

**Values Education.** To assign a definition to values education presents a dilemma; historical eras, geographical regions, personal biases and experiences, and societal mores impact scholarly definitions. For purposes of this study, the researcher will present definitions based on historical and present research.

Values education, throughout the eighteenth and early nineteenth centuries, can best be defined as education, both public and private, that included honesty, loyalty to one’s country and humankind, benevolence, moderation, strong work ethic, moral reasoning and other virtues that make one a productive, beneficial member of society (Cremin, 1969; Downs, 1974; Greven, 1977; McClellan, 1999). The end of the nineteenth century brought about more changes to the definition of values education. During this period, values education focused on intense education of young children in the public school setting. Children were seen as inherently immoral; therefore, instilling values was an intense and time-sensitive endeavor (Greven, 1977; McClellan, 1999). Values education, during this time period, can be defined as intense moral training, imbedded within formal educational settings, designed to impart the principles of personal responsibility, virtue, and honesty as opposed to love and loyalty to community and country (Mann, 1839; Spring, 2013). Howard, et al. described values education as “doing the good” (p. 190).

**Hornbook.** A hornbook was a paddle shaped piece of wood covered by translucent horn, which carried verses of Scripture or poems based on Biblical principles (McClellan, 1999, p. 6). Hornbooks were used from the sixteenth through the eighteenth centuries as a primer in colonial schools.

**Primer.** Primers were used to teach literacy in early America. “Primers contained simple verses, songs and stories designed to teach at once the skills of literacy and the virtues of Christian living” (McClellan, 1999, p. 6).

**Common Schools.** Common schools were established specifically to instruct colonial children to be moral people. The impetus behind common schools was to sustain Protestant based religious doctrines present throughout the settling of the colonies. Founding fathers viewed the spread of common schools as the key to survival of the new democratic republic (Edmonson, et al., 2009).

**Society.** The Merriam-Webster dictionary defined society as, “an enduring and cooperating social group whose members have developed organized patterns of relationships through interaction with one another; a community, nation, or broad grouping of people having common traditions, institutions, and collective activities and interests; and a part of a community that is a unit distinguishable by particular aims or standards of living or conduct” (para. 3-4).

**The Great Awakening.** The Great Awakening was a religious movement that occurred in response to the English Enlightenment (US History Online Textbook, 2017). The Great Awakening was a religious revival instituted by those who were concerned that Christians were becoming more concerned about things

of the world than things of God. Prior to the Great Awakening, clergy were of the upper class society, classically trained at colleges and universities. The Great Awakening brought about a new form of Christian teaching characterized by evangelical, impassioned preachers who were not classically trained clergy (US History Online Textbook, 2017).

According to The Encyclopedia Britannica online (2009):

The Great Awakening stemmed the tide of Enlightenment rationalism among a great many people in the colonies. One of its results was division within denominations, for some members supported the revival and others rejected it. The revival stimulated the growth of several educational institutions, including Princeton, Brown, and Rutgers universities and Dartmouth College. The increase of dissent from the established churches during this period led to a broader toleration of religious diversity, and the democratization of the religious experience fed the fervor that resulted in the American Revolution (para. 5).

According to Edward McClellan (1999), the Great Awakening, while creating division among traditional Protestant sects, provided the impetus for increasing tolerance among the many separate Christian religions and groups who had previously been at odds. Evangelical Protestants began to see themselves, not as Baptists, Methodists, etc. but as Christians with the goals of, “spreading common truths, achieving reform, and promoting social harmony” (McClellan, 1999, p. 32).

**The Second Great Awakening.** According to McClellan (1999), the Second Great Awakening was a “series of revivals that swept across the country (the United States) in the early decades of the nineteenth century” (p. 32). According to US History Online Textbook (2016), the Second Great Awakening accounted for a significant transition in American religion. Interdenominational camp meetings were an integral part of the Second Great Awakening. Through these camp meetings, many Americans of diverse religious beliefs were converted through an, “enthusiastic style of preaching and audience participation” (para. 3). In addition, a shift in thinking from religion focused on the inherent evil of every human soul to the idea that individuals could choose to be saved from their depravity and separation from God was part of the theological underpinnings of the Second Great Awakening (para. 8). According to US History Online Textbook (2016):

The new evangelical movement...placed greater emphasis on humans' ability to change their situation for the better. By stressing that individuals could assert their "FREE WILL" in choosing to be saved and by suggesting that salvation was open to all human beings, the Second Great Awakening embraced a more optimistic view of the human condition (para. 8).

According to McClellan, (1999), this religious movement shaped Americans' thinking about individual rights, religious tolerance, and common moral values across religious sects.

### **Summary**

Change in education is nothing new; anyone who has been part of education for any length of time has experienced changes in pedagogy and philosophy. Twenty years ago I witnessed drastic changes taking place with regard to character education in public schools. Since that time, my personal goal has been to research values education from a historical perspective in an attempt to determine specific changes to values education as well as possible catalysts for those changes.

Throughout the history of public education, helping students develop values needed to become civic-minded, caring, productive members of society has been of great concern (McClellan, 1996, 1999). The very existence of a democratic society is dependent upon an educated populace in both academia and the affective domain (Greenstone, Harris, Li, Looney and Patashnik, 2013). This study will examine various values education throughout American history; however, it is not the intent of this project to determine the effectiveness of values education programs.

The purpose of this study is to examine values education from a historical perspective in an effort to better understand the roots of values education in America. In addition, data will be reviewed to examine historical/cultural events that could have impacted values education, and explore patterns and themes that emerged throughout the evolutionary process. Information from this qualitative study could serve as the impetus for the development of future values education

programs.

Chapter one presented the framework of this historical qualitative study including the problem statement and research questions which will drive the study. Chapter two will focus on the review of related literature used to gather data and information as the researcher attempts to answer research questions posed in chapter one.

## CHAPTER TWO

## REVIEW OF RELATED LITERATURE

Chapter one provided an introduction and the framework of this historical qualitative study. Chapter two will present a review of literature related to the problem statement and research questions, which are the basis for this study.

Literature reviewed during historical qualitative research should consist of primary sources when available. There are instances when it is necessary for a researcher to use secondary sources as well as primary sources. In both instances, sources must be reviewed for validity via external and internal criticism. External criticism requires the researcher to examine the authenticity of the document in question, check for authenticity of primary source materials, and triangulate information with a variety of sources to reduce the chance of possible errors and inaccuracies in information. Internal criticism is also an essential piece of the validity of qualitative research information. Internal criticism allows the researcher to examine the accuracy of documents, potential author bias, accuracy of information, and trustworthiness of the document (Johnson, 1997; Wiesner and Jurs, 2005). Throughout this study, the author consistently reviewed sources for validity and reliability, eliminating sources that did not meet internal and external validity.

This study will focus on the history of values education prior to the twentieth century. In order to develop a framework of understanding, it is important for the reader to have perspective as to the historical context of the

phenomena being studied, in this case, values education. A historical overview of values education from the early days of European colonization will help the reader develop a framework of reference with regard to any changes that might have occurred in the methods, process and content of values education in America.

Throughout American history, development of morality in the young has been a priority. Early settlers to America, in spite of religious and cultural diversity, shared the same desire: A society where children possessed a strong internal moral compass and demonstrated the habits of universally accepted moral character (Ryan, 2012). It was important to early settlers their children remain grounded in the tenets of specific religious moral code. There was tremendous concern that without strict moral education, children would become willful and rebellious (Grevens, 1977). Values education was the key to perpetuating those beliefs and protecting children from their own sinful nature. The historical timeline is divided into date ranges that approximate developmental stages in early America.

### **1600-1780**

Historically, teaching children to become moral, hard working, contributing members of society has been a concern for communities and settlements throughout the United States of America. From the first colonists to settle on the eastern coast of America, every community developed a moral code of conduct, and made it the responsibility of families, and ultimately community

members and schools, to instill this moral code into the community's youth (Berkowitz & Schaeffer, 2004; McClellan, 1999; Watz, 2011). Early colonists derived their moral code from the Bible and the tenets of their specific religious sect. As a result, colonial children's moral education was based on biblical and religious principles. Parents feared if children were not indoctrinated in biblical-based moral education from an early age, they would stray from the tenets of Christianity, leading to widespread immorality, lawlessness and a lack of obligation to participate as a productive, ethical citizen of the new nation (Berkowitz and Schaeffer, 2004; McClellan, 1999; Watz, 2011).

During the early colonial period, parents were responsible for educating children, specifically to become moral beings, as dictated by the family and community's specific religious beliefs. Preserving the moral fiber of early colonies was viewed as critical to the colony's very survival (Cremin, 1970; Greven, 1977). Following the tenets of strict Protestant teachings, moral education included harsh discipline along with intimidation and exhortation, with the objective of preventing children from giving in to their innate evil impulses (Cunningham, 2005; Kilpatrick, 1992; Zuckerman, 1970). Early colonial governments held parents accountable for their children's moral education. In 1642, the Massachusetts General Court allowed fines to be levied on parents who neglected to provide moral education in the home (Cunningham, 2005; McClellan, 1996; Ryan, 2012;). The growing concern over the preservation of traditional moral values prompted many communities to take action.

The concern over moral training for young colonists continued into the late seventeenth century, yet there was still a discrepancy in how moral education was delivered. Southern colonists were far more concerned about teaching morality than academics (Cremin, 1970; Ford, 1911). Southern colonists believed teaching young boys to be “gentlemen” should be the focus of education. As a result, few formal schools were organized; families, servants and churches provided moral education through oral tradition (Shurtleff, 1853; Watz, 2011).

In contrast, New England colonial leaders were concerned families were not providing children with moral training required for future leaders who would be charged with perpetuating the colony’s Christian values. As a result, the “Ould Deluder Satan” law was legislated in 1647 by the Massachusetts General Court (Ryan, 2012; Shurtleff, 1853). This law required municipalities to provide formal education in the form of a designated individual to teach bible-based literacy in towns with 50 or fewer households, or for towns of 100 or more households, a grammar school (Ryan, 2012; Shurtleff, 1853; Watz, 2011). The rationale behind this law was to prepare future leaders who would be of sound moral character assuring colonies would continue to espouse Protestant Christian values.

Education in New England was based on the Protestant Bible and the Westminster Catechism, which were used to teach literacy as well as morality (Cunningham, 2001; McClellan, 1996; McCluskey, 1958; Ryan, 2012). This integration of academics and moral education would continue to be prevalent throughout early American history.

**Public education.** With the advent of formal education, there was a shift in the responsibility for moral education. Early public schools, called “common schools”, focused on moral education; morality instruction pervaded every facet of a child’s education. Since the majority of colonists believed the Bible to be the definitive moral code, it was imperative for children to learn to read scriptures in order to have the knowledge to avoid sin, which was believed to be innate (Cunningham, 2001; McClellan, 1996; McCluskey, 1958).

As common schools became more prevalent within American colonies, moral education remained the focus. Along with the Bible, hornbooks and primers were part of the everyday curriculum in colonial schools. Continuing the theme of morals-based education, grammar schools and colleges were established with the goal of educating religious and governmental leaders to, “preserve the orthodoxy and set the moral tone of the society” (McClellan, 1996, p. 9). Throughout the seventeenth and continuing through the mid-eighteenth century, perpetuating fundamental tenets of traditional orthodox Christianity and morality remained the primary focus of educational institutions (Cunningham, 2005; Kilpatrick, 1992; Ryan, 2012; Zuckerman, 1970).

### **1700-1799**

The mid-eighteenth century brought about changes to values education. Early colonists had been concerned about preserving the purity of religious tenets within their colony, which was the prime objective of educating children (Kilpatrick, 1992; McClellan, 1999; Ryan, 2012). While the fundamental tenets of

values education did not change, the approach to values education took a decidedly different turn based largely on geographical location and economics. Colonies along the eastern seaboard of America saw a marked increase in population during the eighteenth century. Along with the population growth came a more comfortable, stable, prosperous existence for colonists (Zuckerman, 1970). Grown children remained in their childhood communities throughout their lifetimes. Economic stability, an increase in local commerce and an increase in economic stature of many families allowed for community growth. As a result, values education became less rigid; American colonists were confident they could convey their religious faith and culture across generations without the stringent indoctrination deemed necessary during the early years of colonization (Lickona, 1991; McClellan, 1999; Zuckerman, 1970).

Values education, for eastern colonists, transitioned into a life-long journey due to the close proximity of grown children. Parents and community elders were able to manage individual behavior by granting or revoking privileges to individuals within the community. Values education was no longer relegated to families and schools; values education became the responsibility of the entire settlement (Lickona, 1991; McClellan, 1999; Zuckerman, 1970).

Throughout the eighteenth century, values education, while still valued by community members, continued to evolve. The necessity to leave home colonies was less crucial due to the advancement of commerce, less dependence on subsistence farming and the transformation of primitive settlements into

prosperous cities and towns. As a result, many young people were able to remain in the community, due to an increasing number of employment opportunities.

With the increasing stability of communities, the rigidity of moral education was somewhat relaxed and was not merely delegated to families or schools.

Community elders, churches, and community members began to assist in values education, which was now viewed as more of a “long-term process” as opposed to an urgent early-childhood event (McClellan, 1996, p. 11). While values education in many communities remained stable with moderation the key tenet, key events on the horizon would contribute to the evolution of values education in America.

The eighteenth century saw changes within America that would impact the tenets of values education. America experienced an influx of immigrants from Western Europe, and with this diverse addition to the American population, traditional, homogenous values training continued to evolve. Immigrants brought with them a variety of diverse religious beliefs and moral codes challenging the traditional orthodox views prevalent throughout the early eighteenth century (McClellan, 1999; Cunningham, 2005).

**The Enlightenment.** Immigrants settling in America challenged traditional values education; however this was not the only stimulus to enact change in values education in America. The Enlightenment period, or the Age of Reason as it was called in Europe (Brooks and Goble, 1997; McClellan, 1999; Watz, 2011), brought about a shift in thinking within the American population. Enlightened thinkers did not simply accept religion on simple faith; many

Christians sought rationality in their religion, while others entertained the thought that the universe could exist and function with the absence of a deistic entity (US History Textbook Online, 2016). In addition, enlightened thinkers explored the idea of individual freedoms and liberties as a way of life. With regard to values education, Enlightenment thinkers proposed a rational approach. The Enlightenment thinkers believed virtues should be taught through rational thinking. The enlightened view of values education was based on the ability of individuals to voluntarily choose virtuous behavior, based on rationality and self-regulation (Kilpatrick, 1992).

With the enlightened school of thought, coercion and exhortation were ineffective; moral behavior was only sustainable when an individual viewed moral behavior in terms of rationality as opposed to habit (Kilpatrick, 1992). The idea that there was a set of moral values that could transcend religion, culture, and socio-economic class was the tenet behind the enlightened view of values education (Kilpatrick, 1992, McClellan, 1999). While the enlightenment view of values was not widely espoused throughout America in the early nineteenth century, its tenets began to permeate higher education setting the stage for changes to values education in the coming years.

While the Enlightenment did not bring about immediate widespread change to values education in America, this school of thought developed a following in institutes of higher learning in America. American institutes of higher learning were initially established to prepare men to become ministers and

church leaders (McClellan, 1999; Ryan, 2012;). Institutes of higher education, such as the College of William and Mary and Harvard College, were founded as clergy training ground (Lapsley and Power, 2005; McClellan, 1996; Watz, 2011). As ideas from the Enlightenment began to spread, schools at the secondary and post-secondary levels began to focus on more than teaching moral values; education became a combination of religious and secular pursuits. The focus of higher education, especially in well-established institutes of higher learning such as Harvard and William and Mary, shifted toward more secular studies including the addition of courses in the fields of science and politics (Howard, Berkowitz and Schaeffer, 2004; McClellan, 1996; Ryan, 2012). This more relaxed perception of values education resulted in individuals deviating from moral norms on occasion and disapproval of the new approach from moral purists (Cunningham, 2005; McClellan, 1999; Ryan, 2012). Rationality joined religious orthodoxy in preparing college graduates for leadership roles in America.

**A new nation.** The mid to late eighteenth century brought a new school of thought to America. The end of the Revolutionary War and unification of colonies into a cohesive nation of states brought values education to the attention of national leaders. Leaders of the new nation such as Benjamin Franklin, Thomas Jefferson, and James Madison, along with prominent thinkers of the era such as Noah Webster, believed public education, with an emphasis on teaching virtue (McClellan, 1999), was crucial to the new nation's survival (Hunter, 2000; Lickona, 1991). Virtue was viewed as unity for the good of all citizens, not

simply self, and sacrifice for the common good (McClellan, 1999). Along with the young nation's citizens, America's leaders were deeply concerned about values training for young Americans. The new nation's democratic tenets required citizens that were trained to be good. Alexis d'Tocqueville, a French statesman came to America, in the early nineteenth century, in an attempt to determine what made the young country successful. d'Tocqueville summarized his findings in his 1835 work *Democracy in America*. In this work d'Tocqueville ascertained America's greatness was derived from her commitment to morality based on religious precepts (d'Tocqueville, 1835). d'Tocqueville was not suggesting America possessed a nationalized religion, rather he suggested survival of a democratic society was dependent on a moral populace. Values, based on the tenets of Christianity, were the great equalizer to the unprecedented liberty post-revolutionary Americans experienced, according to d'Tocqueville. American leaders shared d'Tocqueville's observations, setting the stage for a more systemic mode of values education.

American leaders believed creating a more uniform system of public, virtues-based education was the key to perpetuating the values associated with the new nation including national loyalty and patriotism (Lickona, 1991; McClellan, 1999; Watz, 2011). Some communities agreed with national leaders who believed the new democratic republic was a, "moral compact among the people" (Tocqueville in Hunter, 2000, p. 6). As a result, some public schools embraced providing an education, including values, which would assure the perpetuation of

the new government (McClellan, 1996; Ryan, 2012). In spite of national leaders' call for cohesive public virtue-based education, and support of many citizens, values education continued to be differentiated.

Regionality had an impact on the process of values education during the post-revolution era through the turn of the 18th century. The wealthy genteel class, dominant in the southern United States, embraced the idea that values education was a process occurring over a long period of time. This mind-set accounted for less anxiety among the young, less sense of urgency, and fewer punitive measures with regard to values education (Edwards and Richey, 1963; McClellan, 1996; Rudolph, 1962). Traditional piests, who settled farther west, embraced views held by early colonists. These Americans viewed values education as the way to protect children from the innate evil that pervades all individuals from birth (Edwards and Richey, 1963; McClellan. 1996; Rudolph, 1962). As a result, Americans who lived in the former middle colonies and those who settled along the western frontier embraced a strict, evangelical value training that was prevalent among American colonies throughout the 17<sup>th</sup> century. These Americans believed with newfound freedoms came the need to train future generations in strong moral values and self-discipline (Edwards and Richey, 1963; McClellan, 1996; Rudolph, 1962; Wiebe, 1984). In spite of national leaders' desire to create cohesive virtues-based education nationwide, values education remained fragmented with the majority of Americans embracing moderation in teaching and enforcing moral values through the early years of the

nineteenth century.

### **1800-1899**

The Revolutionary War did not create an immediate need or universal desire for change in the content or delivery of values education, however the newfound independence and individual liberties, within America, changed the community stability colonists had previously experienced, impacting values education. Citizens of the new nation began to explore new opportunities afforded them including opportunities for acquiring property, exploring western territory, and capitalistic pursuits (Lickona, 1991; Watz, 2011; Wiebe, 1984). With increased mobility and liberty, many communities and families were fragmented resulting in resurgence in the more traditional, rigid approach to values education.

Many Americans believed the only way to insure individuals would remain true to traditional, Protestant-based values, was to continue to educate young people to overcome inborn evil impulses and urges, holding individuals accountable for deviations from widely-held values (Lapsley, 2005; Zuckerman, 1970). Two very specific methods were used to train young Americans to espouse traditional Puritan-based values: coercion and exhortation (Lapsley, 2005). The common theme among Americans, with regard to helping the young develop values, remained the individual must be taught the tenets of fundamental virtues based on Christian teachings as dictated through scriptures (Lapsley, 2005; Zuckerman, 1970). Compliance to the norms of Christianity was universally held

as the standard for behavior in early America.

As the new country transitioned further into the nineteenth century, values education, while still based on traditional Christian values, become as diverse as the populace of the new nation. After earning her independence from England, America became a land of opportunity and freedom. Americans yearned for opportunities the newfound liberties afforded. The stable, generational communities, common prior to the Revolution, began to fragment due to opportunities for land ownership in the west and an increase in capitalistic opportunities for citizens (Edwards and Richey, 1963; McClellan, 1996; Wiebe, 1984). Many Americans became mobile, following the allure of prosperity in the western frontier (Wiebe, 1984). Americans became concerned traditional values, based on fundamental Protestant doctrines, would be lost as young people left the stability of their communities to seek opportunities in the west (Edwards and Richey, 1963; Wiebe, 1984; Zuckerman, 1970).

In addition to the concern over westward movement, an influx of immigrants seeking freedoms offered in America, were seen as a threat to traditional values (Wiebe, 1984; Zuckerman, 1970). The influx of non-Protestant immigrants, increased mobility away from stabilized communities, and fear that traditional Protestant values were eroding caused more Americans to embrace the idea of a systemic method of teaching values (McClellan, 1999). Public education was viewed as a way to develop moral citizenry in order to maintain national cohesion to insure the survival and growth of the new nation (Cunningham, 2005;

Edwards and Richey, 1963; Greven, 1977; McClellan, 1999). Increased support for systemic public education, including teaching the values of patriotism and national unity, was on the horizon.

**Jacksonian era.** The call for national unity and patriotism reached an apex immediately following the War of 1812. Events during the war, including destruction of the White House and devastating British naval blockades of the American eastern coast, as well as post-war political and cultural changes increased public support for a systemic structure for public education, which was to include values education (Cunningham, 2005; Ryan, 2012; Wiebe, 1984). Changes to the structure of American politics and decision-making had a dramatic effect on life in the new nation. One significant change was greater inclusion with regard to voting and office holding. No longer was voting and political decision-making relegated to wealthy elite landowners. The Jacksonian Period was exemplified by the election of Andrew Jackson, a self-proclaimed common man (McClellan, 1999; Ryan, 2012; ushistory.org, 2016; Wiebe, 1984). Jackson's election started an era of personal freedom, expansion of American territory, western exploration, and the desire for economic prosperity (McClellan, 1999; ushistory.org, 2016). Many Americans were willing to give up the security of family and close-knit community living for the presumption of opportunity in the western territory. Americans, with a vision for increased opportunities and freedom, left behind traditional norms, communities, and family-centered cultures for the lure of excitement and prosperity in the western frontier (Cunningham,

2005; McClellan, 1999).

The election of a self-proclaimed common man led other common men to see themselves in a different light; opportunity was there for the taking if an individual was willing to leave the comfort and security of the known for the lure of new uncharted territory (McClellan, 1999; Ryan, 2012; Wiebe, 1984).

Lawlessness and a lack of virtue abounded as individual freedom and opportunity superseded traditional values of compliance, personal restraint, and Protestant tenets of morality (McClellan, 1999; Ryan, 2012). As a result, traditionalists demanded more structured, systemic, rigid Protestant-like values education, akin to that of early colonists (McClellan, 1999). Traditionalists viewed the loosened morality and lack of concern for law, order, and discipline, brought about by the political and social changes of the era, as a very real threat to the new nation (McClellan, 1996, 1999; Ryan, 2012). Many Americans viewed the Jacksonian mentality as the very weakening of Christian values upon which the country was founded (McClellan, 1999; Wiebe, 1984).

**Mann and McGuffey.** The nineteenth century brought the theories of Horace Mann and William McGuffey to the forefront of values education (Filler, 1965; Howard et al., 2004; Watz, 2011). Westward expansion led young people to leave home at a much earlier age; therefore values education was at the forefront of classrooms during the 1800's (Mann, 1838; McClellan, 1999). Values education, during this time period, consisted of intense moral training, imbedded within formal educational settings, designed to impart the principles of personal

responsibility, virtue, and honesty as opposed to love and loyalty to community and country (Mann, 1839; Spring, 2013).

Mann and McGuffey, both advocates for free universal public education, believed public education, including values education, would be instrumental in eliminating crime and vice in society (Mann, 1849). Mann supported education that “imparted knowledge but would also guide children toward wisdom and truth” (Cremin, 1969, p. 52). In addition, Mann supported including females in public education. Mann believed women made the best teachers since they were primarily responsible for early values education in the home.

**Progressive movement.** Near the end of the nineteenth century, after the turmoil of the Jacksonian Era, Civil War and increased poverty among American citizens, the theories of progressive educators came to the forefront. Progressive minded philosophers, led by John Dewey, introduced character education which focused on reasoning, cooperation, problem solving and critical thinking (The John Dewey Project, 2002, para. 2). The progressive movement provided character education that embraced diversity, creativity, and open mindedness as opposed to traditional values education, which focused on compliance, self-restraint, and adherence to an established set of religion-based principles (Howard et al., 2004; McClellan, 1999). The secularization of American education was on the horizon.

As the progressive movement gained prominence in the United States, Americans who embraced traditional values education, responded by creating

values based organizations such as the Young Men's Christian Association (YMCA) and the Boys Scouts of America (BSA). These organizations were based on traditional values education with the emphasis on very specific virtues, which were to be practiced and carried out in all areas of society (Bennett, 1994; Ryan & Bohlin, 1999). The YMCA and BSA embraced traditional religious based moral virtues, however these organizations provided opportunities for values education outside of public education (McClellan, 1999; Ryan and Bohlin, 1999). These institutions would help perpetuate the Protestant influence that had gradually lost prominence in American society (Howard et al., 2004; Lickona, 1998; McClellan, 1999).

### **Summary**

Values education has been part of the American culture since early colonization. Beginning with religious instruction in colonial homes, through more organized public education focused on teaching children to do what is good, know what is good, and desire what is good, developing moral values has been, and continues to be, part of American children's education.

Beginning in the seventeenth century, American colonists were concerned with perpetuating their particular religious beliefs. The Protestant majority in American colonies focused on values education that would insure the preservation of the Protestant religious orthodoxy. As America moved closer to becoming an independent nation, values education, while still based on predominantly Protestant religious tenets, also began to focus on training children to become

effective citizens in the new democratic republic.

As America became an independent nation, the implementation of public education became more urgent. With increasing diversity due to immigration, personal liberty and increased opportunities away from close-knit communities, the call for public education increased. National leaders called for systemic education to include values related to personal responsibility, love of God and country and understanding what was required to be a good citizen in a democracy.

The progressive movement was in direct contrast to traditional values education. Progressives sought to teach character through knowing what was good. Progressive character education focused on rationality and making decisions for the good of society. This was in direct contrast to Traditionalists who viewed values as a strict set of standards, based on Biblical principles, or doing good. Traditionalists also sought to remain influential in character development through founding non-school organizations such as the YMCA and BSA. As the United States moved into the twentieth century, both views continued to seek support within and without public education in the United States.

Chapter one provided an introduction to this study including an overview of the problem statement, research questions and conceptual framework. Chapter two was dedicated to the review of literature that was pertinent to the study. Chapter three will describe the methodology used throughout this qualitative historical study.

## CHAPTER THREE

## RESEARCH DESIGN AND METHODOLOGY

Chapter one provided an introduction to this qualitative historical research study while chapter two was dedicated to the review of literature related to the problem statement and research questions. Chapter three will provide readers with an insight into the methodology implemented throughout this study.

The overall research design chosen for this study is a qualitative approach. Conducting qualitative research involves implementing a formal, objective, systematic process where data are utilized to examine research questions. Within the realm of qualitative research design, the researcher chose to implement a historical design for collecting, analyzing and reporting data. Historical qualitative research serves to present a picture of the past, describing events from the past in order to pave the way for future research regarding possible cause and effect of the phenomena being studied (Bowen, 2005). Wiersma and Jurs (2005) described historical research as a, “systematic process of searching for facts...using the information to describe, analyze, and interpret the past” (p. 223). By design, qualitative research is descriptive in nature, seeking to answer research questions through words, rather than numbers. In addition, historical qualitative research allows the researcher to reflect on the process of conducting research and analyzing sources, not simply the product. As a novice researcher, it is important to reflect on research practices in order to grow as a professional dedicated to inquiry.

**Research Design**

This study utilized qualitative historical methodology. One strength of qualitative research is the ability to provide rich, textual descriptions of a specific event or phenomenon. Historical methodology, by definition, involves studying an event or phenomenon from the past (Wiersma and Jurs, 2005). In order to gather information, the researcher must relive the past by analyzing documents and artifacts from the era or eras being studied. Historical research involves describing what has already occurred as opposed to analyzing effects of variables (Wiersma and Jurs, 2005). Unlike quantitative research, historical qualitative research is an inductive process. Qualitative historical research does not seek to test a hypothesis; historical qualitative researchers are concerned with searching for patterns and relationships as data is analyzed. Identified patterns and relationships are then used to develop conclusions or develop theories leading to further research (Trochim and Donnelly, 2006).

This qualitative historical study seeks to present a narrative of historical values, moral and character education in America. Primary sources, written in the era being studied, provided a basis for this study, as well as providing information concerning events that could have impacted values, moral and character education in America. Secondary sources provided analysis of events based on primary sources. Qualitative historical research generates extensive information about specific phenomenon. It was imperative for the researcher to organize data in a manner conducive to developing generalizations, themes and/or patterns in

information (Trochim and Donnelly, 2006; Wiersma and Jurs, 2005). Within this body of research, a funnel approach was used to conduct research. Wiersma and Jurs (2005) described the funnel approach as beginning with general research questions, which drive the study. Procedures for data collection are then articulated; data sources are gathered and analyzed through coding, with the process being repeated as patterns emerge and research questions are refined. The Funnel Approach begins with generalities leading to specifics.

Originally, general questions that initiated this study involved determining the tenets of values education in America. Numerous print and electronic sources and artifacts were reviewed, annotated, and analyzed for credibility during the initial research stage. During this stage, sources were checked for credibility via internal and external criticism. As source materials were accepted or rejected, the process of coding began. According to Saldana, the word “coding” originated in the Greek language meaning “to discover” (2009, p. 6). Charnaz (in Saldana, 2009) described coding as, “the bones of your analysis... [I]ntegration will assemble those bones into a working skeleton” (p. 45). The researcher chose a three-pronged process to code data. The three stages of coding were Initial, Axial, and Theoretical Coding (Saldana, 2009). Initial coding involves, “dividing data into homogenous groups, creating categories of information about the phenomena being studied” (Saldana, 2009, p. 46-48). Next, Axial Coding brings together categories previously identified into more specific groups, which evolve into themes. Finally, Theoretical Coding allows the researcher to further organize and

analyze data into a cohesive unit resulting in clearer understanding of the phenomenon being studied (Saldana, 2009, Wiersma and Jurs, 2005).

**Initial Coding.** The researcher reviewed an extensive amount of literature, both primary and secondary sources. Saldana (2009) noted the nature and goals of the individual study will determine the coding method or methods to be used to organize and interpret data. Qualitative researchers often utilize coding stages or steps. The Initial Coding stage employs “simple and direct” methods (Saldana, p. 45). Initial Coding focused on breaking down massive amounts of data into specific parts and assigning labels using a descriptive word or phrase. This type of coding was used due to the sheer volume of information gathered. Coding by assigning a label or related word to a section of data allowed the researcher to organize data collected in a meaningful way. As a result, the researcher was able to narrow the study focus. Initial Coding revealed three specific terms common to the study of values education in America: Values, Morals, and Character Education.

As a beginning qualitative researcher, Initial Coding provided, “analytic leads for further exploration and to see the direction to take in the study” (Glaser, 1978, cited in Saldana, 2009, p. 81). Initial Coding provided an opportunity to organize massive amounts of data into categories, providing a starting point for what Saldana called, “further exploration” (p. 81). Irrelevant or unreliable data were discarded, leaving data relevant to research questions. This phase of coding

allowed the researcher to classify and organize data to assist the researcher in answering research questions.

**Axial Coding.** After Initial Coding provided three specific terms around which to base the study, the researcher moved to the second phase of coding called Axial Coding. Axial Coding allowed data to be reassembled that were “split or fractured during the Initial Coding process” (Saldana, 2009, p. 159). The researcher chose to reassemble data into categories delineated by chronology. Initially, the study was to extend from the pre-colonial era through the beginning of the twenty-first century. After Initial Coding, the researcher decided to limit the study timeframe to: 1600-1780, 1700-1799, and 1800-899. This decision will allow for future studies encompassing the twentieth century through the early twenty first century.

**Theoretical Coding.** The third stage, theoretical coding, allows the researcher to create themes from categories developed in stage two. For purposes of this study, process coding was used. Process coding involves organizing data through words or phrases that describe or illustrate an action or behavior (Hedlund-de Witt, 2013). Themes that emerged from process coding include overall themes related to implementation and delivery of values education as well as influences on values education:

- Religion
- Politics
- Society

For purposes of this study, data coding should lead the researcher to identify potential patterns with regard to values education as well as potential themes that emerged throughout American history. In addition, data coding could provide support for entities that influenced values education in America.

### **Data Collection**

Data, for purposes of this qualitative historical study, were gathered from literature and historical documents. The researcher developed an extensive bibliography of reference materials, from which the literature review was drawn. Primary sources were preferred; however secondary sources that were corroborated with other reliable sources were also used. In order for secondary sources to be considered as credible, the information garnered from the secondary source was tied to a primary source providing information that avoided bias had not been distorted or changed to the point of altering the initial writing. When evaluating secondary sources, the researcher looked for alignment with other secondary sources recording the same phenomena. In addition, the researcher determined if the information presented was based on fact, opinion or propaganda (Driscoll & Brizee, 2016). The researcher determined if the secondary source garnered data from primary sources, and if information from primary sources has been reported with accuracy; the intent of the original sources must remain clear and unchanged. While it is difficult to avoid biases of original source authors, every attempt has been made to present a clear and varied picture of the phenomena. Finally, the researcher attempted to use the most timely secondary

sources available. Secondary sources authored closer to the era in which the primary source was reported tend to be more accurate than those authored much later (Wiersma and Jurs, 2005).

### **Validity and Reliability**

The researcher, as the sole data collection instrument, must diligently crosscheck information through multiple sources. Historical qualitative research requires the researcher to keep bias in check and preserve data reliability (Wiesmer, and Jurs, 2005). Qualitative research involving primarily literature analysis requires two specific methods to check for credibility and appropriateness of sources: external and internal criticism.

Data sources, with respect to historical qualitative research, should consist of primary sources when available. There are instances when it is necessary for a researcher to use secondary sources as well as primary sources. In both instances, sources must be reviewed for validity via external and internal criticism. External criticism requires the researcher to examine the authenticity of the document in question, check for authenticity of primary source materials, and triangulate information with a variety of sources to reduce the chance of possible errors and inaccuracies in information. Internal criticism is also an essential piece to the validity of qualitative research information. Internal criticism allows the researcher to examine the accuracy of documents, potential author bias, accuracy of information, and trustworthiness of the document (Wiesmer and Jurs, 2005).

Internal criticism included investigation of the author's credibility along with balance, lack of bias, and accuracy of the author's writing (Wiesmer and Jurs, 2005).

### **Sampling**

Sampling within historical qualitative research provides unique challenges. When conducting qualitative historical research, in order to make data manageable and meaningful, the researcher must consider the scope of sampling in relation to research questions. Historical research lends itself to substantive amounts of data, as a result, the scope of the research samples and the research setting should be indicative of the research goals. If the sampling is too broad, analysis could lack specificity and clarity. If the sampling is too narrow, the study could be limited to the point of not answering research questions. The very nature of qualitative research involves inductive reasoning, answering research questions or building theories from data gathered from many sources. Since qualitative research evolves from specific to general (Merriam, S., 2009), the researcher must determine the scope of sampling needed to develop theory and/or answer proposed research questions. The research sampling and setting should be chosen to provide the researcher with several examples of the phenomena being studied; however, the researcher should be cautious about setting sampling too narrow or early; sampling can change as data is analyzed (May, 2002; Johnson, R. B., 1997).

The sampling for this qualitative historical research will include populations in communities, regions and institutions within Colonial America as well as the regions organized into the United States of America. Research data gathered concerning the pre-Revolutionary War period was limited to the geographical area known as the original thirteen colonies. This area of North America extended along the Eastern Seaboard of what is now known as the United States of America. The colonies were divided into three distinct regions: New England Colonies; Middle Colonies; and Southern Colonies. The sampling will include those living in the aforementioned geographic area commencing with American colonization through the end of the nineteenth century.

In addition to the geographic region encompassing the thirteen original American colonies, the sampling will include the geographical region known as the United States of America following the Revolutionary War. The sampling was limited to the United States due to the nature of this study, exploring the history of values, moral and character education throughout the history of the United States of America. The researcher chose to limit the sampling to the geographic region known as the United States of America in order to determine potential patterns in values education as well as cultural and historical events that potentially contributed to the evolution of values education within the United States of America.

**Summary**

Qualitative historical research is, by nature, descriptive presenting a rich, holistic picture of a specific phenomenon. Research involving the history of values, moral and character education in America lends itself to comprehensive analysis of historical literature and artifacts. This research study does not attempt to provide causal relationships not does it provide information about the effectiveness of values, moral and character education programs throughout American history. This research project attempts to provide a rich, descriptive narrative of values, moral and character education over a specific period of time. In addition, this study will provide information related to possible trends in values, moral and character education spanning the nearly 200 years after American colonization. Historical qualitative research will allow the researcher to develop and articulate a deep understanding of historical values, moral and character education and possible trends and themes that emerged throughout American history.

Chapter one provided an introduction as well as the study's conceptual framework. Chapter two was dedicated to the review of literature related to this study, while chapter three included details regarding methodology used throughout the study. Chapter four will provide an analysis of the data collected throughout this qualitative historical study.

## CHAPTER FOUR

## ANALYSIS OF THE DATA

The purpose of this qualitative historical study, which was to document and describe the history of values education within the scope of early American history, was presented in chapter one. In addition, this research sought to determine the existence of patterns and themes with regard to values education in early America. Chapter one included an introduction to the study while chapter two provided a review of literature to better understand development of values education through a historical framework. Chapter three described the methodology used throughout the study. Data were analyzed and articulated in chapter four.

Data were obtained from a variety of sources including historical documents, narratives from primary sources, biographical essays, and secondary analysis of primary source materials. Data consisted of literature reviews of both primary and secondary sources. The researcher utilized a three-pronged coding strategy in order to organize and focus data. Data were coded in three stages: keywords related to values: character, values, moral education; chronology; and finally potential themes related to character education. Due to the immense volume of literature related to character education throughout history, the researcher limited the scope of the study. The scope of data collected was limited to the geographical area known currently as the United States of America; the timeframe studied extended from 1600 to the end of the nineteenth century.

Initially, values education was viewed through the lens of keywords associated with values education: character, morals and values. Next, a timeline of values education development and implementation throughout American history was articulated. The amount of data collected for the initial timeframe was immense. Axial coding allowed the researcher to focus on three specific historical eras: seventeenth, eighteenth and nineteenth centuries. Data from axial coding provided a framework for documenting attributes of values education within the study's scope. The pages that follow present data that emerged in accord with each theme.

The data analysis procedure began once sources of information had been reviewed. Changes to values, moral and character education have occurred throughout American history. Three distinct themes emerged through analysis of literature relating to the impetus behind historical character education: (a) religion, (b) politics, and (c) society. Through the influence of religion, politics, and society values education in America experienced great change from early colonization by European settlers through the nineteenth century.

### **Religion**

The First Amendment to the United States Constitution states the government "shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof" (in Lickona, 1991, p. 39). As a result, the connection between religion and education is often seen as a violation of the establishment clause. Citing noted constitutional law scholar Ira Lupu, Dr. Martha

McCarthy (2000) stated, “Schools have provided the battleground for some of the most notable Establishment Clause disputes, which is not surprising, given the special concern for protecting children from religious establishments” (p. 125). Data suggest, in spite of constitutional mandates, there is a distinct relationship between religion and teaching morality (Greven, 1977; Hunter, 2000; McClellan, 1999; Zuckerman, 1970). Research conducted by Howard, Berkowitz, and Schaeffer (2004) illustrated this connection, as well as concerns regarding the conflict arising from religion-based moral education:

There is a strong connection between religion and character education in the United States. The tension is evident also in the U.S. Constitution and Bill of Rights, which simultaneously prohibit state-sponsored religion and guarantee the right of any person to join and follow any faith community but where communities remain separate from the state (p. 201).

While the United States Constitution is specific with regard to religious establishment, prior to ratification, data suggest religion influenced education in America (McClellan, 1999).

**1600-1780.** Ryan (2012) found, prior to ratification of the United States Constitution in 1788, education had distinctly religious characteristics. Early settlers in America believed their moral code was written within the Bible, therefore children must be taught to read the Bible so they would grow to be moral adults. Research suggests teaching children to be moral individuals was a great concern throughout early American history (McClellan, 1999; Ryan, 2012;

Ryan and Bohlin, 1999). Data indicate orthodox religious tenets and the common-held belief that morality could not exist without religion, influenced values education in early America. Benjamin Wadsworth, noted Puritan colonial clergy and one-time president of Harvard University, in his essay *The Well Ordered Family* (1712) stated:

Tis absolutely necessary for your Children to be truly Religious, They're Children of wrath by Nature; they can't escape Hell without true Faith and Repentance; such faith they cannot have without some doctrinal knowledge of Christ...Twould be barbarous, inhumane, worse than brutish, if you should neglect the bodies of your Children; and thro' sloth and carelessness suffer them to starve and die: how much greater then is your barbarity and wickedness, if you take no care to prevent the everlasting ruine of their souls?" (p. 71).

Data collected from early primary sources to more recent secondary sources indicate a distinct theme connecting religion and character education. Regarding education, Wadsworth continued to exhort parents to base children's education on religion. "Amazingly great will your guilt and danger be, if you neglect the Religious Education of your Children" (p. 74). Wadsworth was not alone in his warning for religious-based education. Philosopher John Locke (1690) believed children should be educated through devotion to God:

I am apt to think the keeping children constantly morning and evening to acts of devotion to God, as to their Maker, Preserver, and Benefactor, in

some plain and short form of prayer, suitable to their age and capacity, will be of much more use to them in religion, knowledge, and virtue, than to distract their thoughts with curious inquiries into his inscrutable essence and being. (p. 136)

Data suggest early American colonists provided education for their children with the express intent of propagating the family's religious beliefs, which included morality based on their specific religious tenets. McClellan, (1999) described early moral education in the colonies as, "...a way to keep religious orthodoxy alive" (p. 2). Colonists derived their moral code from the Bible; therefore, if children were to become moral adults, they must be taught to read the Bible at an early age (McClellan, 1999; Zuckerman, 1970). Wadsworth (in McClellan, 1999) wrote, "The Scriptures are God's Law... Children therefore should maintain a diligent Constant Practice of *Reading the Holy Scriptures*" (p. 3). According to McClellan (1999), early literacy, based on Christian writings, would provide spiritual basis for children's lives. In addition, reading the bible from an early age would keep children from making egregious errors regarding religion, keeping them true to the faith and doctrines of orthodox Christianity.

**Religious diversity in America.** The early seventeenth century saw an influx of Europeans settling along the eastern coast of America. These settlers, while committed Christians, came from diverse backgrounds (Greven, 1977; McClellan, 1999). According to McClellan, "The common commitment [to moral education] was rooted in the predominant Christian faith of the settlers; the

variety was the product of both their diverse ecclesiastical and national backgrounds and the particular circumstances of their settlements” (1999, p. 1).

European settlers were committed to providing their children with the education necessary for them to become virtuous adults, based on Christian doctrine (Hunter, 2000; McClellan, 1999; Zuckerman, 1970). Data suggest early settlers in America agreed children should be taught how to be moral people (Greven, 1977; Hunter, 2000; McClellan, 1999; Zuckerman, 1970); however, there was diversity among groups of Christians who called the newly formed colonies home. While there was agreement with regard to the need for children to be taught values, different religious groups often disagreed how values education should be taught (Greven, 1977; McClellan, 1996). Research indicates religious sects had a profound impact on moral education in colonial America. McClellan (1999) described the two Christian sects most influential in the colonies: Protestant and Catholic. Protestants from northern Europe, “...did the most to give moral education its character in the thirteen colonies” (McClellan, 1999, p. 1).

Although there were different modalities in values education among various Christian sects, there was consensus religion should be the basis of values education among colonists. John Locke, renowned English philosopher, also believed in the necessity of teaching values:

“Reading and writing and learning, I allow to be necessary...I imagine you would think him a foolish fellow that should not value a virtuous...

man infinitely before a great scholar... Learning must be had but in the second place as subservient only to greater qualities” (1759, p. 66).

Wadsworth and Locke believed it necessary for children to be shaped by religion and virtue. These assertions regarding children, education and virtue, exemplified colonial beliefs during the era of American colonization: Children must be taught Christian values in order to perpetuate Christianity in the new lands (McClellan, 1999).

**The Protestant influence.** Historically, educating children to be moral, hard-working contributing members of society has been of great concern to communities within America (Ryan, 1999). Early colonists, in spite of doctrinal differences, believed religion was the path to children becoming moral individuals. Protestants from Northern Europe had a profound impact on life and culture in American colonies. Phillip Grevens, author of *The Protestant Temperament: Patterns of Child-Rearing, Religious Experience, and the Self in Early America* (1977), found Protestants could be categorized into three different temperaments. These temperaments, according to Grevens, impacted every part of life in Protestant communities. In his research, Grevens found three distinct Protestant temperaments prevalent in early America: evangelical; moderate; and genteel. Table 4.1 provides an overview of each Protestant temperament.

The three specific temperaments, described in Table 4.1, illustrate the connection of religion to values education. All three temperaments were based on the Protestant commitment to raising children within the auspices of their

religious beliefs (Greven, 1977; McClellan, 1999; Zuckerman, 1970). The differences in teaching values resided in the characteristics, motivation, emphasis and settings for implementing values education.

As noted in Table 4.1, Evangelicals followed the strictest interpretation of “true believers” (Zuckerman, 1970, p. 5). Evangelicals set themselves apart from other Protestant temperaments, as was their intent when settling in America (Greven, 1977; Zuckerman, 1970). Evangelical children were taught to love and revere their parents in a way that mirrored their love for and acknowledgement of God’s total power and control over them (Greven, 1977). John Wesley, in “A Letter to Dr. Middleton” (as cited in Greven, 1977), paralleled the role of parents to that of God. It was expected children would offer the same love and fear to God and, as an extension of Godliness, to parents. Phillip Greven (1977), summarized Wesley’s “parental imagery for divinity” embraced by evangelicals:

The subjection of children to the wills of parents ensured that evangelical children would sustain a sense of the power, authority and piety of their parents, making it exceedingly difficult for them to acknowledge any feelings toward their parents than those of obedience and love (p. 22).

Temperament	Evangelical	Moderate	Genteel
<b>Characteristics</b>	<ul style="list-style-type: none"> <li>-Authoritarian</li> <li>-Strict</li> <li>-Repressive</li> <li>- “Break the will”,</li> <li>-Strict compliance</li> <li>-Intense moral training of children</li> <li>-Love and fear</li> </ul>	<ul style="list-style-type: none"> <li>-Authoritative</li> <li>-God is approachable</li> <li>-God lives in covenant with man</li> <li>-Good and evil in human nature</li> <li>-Encouraged good behavior</li> <li>-Love and duty</li> <li>-Affection, instruction and discipline</li> <li>-Extended family network</li> </ul>	<ul style="list-style-type: none"> <li>-Powerful, well-to-do families</li> <li>-God is distant but benevolent and makes few demands on humans</li> <li>-Free of doubts and tension related to the other two temperaments</li> <li>-Live freer more assertive lives</li> <li>-God rewards decency and virtue</li> </ul>
<b>Motivation</b>	<ul style="list-style-type: none"> <li>-God is demanding</li> <li>-Humanity is inherently evil and depraved</li> <li>-Children must be taught to glorify God and battle evil by leading a virtuous life</li> <li>-Implant a powerful conscience in the young</li> <li>-Conscience serves as a guide to avoid temptation and avoid evil in the world</li> </ul>	<ul style="list-style-type: none"> <li>-Do not break the will</li> <li>-Control passions through teaching</li> <li>-Moderation</li> <li>-Duty</li> <li>-Industry</li> </ul>	<ul style="list-style-type: none"> <li>-Emphasis on developing decorum and respect for family</li> <li>-Acceptance of duty within a social system</li> <li>-Allows for individuals to display themselves according to their social standing</li> <li>-Allows for self-ornamentation and display</li> </ul>
<b>Emphasis in teaching morality</b>	<ul style="list-style-type: none"> <li>-Break the child’s inborn willfulness</li> <li>-Teach children to obey authority</li> <li>-Deny inborn evil impulses</li> <li>-Accept God’s authority over all aspects of life</li> <li>-Strict discipline from an early age</li> <li>-Repress self-assertiveness</li> <li>-Repress disobedient nature</li> <li>-Reinforce moral training as children grow older</li> <li>-Parents continue consistent discipline and be aware of signs of willfulness or disobedience</li> </ul>	<ul style="list-style-type: none"> <li>-Human nature good v. evil</li> <li>-Reasoning</li> <li>-Virtue</li> <li>-Obedience through affection and discipline</li> <li>-Encourage good behavior</li> <li>-Occasional assertiveness is acceptable</li> <li>-Occasional misbehavior is normal</li> </ul>	<ul style="list-style-type: none"> <li>-Sense of duty</li> <li>-God rewards decency and virtue</li> <li>-Parents: indulgent and affectionate</li> <li>-Self-assertiveness encouraged</li> <li>-Discipline not just designated to parents</li> <li>-Parent protect relationship to children by assigning discipline to others (servants)</li> <li>-Heavy emphasis on family</li> <li>-Less emphasis on conscience more on developing decorum and acceptance of duty within a social system</li> <li>-Children develop attitudes and character that would allow them to preserve the family’s social standing</li> <li>-Public service was encouraged</li> </ul>
<b>Ideal Setting for Moral Teachings</b>	<ul style="list-style-type: none"> <li>-Early education</li> <li>-Nuclear family</li> <li>-Immediate/urgent need for teaching values</li> <li>-Isolation from influences that could corrupt the young</li> <li>-Servants and extended family could weaken parental authority or negate parental efforts to discipline children.</li> </ul>	<ul style="list-style-type: none"> <li>-Less emphasis on early education</li> <li>-Long-term process of teaching values and eliciting desired behaviors</li> <li>-Influence of a wide circle of virtuous individuals would encourage moral growth</li> <li>-Training not limited to nuclear family</li> <li>-Gradual process</li> </ul>	<ul style="list-style-type: none"> <li>-Tutors</li> <li>-Formal education</li> <li>-Discipline was administered by servants or tutors</li> <li>-Children were taught within the Genteel circle (outside of the nuclear family).</li> <li>-Children had formal schooling in academics and attended colleges to complete their education</li> </ul>

Table 4.1 Protestant Temperaments Colonial America (Grevin, 1977).

Greven further noted that evangelical values education consisted of breaking a child's willful nature, obedience to parents, recognition of God's all-encompassing authority, and how to deny their natural evil impulses (cited in McCellan, 1992, p. 4). The overall objective of education, to evangelicals, was to, "implant a powerful conscience that would serve as a guide during the difficult pilgrimage through a world full of evil temptation" (McClellan, 1996, p. 4).

The second Protestant temperament prevalent in colonial America was the Moderate Temperament (Greven, 1977). McClellan (1999) described the moderate values education as, "the control of passions through the cultivation of reason, virtue, and a moderate piety that emphasized duty and industry rather than rigorous self-denial" (p. 4). In addition, data suggest moderates required children to be obedient, and exemplify good behavior without breaking the child's will, unlike evangelicals (p. 4). Moderates believed in shaping a child's values through a combination of affection, instruction, and discipline, which occurred over a long period of time (p. 4).

Moderates, unlike evangelicals believed in "teaching the right values and eliciting the appropriate behaviors" (McClellan, 1999, p. 4). In order to complete these tasks, moderates utilized extended families, moral men and women in the community and servants to assist in teaching children moral development (Greven, 1977). Since moral education was a long-term process, as opposed to an intense, early indoctrination, moderates embraced occasional "assertiveness and misbehavior" (McClellan, p. 5). As such, moderates were confident, "the

influence of a wide circle of virtuous men and women was likely to encourage moral growth” (McClellan, p. 5).

Greven described the third Protestant temperament as initially very similar in nature to that of moderates (1977). The Genteel Temperament developed, according to Greven, as families began to experience, “wealth, eminence, and power apart from their contemporaries of both evangelical and moderate persuasions” (p. 265) that was not common to most colonial families.

Characteristics of the genteel temperament included a “benevolent God who made few demands on His earthly children” resulting in rewards from God simply for living a life of goodness and decency (McClellan, 1999, p. 5).

McClellan noted that genteels were very family-centric, quickly learning their place in society and embracing their sense of duty with regard to their social standing (p. 5). Children of the genteel were not subject to breaking of their will or “creation of a rigorous conscience” (p. 5) as were evangelicals. Instead, genteel children were taught to respect family members, develop a sense of duty, and maintain decorum. Often, children of the genteel received formal education in colleges, since genteel parents trusted those outside of the nuclear family to play a role in values development.

The three different Protestant temperaments illustrate, based on Greven’s research, the idea that the temperaments can be found, “throughout the seventeenth, eighteenth and early nineteenth centuries, sufficiently distinctive as to be visible and significant factors in the historical experiences of people

throughout the Anglo-American world” (p. 17). McClellan’s research shows a connection between the three temperaments and changes to values education from early colonial America through the Civil War (1996). Greven and McClellan provide data suggesting a connection between religious temperaments and values education development in American (Greven, 1977; McClellan, 1996, 1999).

**Puritans.** McClellan’s research suggests seventeenth and eighteenth century values education followed Protestant temperaments, primarily evangelical and moderate frameworks (1999, p. 5-6). During the seventeenth century, one specific Protestant faction that was prevalent in American colonies was Puritans. Michael Zuckerman, author of *Peaceable Kingdoms: New England Towns in the Eighteenth Century*, (1970) described Puritan colonists as committed Christians who feared their specific Christian values would not survive the wilderness settlements of the new colonies. Puritans belonged to a very strict Calvinistic Protestant sect, with every facet of their communities tied to their specific religious beliefs. Puritans, also known as Congregationalists, viewed America as the “redeemer nation” (Zuckerman, 1970, p. 6). In Puritan colonies, politics, society, industry and education were all driven by religion (Elson, 1904); the Puritan church controlled every facet of the colonist’s life. Puritan colonial leaders demanded strict conformity among their populace believing a good and proper society could exist, “...in no other terms than complete conformity based on common convictions” (p. 6). To this end, data suggest Puritans were committed to providing strict values education for children within their

communities. Puritan community leaders and families believed the purpose of education was to preserve the orthodoxy of the Puritan doctrines (McClellan, 1996; Ryan, 1999). In addition, Puritans were dedicated to educating children to promote social harmony, encourage a strong work ethic, and spread Christianity, specifically the tenets of Puritan doctrine, to Native Americans who populated America (McClellan, 1996).

Puritan colonists' lives revolved around their religion (Bremer, 2012; Greven, 1977; McClellan, 1996;). Within Puritan colonies, the moral code resided within the Bible (Bremer, 2012; Cremin, 1969; McClellan, 1996). During the early years of colonization, Puritan families taught their children moral values at home; these values were based on Biblical principles and were scripture-based. Early Puritan colonists combined literacy with values education. According to Edward McClellan (1996):

“In the eyes of the Puritans, and other Christians of this era, religious and moral education were inextricably intertwined, and next to providing for the basic physical needs of the young, they were the most essential tasks of child-rearing” (p. 2).

The objective of colonial Puritan education was to raise children who would please God and be a credit to the church, families and community (McClellan, 1996). Puritans were very concerned about youthful will and rebellion, which they viewed as inherent within humans (Grevens, 1977). Cotton Mather, Puritan minister, author, and educator, summed up colonists' views concerning education

and values in 1705 when he wrote, “Continual prayers to God for his children and for the opportunity to teach them proper values” (p. 534).

**Catholicism.** Puritans were not the only Christian denomination to place an emphasis on teaching values to children in the colonies. According to McClellan (1999), French and Spanish settlers to America came from predominantly Catholic backgrounds. Like Puritans, these peoples were committed to spreading their religious beliefs to the indigenous Native Americans. Catholics viewed their mission as educating not only their own children in the ways of the Christian religion, but also those who had never been exposed to Christianity. According to McClellan, these settlers’ primary influence, with regard to values education, came much later and was predominantly relegated to spreading their religion and values outside the thirteen colonies. McClellan (1999) stated:

Only a small band of English settlers in Maryland perpetuated a significant tradition of Catholic moral education in the thirteen colonies, and their efforts were often circumscribed by legal restrictions and overwhelmed by the preponderance of Protestant immigrants...it was Protestants from northern Europe, especially from Great Britain, who did the most to give moral education its character in the thirteen colonies (p. 1).

Various colonial religious groups competed with each other in an effort to spread their particular religious beliefs to Native Americans; however, legal restrictions

and the dominance of Protestants limited Catholic influences in early America (McClellan, 1996).

#### **Methods for delivering values education in colonial America.**

McClellan's research (1996, 1999) provided insight into colonial education throughout the seventeenth and eighteenth centuries. While moral education had variances based on geographical location and religious temperament, the commonality was values education based on religious tenets. Children were instructed in the basic rules of moral conduct in context of religious doctrines, which were based on scriptural commandments (1999). In addition, a common thread linking colonial values education involved the "primary pedagogical tool for teaching the essential truths": catechisms (p. 9). Catechisms involve a series of questions and answers used for religious instruction ("Catechism", n.d.). McClellan (1999) identified catechisms as one of the most widely used pedagogical devices of the seventeenth century. Children were led through recitations of religious doctrines, and then questioned, based on the doctrines. Catechisms, unlike scriptures, were not open to interpretation; catechisms included very specific prescribed questions. Responses to the questions did not allow for deviation or interpretation and helped promote and preserve the orthodoxy of a particular doctrine.

Research suggests early American values education was primarily delivered at home (Brooks & Goble, 1997; McClellan, 1996; Zuckerman, 1970). Children were taught moral lessons at home, which were based on the Bible,

hornbooks and primers, which contained catechisms, and rhyme books, which promoted literacy, based on religious teachings (Brooks and Goble, 1997; McClellan, 1999). Children were expected to be able to recite the truths found in these books upon demand. In addition, children were expected to apply these truths to their daily lives (McClellan, 1996; 1999).

**Religious education and the law.** Data suggest colonial leaders were concerned about education, and specifically values education, in the colonies. Officials were not concerned about the lack of academics but rather the lack of teaching Christian values (Laud, 1997; McClellan, 1996). In Massachusetts, laws were established, requiring parents to provide for their children's education and, in some cases, towns were to provide schools where religion-based values education would be taught. Laud (1997) noted, "The colonists believed personal encounter with Scripture ensured individual salvation and ethical citizenship" (p. 2). Southern colonies also enacted legislation requiring religion-based moral education for their young members (Brooks & Goble, 1997; Greven, 1977; Hunter, 2000; McClellan, 1996). Hunter (2000) stated, "All over the colonies, where schools existed, the object was the promotion of Christian virtue in and through the provision of academic skill" (p. 37). Kaestle (cited in Hunter, 2000) described the connection between religion and values education, "almost no one could think of morals as separate from God and the Bible" (p. 37).

**Formal education in the colonies.** Data indicate Protestant religious beliefs influenced values education during America's colonial period, specifically

Puritans (Brooks & Goble, 1997; Cunningham, 2005; Hunter, 2000; McClellan, 1999; Ryan, 2012; Zuckerman, 1970). According to Ryan (2012), as formal schooling spread throughout the colonies, values education remained the primary focus. Ryan noted, “Formal education had a distinctly moral and religion emphasis” (para. 4). According to Zuckerman (1969), Puritans could, “conceive of the good society in no other terms than complete conformity based on common convictions” (p. 6). Puritans were very influential in America and the church controlled virtually every aspect of colonial life (Bremer, 2012).

Data indicate formal education in America was based on religious tenets, teaching biblical values to students in America; as a result, values education was taken for granted leading up to the end of the eighteenth century (McClellan, 1996). Higher education was also devoted to teaching Christian values. Ryan noted, “Harvard College was founded to prepare clergy” (para. 4). Cremin, (1970) described the manner in which colleges taught values and the rationale for their existence. Cremin noted institutes of higher learning such as Harvard College which was founded by Puritans, and William and Mary of Anglican origins, taught values in a more sophisticated manner than rote scripture memorization and recitation of religious tenets. Colleges had been established for the express purpose of training community leaders and clergy (Cremin, 1970; Greven, 1977; McClellan, 1996). Men who attended colleges were taught to interpret scripture and tenets of religious faith (Cremin, 1970). Institutes of higher learning did not teach memorization of scripture and catechisms; colleges instructed students to

understand theology and the doctrines of their religion. Formal courses in ethics and theology helped students develop a deeper level of understanding with regard to their particular Christian sect (Cremin, 1970).

Data suggest religion had an impact on institutes of higher education beginning in 1639 with the founding of Harvard College. According to Cremin (1970) Harvard College was established by Puritan leaders in 1639 with the purpose of training clergy and community leaders. The College of William and Mary (1693) was established for the same purpose, however William and Mary was established through the Anglican Church (Cremin, 1970; Greven, 1977; McClellan, 1996). Research indicates Harvard and William and Mary, although established by different religious factions and at different time periods, served the same functions. Cremin's research suggested these colleges provided orthodoxy and set the moral tone for society (1970). In addition, although colleges were established for specifically non-secular purposes, secular studies were allowed as long as there was a specific religion-based reason for the secular study (Cremin, 1970; McClellan; 1996). College students, upon graduation, were expected to explain and interpret scripture to the uneducated in society, and serve as the authority when moral issues arose in communities (Cremin, 1977; Greven, 1977; McClellan; 1996).

While data suggest religion impacted higher education, Edwards & Richey (1963) suggested changes in higher education paralleled changes to values education. According to Edwards & Richey, as values education became more

moderate, during the eighteenth century, higher education also changed. Secular studies had previously been allowed in colleges, however in the era of the Enlightenment, faculty and students became more concerned with secular matters, drawing away from religious orthodoxy.

The American Enlightenment, 1714-1818, had its philosophical basis in Rationalism (Kilpatrick, 1992). Rationalism was an “intellectual movement characterized by belief in intellect, scientific reasoning, and political and personal freedom” (Kilpatrick, 1992, p. 101). The Enlightenment, according to Rudolph (1962), led to a change in college curriculum. For the first time, secular courses were offered in the areas of science and politics; previously these subjects were allowed to be studied only as they pertained to a deeper understanding of scriptures (Cremin, 1970). Exploration of Masters Theses during this time period reflects a shift from purely religion based research to clearly secular research based on scientific principles (McClellan, 1996; Young, 1881). Data indicate an increase in the number of colleges and the number of students enrolled in higher education in response to the shift to more secular curriculum in American colleges (Edwards & Richey, 1963).

Institutes of higher education had an impact on values education in early America, according to research. In addition to common schools and colleges, Sunday schools were created with the specific focus on teaching students how to be moral, based on religious teachings (McClellan, 1999). According to McClellan (1999), Sunday schools were established to provide moral education to

“orphans and other troubled or dangerous youngsters” (p. 12). Sunday schools focused exclusively on teaching morals. These schools welcomed children from all backgrounds, including those from different religions and cultures. These schools were popular with Protestants, and since they were open to all social classes, grew in popularity in both urban and rural areas in America (Boylan, 1988).

**Post-Revolutionary war era.** As America transitioned into the nineteenth century, the root of the moral code remained Protestant-based biblical principles (McClellan, 1996; Ryan, 2012). After the Revolutionary War, the influx of immigrants challenged orthodox Puritan views concerning education (Greven, 1977; McClellan, 1996). Immigrants were concerned that their children would deviate from their particular religious teachings due to the strong Protestant influences on education in America (Greven, 1977; McClellan, 1996; Ryan, 2012). Altenbaugh wrote about the conflict between Protestants and predominantly Catholics over values education. According to Altenbaugh (1999), George Washington expressed his concern about the division between Puritans and Catholics. Since the early days of American settlements, Protestant influenced legislation had all but negated Catholic influence with regard to public education (Altenbaugh, 1999; McClellan, 1996; Zuckerman, 1970). Washington (cited in Altenbaugh, 1999) stated:

As mankind becomes more liberal, they will be more apt to allow, that all who conduct themselves as worthy member of the community, are equally entitled to the protection of the civil government. (p. 328)

Data suggest the impact of religion on values education created conflict between religious factions, notably Protestants and Catholics. Ryan (1992) discussed the impact of different religions on education in the new republic:

...as waves of immigrants from Ireland, Germany and Italy came to the country from the mid-nineteenth century forward, the pan-Protestant tone and orthodoxy of the schools came under scrutiny and a reaction set in. (para. 7)

This reaction, according to Ryan, came in the form of development of a separate school system. Catholics, Jews, Muslims and even other Protestant denominations, began their own schools. Ryan stated, "Each group desired, and continues to desire, that its moral education be rooted in its specific faith or code" (1996, para. 7).

Data illustrate the impact of non-Protestant immigrants entering America through the mid-nineteenth century. Howard et al. (2004) stated:

Changes in immigration brought large Catholic populations into the United States in the 1840s and 1850s. Catholics viewed Protestant beliefs as incompatible with their religious doctrines. Catholic immigrant established parochial schools in response to state supported education where Protestant views were the basis for values education (p. 191).

Public schools, which had been predominantly Protestant based since the inception of common schools in America (McClellan, 1996; Zuckerman, 1970), faced challenges from within another Christian sect, Catholics, as well as from other Anglican Christian denominations (Cremin, 1970; McClellan, 1996; Zuckerman, 1970). McClellan (1999) stated:

The early Protestant supporters of public schools were insistent on the connections between morality and religion, and they clearly saw public schools as a way to spread the general tenets of Protestant Christianity. Yet in order to prevent state aid to Catholic education, they were compelled to expand the religious neutrality of the public schools (p. 45).

### **Politics**

**Colonial period.** During the early colonial period research suggests values education was primarily religion-based; however, politics played a prominent role in values education as well. In addition to the impact of religion on values education, data suggest politics also played a role in values education. Part of historical democratic views, the formal teaching of moral values can be traced to the teachings of Plato and Aristotle in fourth century B.C. These ancient philosophers believed the true purpose of education was to train good, virtuous citizenry (Skinner, 2004). Early American colonial leaders enacted legislation to ensure children were instructed to become moral people (Laud, 1997; McClellan, 1996; Ryan, 2012). William Kilpatrick, author of “Why Johnny Can’t Tell Right from Wrong”, described American founding fathers’ beliefs concerning

democracy and values. According to Kilpatrick (1992), Thomas Jefferson, James Madison and George Washington all believed the new democratic republic, a government by and for the people, would only work, "...as long as the people are good" (p. 99). Data indicate politics had an impact on values education throughout American history.

According to B. Edward McClellan (1999):

The laws of the Puritan colonies in New England specified that families should provide their children with an understanding of the doctrines of faith and the laws and values of the society while also teaching them to read and follow a useful occupation (p. 2).

McClellan went on to suggest local authorities were responsible for ensuring colonial families provided values education for their children:

Families were under constant scrutiny, sometimes even by public inspectors who visited homes to insure that children were being properly cared for and educated...Legislative authority for dealing with parents who failed to educate their children came almost as early as settlement itself (p. 5).

As early as 1631, colonial lawmakers enacted legislation requiring parents to provide for their children's moral education. In Virginia, colonial leaders felt great responsibility for moral development of colonial children (McClellan, 1999). In 1631, the Virginia House of Burgesses passed legislation stating the

importance of teaching morality. The legislation declared (Henning as cited in McClellan, 1999):

...upon every Sunday the minister shall half an hour or more before evening prayer examine, catechize, and instruct the youth and ignorant persons of his parish, in the ten commandments, the articles of the belief and in the Lord's prayer: And all fathers, mothers, masters and mistresses shall cause their children, servants or apprentices which have not learned the catechism to come to the church at the time appointed, obediently to hear, and to be ordered by the minister until they have learned the same: And if any of the said fathers, mothers, masters and mistresses, children, servants or apprentices, shall neglect their duties as the one sort in not causing them to come and the other in refusing to learn as aforesaid, they shall be censured by the courts in those places holden (p. 8).

Another southern colony, Maryland, in 1723 passed legislation requiring, "the liberal and pious education of the youth of this province" (Hunter, 2000, p. 37).

Colonists viewed moral development as a serious concern. Intervention from political entities requiring moral instruction illustrates the commitment colonists placed on moral development.

Southern colonies were not alone in their commitment to moral education. New England colonies also placed great emphasis on moral education. Historical records provide data illustrating local legislative influence on religion-based moral education. The "Massachusetts School Act of 1642" held all parents and/or

apprentice masters responsible for educating children in the “principles of religion and the laws of the Commonwealth” (Martin and Loomis, 2014, p. 259). This law gave power to provide for children’s education to town officials when parents were negligent in providing appropriate education (Wall as cited in McClellan, 1999). In cases where officials intervened, children were placed in apprenticeships where they would be taught, moral and legal principles of their society while learning to read, write and acquire vocational skills (Shurtleff, 1854). A second law, “The Massachusetts Act of 1647” (also known as “The Old Deluder Satan Act”) required all towns with 50 or more households to “employ teachers to instruct the young to read, specifically scriptures” (Greven, 1977, p. 203). Towns with 100 or more families were required to establish a grammar school with the express intent of preparing students to attend a university (Laud, 1997; Martin and Loomis, 2014). The objective of this type of legislation, according to Shurtleff (1854), was to insure moral education be accomplished by whatever means were available including governmental intervention.

In spite of governmental intervention in education, the fidelity with which laws concerning education were enforced was inconsistent (Zuckerman, 1970). Baylin (cited in Zuckerman, 1970, p. 38) stated, “A legislative investigation of 1701 revealed that provincial school standards were ‘shamefully neglected’ and that the ‘penalty thereof not required’ ”. In addition, Zuckerman noted that by 1718 courts found:

“...non-compliance was still common; and, though those legislators thought the delinquent towns were at least paying the fines the which they were liable...evasion remained easy throughout the provincial period” (1970, p. 38).

Data suggest public education, while required by legislation, remained inconsistent throughout the beginning of the eighteenth century.

**Public education.** While research suggests colonies enacted legislation to insure children would receive morals education, as America progressed toward becoming a nation there was an awareness of the need for a more systemic approach to educating American children (Cunningham, 2005; McClellan, 1996; Ryan, 2012; Wiebe, 1984). Ryan (2012) suggested the very democratic nature of the new country required more education for its citizens. Leaders of the new nation believed the United States was a moral compact among the people; therefore, education was necessary to perpetuate this moral form of government. Michael Watz (2011) described key individuals in the push for more systemic education in America. Watz identified founding father, Benjamin Franklin, as very influential in the development of universal education in America, which was to include moral education. According to Watz, Franklin believed education and morality were inseparable. In addition, Franklin, in his 1749 book, *Proposals Relating to the Education of Youth in Pensilvania* (cited in Watz, 2011), expressed his belief that morals should be taught in the context of history. Through history, Franklin believed students could examine moral issues, and

these experiences would, “fix in the Minds of Youth deep Impressions of the Beauty and Usefulness of Virtue of all Kinds, Public Spirit, Fortitude, etc.” (cited in Watz, 2011, p. 38). Watz’ research states Franklin believed once students saw the historical significance of morality, they would be able to replicate morality through practice. Universal, systemic public education was the avenue through which this could be accomplished.

As the colonies became an independent nation, research suggests politics remained influential with regard to moral education. Framers of the Constitution believed public schools should perform a “moral function” (Altenbaugh, 1999, p. 237). Ryan, (2012) indicated that founding fathers Jefferson, Madison, Adams, and Franklin wrote about the necessity for educating American youth in knowledge and morality; these men had been classically educated and were aware that:

“democracy contained within itself the seeds of its own destruction and could degenerate into mobocracy with the many preying on the few and with political leaders pandering to the citizenry’s hunger for bread and circuses” (para. 3).

American leaders were concerned that, without proper education, the great democracy would fall into chaos.

Political personalities expressed their support for a morally educated populace in America (Kilpatrick, 1992). Kilpatrick further noted founding fathers Adams, Jefferson, Madison and Washington extolled the importance for citizens

in a democracy to be virtuous, “School did their part by explicit instruction in the importance of honesty, hard work, altruism, and patriotism” (Kilpatrick, 1992, p. 99). Altenbaugh’s research indicated founding fathers viewed education as a way to prepare individuals to be citizens in the newly established republic. Thomas Jefferson viewed education as preparation for citizenship while founding father, Benjamin Rush, believed religious and political training should be synonymous (1999, p. 236).

Edmonson, Tatman, and Slate (2009) found that other individuals instrumental in founding the new nation, John and Samuel Adams and James Bowdoin, also expressed a commitment to moral education. Adams, Adams, and Bowdoin drafted the oldest written constitution still in effect in America: The Constitution of the Commonwealth of Massachusetts, ratified in 1780. Research by Handlin and Handlin illustrates the commonwealth’s commitment to education that would provide students with instruction in content and values. Their research included Chapter V., Section II of the Commonwealth of Massachusetts Constitution (1780), which stated:

Wisdom, and knowledge, as well as virtue, diffused generally among the body of the people, being necessary for the preservation of their rights and liberties; and as these depend on spreading the opportunities and advantages of education in the various parts of the country, and among the different orders of the people, it shall be the duty of legislators and magistrates, in all future periods of this Commonwealth, to cherish the

interests of literature and the sciences, and all seminaries of them; especially the university at Cambridge, public schools, and grammar schools in the towns; to encourage private societies and public institutions, rewards and immunities, for the promotion of agriculture, arts, sciences, commerce, trades, manufactures, and a natural history of the country; to countenance and inculcate the principles of humanity and general benevolence, public and private charity, industry and frugality, honesty and punctuality in their dealings; sincerity, good humour, and all social affections, and generous sentiments among the people (1966, para. 122).

Thomas Jefferson believed it was crucial for education to be widespread and more systemic. As Governor of Virginia, Jefferson advocated for public education. In 1779, Jefferson wrote *A Bill for More General Diffusion of Knowledge* (Wagner & Haarlow, 2011). This bill, although never passed, created conversation about free public education, which, according to Jefferson, would extend to grammar school and possibly higher education (Smith, 2012). Jefferson's plan included teaching values through historical studies (Wagner & Haarlow, 2012). Jefferson believed, through historical studies, Americans would improve their moral and civic virtues, allowing them to be knowledgeable, active members of the new nation (Wagner & Haarlow, 2012). Jefferson viewed education as the key to perpetuation of self-government stating, "If a nation expects to be ignorant and free in a state of civilization, it expects what never was

and never will be” (Ford, 1892, p. 1-4). This data suggest Jefferson placed great emphasis on education as the key to the new nation’s success.

*Free public education and success of the nation.* As governor of Virginia, and founding father of the United States of America, research suggests Jefferson was not alone in his call for free public education for all free children. Benjamin Rush, physician and founding father from Pennsylvania, advocated for systemic public education both in Pennsylvania, and ultimately nationwide. Rush’s writings reflect his beliefs that public education, which would include religion-based values education, was crucial to the success of America. To those who were opposed to public funded schools Rush (as cited in Rudolph, 1965) stated:

But shall the estates of orphans, bachelors, and persons who have no children be taxed to pay for the support of schools from which they can derive no benefit? I answer in the affirmative to the first part of the objection, and I deny the truth of the latter part of it... The bachelor will in time save his tax for this purpose by being able to sleep with fewer bolts and locks on his doors, the estates of orphans will in time be benefited by being protected from the vantages of unprincipled and idle boys, and the children of wealthy parents will be less tempted, by bad company, to extravagance. Fewer pillories and whipping posts and smaller jails with their usual expenses and taxes, will be necessary when our youth are more properly educated than at present (p. 6).

Rush argued it was far more expensive not to provide public funded, morally based education in America. By providing tax dollars to educate American children, according to Rush, money would not be needed to provide punitive measures due to lack of moral training (Rudolph, 1965).

The call for taxpayer-funded schools continued throughout the end of the eighteenth century (Ryan, 1993). Common schools, according to Ryan (2003), were:

...brought into existence for an ostensibly moral purpose. Our Founding Fathers were profoundly aware that the health of the new democracy would rest on the virtues of its people. Worried that their fledgling experiment would fail, they called for the spread of education- an education that would instruct the young in the moral sensibilities and good habits needed to sustain not only their own lives, but also a healthy democracy. (para. 3).

Edmonson (et al., 2009) noted that proponents of common schools saw the need for, “a school system that would teach the civic virtues necessary to maintain our novel political and social experiment” (Ryan, cited in Edmonson et al., 2009, para. 10). Legislative records, personal narratives, historical documents and historical research provide data that suggest America’s early political leaders viewed values education as important to the survival of the new democratic nation.

**Post-Revolution.** The call for more systemic, government supported public education in America continued to grow after America gained independence from Britain; however, Edwards and Richey (1963), noted the Revolutionary War brought about significant changes to how values education was implemented. After America became a free nation, Americans desired opportunities their newfound freedom offered (Edwards & Richey, 1963). Communities that were part of the original American colonies had become very stable and generational settlements were common (Edwards & Richey, 1963; McClellan, 1996; Wiebe, 1984). The stability of communities led to a more moderate approach to values education (McClellan, 1996). This stability was short-lived as political change was on the horizon in America.

Post-revolution America offered opportunities for land ownership and capitalistic opportunities. As a result, according to Wiebe (1984), long-established communities began to fragment as Americans became more mobile, seeking greater freedom and opportunities in the west (Wiebe, 1984). Government leaders became concerned that traditional Protestant values would be lost due to increased mobility as well as the influx of immigrants seeking liberties offered in the new nation (Edwards & Richey, 1963; Wiebe, 1984; Zuckerman, 1970). With the influx of non-Protestant immigrants, increased mobility away from stabilized communities, and fear that traditional Protestant-based values were eroding, Americans sought a more systemic method of education. The government viewed education, and common schools, as the means to help preserve traditional values

as well as a way to create and maintain national cohesion to insure survival of the new nation (Cunningham, 2005; Edwards & Richey, 1963; Greven, 1977; McClellan, 1999).

Data suggest the early nineteenth century brought an increase in the number of common schools in America (Edmonson, et al., 2009). Although there was support for education that would promote traditional values, expansion of free, government sponsored public education caused concern for many Americans. Many Americans were concerned that values instilled in children at home would not be taught in public schools (Howard, et al., 2004). There was an increase in the number of immigrants with diverse cultural and religious beliefs entering the United States after the Revolutionary War. Data suggest there was concern that government supported public schools must remain true to traditional, Protestant-based values education so children of immigrants would learn and practice traditional values, and become informed members of the new democratic society. (Howard, et al., 2004).

In addition to concerns about increasing numbers of diverse immigrants and concerns about perpetuation of traditional values in common schools, research indicates political changes that occurred after the War of 1812 impacted traditions tied to Protestant-based values education (McClellan, 1999; Wiebe, 1984). According to McClellan (1999), traditionally, governmental and community decisions belonged to the elite patriarchy of landowners who populated America. Changes to the very structure of the American government,

which included a larger population of white, male, decision-makers, impacted values education (McClellan, 1999; Wiebe; 1984). The historical period spanning the years 1824-1840, known as the Jacksonian Period, brought to America, a desire for personal freedom, expansion of U.S. territory, increased exploration, and a general desire for freedom and increased economic opportunities (Cheatham & Corps, 2017; McClellan, 1999). According to McClellan (1999) many Americans, with a vision for expanding opportunities and freedoms, left behind traditional norms, tight-knit communities, and families for the excitement, adventure and opportunities of the American frontier. Traditions and structures of strong cohesive communities were being challenged by these new opportunities (McClellan, 1999; Ryan, 2012; Wiebe, 1984).

**Jacksonian Era.** Data suggest changes in the political climate in the United States, during the 1820s, impacted morals education. The presidential election of 1828 brought Andrew Jackson to the White House (Freidel & Sidey, 2006). With Jackson's inauguration, the "common man" began to be seen in a different light. Opportunities for adventure, potential wealth, and unprecedented personal freedom were there for the taking, if one was willing to leave the comfort and tradition of family and community (McClellan, 1999; Ryan, 2012; Wiebe, 1984). Results of this change to the political and cultural climate were twofold. Lawlessness and lack of virtue abounded in America. Individual freedom was more important to many individuals than traditional values, which stressed compliance, personal restraint and Protestant based religious teachings. The other

result, according to McClellan, was a return to more evangelical, rigid values education, prevalent during the early colonial period. Traditionalists viewed loosened morality and lack of concern for decorum and the law, presumably brought about as a result of the political and cultural changes of the era, as a very real threat to the new country (McClellan, 1999). Many traditionalists viewed the changes resulting from Jackson's election as the weakening of Christian values upon which America was founded. Wiebe (cited in McClellan, 1999) characterized these changes as the "opening of American society" (p. 15). McClellan further stated, "Traditional sources of social order stable hierarchical social structures, patterns of cultural and political deference, webs of extended kinships, and tight-knit communities- weakened as images of control and orderly change gave way to visions of movement and opportunity" (p. 15).

The period between 1829 and 1837, known as the Jacksonian Era, not only impacted the political climate of the United States, education was also affected (Ryan, 2012). The Jacksonian Era, or the rise of the common man, was perceived as a period of rampant immorality. According to Ryan, traditionalists feared the increased personal freedom, industrialization, increase in urban population, a shift in political power from classically educated founding fathers to the more crude common men like Jackson, and the increase in crime and lawlessness in the west, would erode the Protestant values common to pre nineteenth century America (Cunningham, 2005; Ryan, 2012; Wiebe, 1984). The public cry for free public education increased, as Americans feared the very values the nation was founded

on would disappear (McClellan, 1996; Ryan, 2012; Wiebe, 1984). In 1832, Abraham Lincoln was running for a seat in the Illinois General Assembly when he articulated his support for public education infused with moral education, “I desire to see a time when education, and by its means, morality, sobriety, enterprise, and industry, shall become much more general than at present” (cited in Ryan, 2012, para. 5).

Support from American political figures created increasing dialogue about expanding free public education, which would include values education (Howard, et al., 2004). During the 1830’s, in response to the Jacksonian Era, increased freedom, breakdown of stable communities and an increase in non-Protestant immigrants, there was increased support for free public morals based education (Howard et al., 2004; Ryan, 2012). There were concerns about government funded public education. Many Americans were concerned that the values children had learned at home or in their homogenous communities would not be reinforced in the public school setting (Howard et al., 2004, p. 190). Research shows one of the primary advocates for public moral based education was Horace Mann. Mann served as the secretary of the newly formed Massachusetts Board of Education in 1837 (Ryan, 2012, para. 7). In his final report to the board, he articulated his belief that good schools were the key to developing good, moral citizens and would virtually eliminate crime and “personal vices” present in the United States (Mann, 1840, p. 35; Ryan, 2012, para. 7). Mann and his supporters

viewed common schools as the solution to moral and societal problems of the era (Ryan, 2012).

Data suggest Mann, and other prominent political leaders of the era, viewed public education as having a two-fold purpose (Cunningham, 2005; McClellan, 1992; Ryan, 2012; Wiebe, 1984). First, education must teach children to be good at an early age, in order to avoid the loss of Christian-Protestant based morality leading to lawlessness and crime. Second, education must provide knowledge and training in civic virtues to perpetuate the tenets of democracy (Cunningham, 2005; McClellan, 1996; Ryan, 2012; Wiebe, 1984). Governmental leaders, including Mann, saw morality of American citizens as the key to perpetuation of the new democratic republic (Cunningham, 2005; McClellan, 1992; Ryan, 2012; Wiebe, 1984).

**Post-Jacksonian era.** By the 1870s, free, tax supported public schools were firmly established in the United States of America. There was concern that public schools could not provide moral education that would be acceptable to all citizens (Yu, 2004). Research suggests Catholics established their own parochial schools in response to taxpayer funded, Protestant based public schools. Catholic citizens sought government funding for their parochial schools where moral education was based on the tenets of the Catholic religion as opposed to Protestant virtues. This movement caused public education to become more inclusive, shedding much of the homogenous, Protestant based values education present throughout the history of America (McClellan, 1999; Yu, 2004).

### **Society**

**Colonial era.** Data suggest religion and politics played vital roles in early values education in America. Although religion continued to provide the fundamental basis for early values education, research shows society had an impact on values education as well. Aristotle believed educating citizens to be good was essential, “a culture that neglects to cultivate good habits will soon find itself the prisoner of bad habits” (cited in Kilpatrick, 1996, p. 98). During the early 1700’s, while the fundamental tenets of values education remained relatively stable, the process through which values education was delivered changed (Cremin, 1970; Greven, 1977; McClellan, 1996; Zuckerman, 1970). Ryan (2012) suggested that every colonial community had a specific moral code and it was expected that adults within the community would instill those values to young members of society. Data suggest, in many communities, values education became far less rigid as families and communities embraced the belief that values could be taught over a longer period of time.

**Eighteenth century.** Edward McClellan described changes that took place with regard to values education, during the late eighteenth to early nineteenth centuries (1999). McClellan noted that educating children to be good was no longer simply relegated to the family, specifically along the highly populated eastern seaboard of America (p. 10). In addition, McClellan noted, “moral education began to lose some of the tense rigidity that early settlers had given it” (p. 10). McClellan attributed these changes to the fact that lives had become more

stable and economic prosperity was not uncommon, in American society. As a result, McClellan stated:

Despite an increase in both social and geographical mobility, change in these years took place in the context of a stable, hierarchical society, where a sense of mutual obligation governed the relationships of social classes and where informal networks of people who knew each other over long periods of time supplied a mechanism to preserve the basic values of society (p. 10).

The process of moral education took a different tone in settled and more prosperous areas and towns along the Atlantic seacoast where American society had become more comfortable and stable (Zuckerman, 1970). Family and community stability along the more densely populated American Atlantic coast provided Americans with confidence that faith and culture could be transmitted through more genteel means (Zuckerman, 1970).

Eighteenth century Americans had a new confidence they could transmit their faith and culture across generations (Zuckerman, 1970). Grown children were able to remain in their home communities, in many instances, due to an increased stability in communities and greater economic stability (Zuckerman, 1970). As a result, according to Zuckerman, parents and societal leaders could have a greater influence on young adults, parlaying traditional Protestant values to young adults over a longer period of time. Zuckerman also noted parents had greater control over their children's behavior for a longer period of time, enabling

parents to grant or deny privileges and a prominent place in the family and, in many cases, a place in the family business or enterprise. Due to the close proximity of adult children to their parents and community of their youth, values education became a lifelong pursuit as opposed to an urgent event imposed on young children (McClellan, 1999; Zuckerman, 1970).

During the eighteenth Century, due to the fact values education could be completed over a longer period of time, Zuckerman described a variety of approaches that were employed to deliver values education. Data suggest since community and family units were very cohesive, and colonial society was relatively stable, in spite of a variety of modalities with which values education was delivered, values education moderated during the period prior to the Revolutionary War (McClellan, 1999; Wiebe, 1984; Zuckerman, 1970). Data indicate Americans had confidence in the ability of their communities to educate children with regard to values education (Zuckerman, 1970). Because families and communities were relatively stable, occasional deviation from rules did not indicate an individual was devoid of traditional values. Occasional rule bending was not seen as a disruption to the harmony of a community or society in general (McClellan, 1999; Zuckerman, 1970).

Moral education had become more moderate, by the late eighteenth century; however, the desire for a systemic public education system continued (Edmonson et al., 2009; McClellan, 1999). Prior to the American Revolution, and in spite of legislation requiring values education, organized public schools were

not universally supported (Greven, 1977; McClellan, 1999). The end of the eighteenth century brought about a change in conventional wisdom regarding values education (Lapsley, 2005; McClellan, 1999; Zuckerman, 1970). Influenced by the European Enlightenment, many Americans began to embrace the ideas of individualism, self-reliance, and an increase in academic offerings outside of theology and basic literacy, which had been the norms since the early seventeenth century (Lapsley, 2005; McClellan, 1999; Zuckerman, 1970). Research indicates, as a result, colleges, which had previously existed to prepare men to be clergy, began to encourage individuals to explore political and scientific pursuits (Edwards & Richey, 1963; Hunter, 2000; McClellan, 1996; Rudolph, 1962).

Traditional evangelicals were concerned about the potential impact of a moderate secularized approach on future leaders who had previously been educated through strict, traditional methods (Edwards & Richey, 1963). Data suggest values education in eighteenth century America ranged from traditional Protestant, evangelical education based on strict adherence to biblical principles, to the more moderate approach to values education based on coercion and exhortation, to an enlightened view of values education based on scientific principles and individuality (McClellan, 1996; Rudolph, 1962). This change from traditionally evangelical values education caused concern among many Americans.

*The Enlightenment.* The European Enlightenment created a paradigm shift with regard to higher education in America (Hunter, 2000; McClellan, 1996).

Research suggests, the French Enlightenment, also had an impact on values education in America (Kilpatrick, 1992). The philosophical core of the Enlightenment placed emphasis on scientific thought, intellectual pursuits and the desire for political freedom and personal liberty (Kilpatrick, 1992). According to Kilpatrick, the Enlightenment movement sought to, “liberate the mind from the hold of custom, religion, and all non-rational belief” (p. 101). Research suggests one of the primary Enlightenment goals was to “establish morality on a rational basis” (Kilpatrick, 1992, p. 101). Enlightened thinkers attempted to find common ethical principles, which could be agreed upon by the majority of society regardless of “class, culture, or religion” (Kilpatrick, 1992, p. 101). Kilpatrick went on to suggest the agreed upon principles would be founded on reason and rational thought, therefore the infusion of religious tenets would not be needed.

Research suggests enlightened thinkers hoped to negate thinking that relied on, “past ignorance and superstition” including religion (Kilpatrick, 1992, p. 101). Enlightenment philosophies hoped to liberate man’s mind from, “the hold of custom, religion, and non-rational belief” (p. 101). Supporters of the Enlightenment hoped to bring rationality into values education. To this end, an established set of moral principles would be implemented for all individuals in society regardless of religious beliefs, and social standing. (Kilpatrick, 1992). Kilpatrick went on to say these universal moral principles would, “stand on their own without the assistance of church or commandments” (p. 101).

The father of the Rationalist movement was Immanuel Kant, a German-born philosopher (Rohlf, 2016). Research suggests Kant believed when individuals understood the established set of universal, rational moral principles, they would freely follow those principles (Kilpatrick, 1992; Rohlf, 2016; Stock-Morton, 1988). Kant did not think moral development was based on an individual's culture, family or faith. Kant and fellow rationalists believed moral development should be based on rational decisions leading to following moral principles (Kilpatrick, 1992).

In the time period between 1714 and 1818, the Enlightenment Period, created a shift in thinking about values education (Stock-Morton, 1988). Throughout the colonial period, values education had been strictly based on religious, specifically Protestant, tenets (Cunningham, 2005; McClellan, 1999). Enlightened thinkers began to consider whether responsibilities once relegated to God should instead be focused on man (Stock-Morton, 1988). Americans were now faced with the following enlightened thoughts concerning moral education (Stock-Morton, 1988):

- Moral education should encourage universal beliefs and understandings concerning humanistic views of moral values
- Human morality extends “beyond any individual religious doctrine and included multiple religious tenets with regard to justice, wisdom and beneficence” (Stock-Morton, 1988, p. 102-104).

- Teaching moral values would include discussion and activities based on moral situations and individuals from history who faced the same challenges.
- Religion still exerted some influence in teaching moral values, however the emphasis shifted from primarily religious sources to the classroom teacher.
- Teaching moral values changed from “clergy to the classroom” (p. 104).
- Political groups continued to push for moral values to be taught by clergy in addition to what was implemented within the regular curriculum.

While research suggests there was some support for more rationalized values education, the subject remained very contentious throughout the eighteenth and the mid-nineteenth centuries. While research suggests the Enlightenment influence on values education in public schools was not significant until the late nineteenth century, one area where this school of thought was influential was higher education (McClellan, 1999; Rudolph, 1962; Stock-Morton, 1988). Data suggest a major influence on higher education during the eighteenth century was the Enlightenment (Rudolph, 1962). Institutes of higher education such as Harvard and William and Mary were established for the express purpose of preparing men for the ministry (McClellan, 1999; Rudolph, 1962). Rudolph (1962), stated, “Puritans and Anglicans believed education was key for rulers and religious leaders” (p. 9). In addition, education was seen as the way to preserve

religious orthodoxy and set the moral tone for society (Rudolph, 1962). During the early eighteenth century, higher education prepared men to become spiritual leaders of their communities. Rudolph's research indicated, during the early eighteenth century, the focus of higher education was to instruct men on biblical principles; all learning supported the Christian faith. Men who were educated in American colleges were expected to ultimately interpret scripture for the less learned and insure religion-based moral education was the norm in American society (Edwards & Richey, 1963; Rudolph, 1962).

Data indicate higher education evolved during the late eighteenth into the nineteenth century. Young (1881) published *Subjects for Masters Degrees at Harvard College*, illustrating the focus of higher education research between 1655 and 1791. Young's publication shows a distinct change in theses from 1655 to 1791. During the late seventeenth through the early eighteenth centuries, Harvard College graduates prepared theses based primarily on biblical principles; however, toward the end of the eighteenth century, data indicate graduate theses primarily focused on secular subjects such as science and politics (Young, 1881). Data suggest Evangelicals were concerned about this secularization of higher education (Edwards & Richey, 1963). Rudolph suggested higher education typically paralleled changes in society (1962) however; rationalism did not become prevalent in American society and public schools until the late nineteenth century (Berger, 2000; Kilpatrick, 1992). Research is clear, however, that the Enlightenment impacted the way in which many Americans viewed education.

Data suggest by the end of the seventeenth century, values education had moderated but still varied based on a region's culture and moral temperament (Edwards & Richey, 1963; McClellan, 1999). Wealthy genteel class believed moral education was a process to be spread over a long period of time; therefore, there was little anxiety or urgency with regard to a child's values education (Greven, 1977). Strong, organized American communities had confidence in their leaders to perpetuate moral values embraced within their communities (Greven, 1977). By the end of the eighteenth century, according to McClellan, America had, "retained many of the forms of moral education that had developed in the early colonial years, but they made some subtle changes as well...and moral education began to lose some of the tense rigidity that early settlers had given it" (p. 10). Data suggest societal stability provided the opportunity for moderation in values education during the late eighteenth and early nineteenth centuries.

### **Post-Revolution**

Data indicate throughout the eighteenth century, values education remained based on the tenets of Protestant Christian beliefs, however the severity and delivery of values education changed over time (Greven, 1977; McClellan, 1999; Watz, 2011). The American Revolution, according to Wiebe (1984), impacted relative stability society had experienced prior to the war. As a result of this change in stability, values education also changed. According to Wiebe, after the war, settlers from stable communities moved westward in search of new freedom and liberty. In addition, societal stability was challenged as cities began

to grow with an increase in industry, and the opportunity to own land increased with the opening of the western frontier. Americans began to desire capitalistic opportunities, often moving from stable communities to pursue those opportunities. Traditions and order gave way to the quest for economic prosperity and personal liberty (Wiebe, 1984). As a result, according to Wiebe, families and long held communities fragmented as many left to pursue opportunities outside their community.

As a result of the War for Independence, the very nature of American society began to change; the erosion of small stable community life, increased freedoms and personal liberty, expansion of economic opportunities, increased industrialization, and opportunities for settlement in the American frontier, all contributed to changes in American society. (McClellan, 1999; Wiebe, 1984). Prior to the war, values education had become more moderate. Families and community leaders viewed values education as a gradual, lifelong process. Data suggest values education remained relatively moderate through the years immediately following the Revolutionary War, however changes to society were on the horizon and would ultimately impact values education in America (McClellan, 1996; Wiebe, 1984).

According to data, values education continued to be based on the moderate temperament during the years immediately following the Revolutionary War (McClellan, 1999; Wiebe, 1984). One change that occurred after the Revolutionary War was the number of common schools increased in the United

States of America (Edwards and Richey, 1963). In spite of the increase in the number of public schools, research suggests academic proficiency, specifically literacy, decreased. This phenomenon, according to Edwards and Richey, was a direct result of opening of the western frontier and opportunities for land ownership in the west. Data suggest as more Americans moved from stable communities, children did not receive consistent education. In addition, in areas where there were established common schools, there was little oversight and very little training for teachers resulting in inadequate schools and, in many instances, inconsistent education (Edwards & Richey, 1963). The changes in societal stability, migration of American families to the west and lack of fidelity in education created concern among many American citizens.

American citizens faced societal changes after the turn of the 19th century, once again creating concern about the erosion of traditional, Protestant based values. A call for return to the evangelical temperament, as a result of changes to American society after the war, became evident with what McClellan called “religious revivalism” (1999, p. 13).

*The Great Awakenings.* The Great Awakenings (first and second) were “major cultural events which left a lasting impact on American society” (Tozer et al., 2011, p. 115). The first Great Awakening of the mid-eighteenth century occurred as a spiritual revival in American colonies. The first Great Awakening resulted in many previously fragmented Protestant sects unifying under a common doctrine based on “evangelicalism” (Tozer et al., 2011 p. 115). According to

research, the result was a revised view of Christianity that included salvation for all souls, including Native and African Americans, females, and individuals of low socio-economic standing, negating the idea of predestination that was prominent throughout early colonial America (Tozer et al., 2011).

The second Great Awakening (1795-1810) “brought evangelical Protestantism to the frontiers and reshaped American society” (Tozer et al., p. 115). Public education was one of the primary social reforms resulting from the second Great Awakening. According to McClellan (1999), this movement, “gradually shaped an approach to moral education that was meant both to create a strong consensus on Christian values and to preserve the rights of individuals to hold to their particular sectarian doctrines” (p. 33). While data suggest the second Great Awakening created greater division among some denominations, the movement served to unify many previously fragmented Protestant sects. According to McClellan, “Protestant sects began to think of themselves not simply as Presbyterians or Methodists, but also as a great Pan-Protestant moral empire...increasingly easy to identify with America itself” (1999, p. 32). For the first time in American history, different Christian religious sects began to find common ground, seeing themselves as part of the same American society (McClellan, 1999; Tozer et al., 2011).

The second Great Awakening resulted in a call for many social reforms including inclusion of African Americans, Native Americans, females, and children of poverty, in public education, which included values education (Tozer

et al., 2011). Throughout colonial America, education had been reserved for predominantly boys of Caucasian descent of higher socioeconomic standing (McClellan, 1999). Abolitionist preacher, Charles Finney, stated, “the denial of education was a form of slavery that affected African Americans and women” (2011, p. 115). The second Great Awakening succeeded in unifying many Protestant sects under common goals including the desire to, “teach [all] children universal moral values and a generalized Protestant religion in the public school while reserving to the home and the Sunday School the task of inculcating the special doctrines of their particular faiths” (McClellan, 1999, p. 33). In other words, the call for universal public education, including values education, for all children was one of the primary goals brought about by the second Great Awakening. Research indicates even though public education continued to be based on generalized Protestant values, there was support for continued religious training based on specific religious doctrine within the home and through Sunday school (McClellan, 1999). According to McClellan (1999), for the first time in American history, unification of Protestant sects was applied to moral education.

### **Nineteenth century**

Data suggest as the newly independent United States of America moved further into the nineteenth century, concern over eroding values in American society prompted changes, with regard to values education (Bohlin, 1999; McClellan, 1992; Ryan, 2012). Research shows families and community leaders were becoming increasingly concerned about their ability to infuse values

education into young community members over a longer period of time, as was the norm prior to and immediately following the Revolutionary War (Bohlin, 1999; McClellan, 1996, 1999; Ryan, 2012). Children were leaving home at a much younger age; as a result families and communities were no longer able to exert influence regarding values over a long period of time (McClellan, 1996; Ryan 2012). In addition, McClellan (1999) noted that Americans feared the unstable, uncivil, immoral culture of both the western frontier and large industrial cities. Parents and community members feared children who left the security and stability of close-knit communities would fall into the immorality prevalent in industrialized cities as well as in the western frontier (McClellan, 1996, 1999).

As a result of these changes in American society, data from McClellan (1996) and Ryan (2012) suggest values education changed from the more moderate temperament to a decidedly more evangelical framework. Communities began to impart values education at a much younger age and the instruction was far more intense than the moderate, lifelong process previously prevalent in America. McClellan's research suggests Americans began to call for a more systemic, organized public education which would impart Protestant based values education on America's children (1996, 1999). Morris (1958) and McClellan (1999) stated that the nineteenth century parents had to prepare children for the possibility of moving far from the community where they were raised. McClellan and Morris went on to suggest, as children moved away from home at a much younger age, values education returned to the evangelical mode where stern, early

onset, urgent Protestant based values were the norm. Data suggest most Americans believed their children could no longer simply grow into virtue; values must be taught at an early age and reinforced constantly (McClellan 1999; Morris, 1958). Horace Mann was an American legislator and proponent for education reform in the United States. Mann stated, “The germs of morality must be planted in the moral nature of children, at an early period of their life” (cited in McClellan, 1999, p. 18).

According to Ryan (2012), the changing face of American society increased the call for more organized, systemic public education. Ryan’s research suggests, the influx of immigrants after the turn of the century, who possessed diverse religious beliefs as well as lack of understanding how to be a citizen in a democratic society, increased the desire for public schools in America. In addition to an increase in immigration, the change to American society as a result of the Jacksonian Era of unbridled freedom and personal liberty for the common man, added to concerns for preserving traditional values in American youth (McClellan, 1999; Ryan, 2012). Data suggest many Americans saw an increase in the need for young individuals to receive training in self-control and Protestant based values that would remain with them throughout adulthood (McClellan, 1999; Ryan, 2012).

Research suggests there was a paradox with regard to values education during the early nineteenth century (McClellan, 1996, 1999). One faction of American society favored the unbridled freedom and new economic opportunities

offered during the Jacksonian Era and through westward expansion. Other Americans viewed these changes in American society as a call to action, pushing for greater moral reform in response to Jackson and the political/societal revolution of the early 1800's (McClellan, 1996). Research suggests opportunities became available for social classes of Americans that had never been afforded them previously. Land ownership, voting rights for a higher percentage of Americans, economic prosperity and an increase in political opportunities for many Americans all contributed to changes in American society (Bohlin, 1999; McClellan, 1996; Ryan, 2012). Data suggest, as a result of these changes to American society, values education changed as well. Support for values based public education for all children increased significantly by the mid nineteenth century (Bohlin, 1999; McClellan, 1996; Ryan, 2012).

Research suggests other societal factors of the nineteenth century increased the support for values based public education. McClellan (1999) and Ryan (2012), suggested industrialization and an increase in the number of large cities had an impact on values education. McClellan and Ryan noted that the increase in industrialization resulted in the decline in small family-owned businesses and farms. Parents could no longer guarantee their children the economic security previously provided through family owned farms and businesses. As a result, according to McClellan (1999) and Ryan (2012), children often had to relocate to large cities, weakening nuclear family units. No longer could parents and small close-knit communities invoke values to children

throughout the child's life into adulthood. With these societal changes, values training was viewed once again as urgent and time sensitive (McClellan, 1999; Ryan, 2012).

***Public education.*** According to data, America's founding fathers favored an organized universal education system for American students. Colonies passed legislation in support of common schools while influential political leaders including Thomas Jefferson supported free public education, which would support values needed to perpetuate the new nation (Hirsch, 1996). Thomas Jefferson proposed common schools for American students. These schools would promote virtue that would strengthen American society and create a moral citizenry crucial to America's survival as a nation (Hirsch, 1996). Data indicate the goal of common schools as, "giving all children the shared intellectual and social capital that would enable them to participate as autonomous citizens in the economy and policy of the nation" (Hirsch, 1996, p. 233). Data suggest common schools were the key to creating and perpetuating the new democratic society in America. Without moral values, many believed the new democratic society was doomed to failure. Josephson (cited in Edmonson et al., 2009) stated that during the infancy of America as a democratic republic, parents, "valued character, and they expected public schools to help their children become both smart and good" (para. 9).

***Horace Mann and education.*** Societal changes throughout the early to mid-nineteenth century, including the Jacksonian Era, led to increased support for

an organized system of free public education (Ryan, 2012). Horace Mann was a Massachusetts legislator, lawyer, secretary to the Massachusetts Public School Board and an advocate for free, universal, public education (Cremin, 2006). According to Ryan (2012) and Cremin (1969), Mann advocated for free public education for all children, mirroring the tenets of the great Awakening. Research suggests Mann believed quality common schools, based on teaching traditional values, would all but eliminate crime and immorality in American society (Mann, 1849). Mann stated,

[If children experience] the elevating influence of good schools, the dark host of private vices and public crimes, which now embitter domestic peace, and stain the civilization of the age, might, in 99 cases of every 100, be banished from the world (1849, p. 96).

Mann believed character was crucial to the educational process, which would benefit society as a whole, in addition to accommodating for any physical weaknesses present in man (Cremin, 1969; Downs, 1974). Mann advocated for public schools, which would focus on principles of piety, justice, commitment to truth, love of country, humanity, benevolence, sobriety, industry, frugality, chastity, moderation and temperance for all children in America (Downs, 1974, p. 37, 41).

Mann advocated for universal free public education under the auspices of teaching values to children would prevent lawlessness and immorality (Mann, 1849). According to Cremin (1969), Mann believed American students were

lacking in moral reasoning, which in turn negatively impacted society. In addition, Mann supported education that “imparted knowledge but would also guide children toward wisdom and truth (Cremin, 1969, p. 52). Research indicates Mann was an advocate for free, public values education that would include underrepresented groups including girls and young women (Cremin, 1969). According to Cremin, Mann believed children would adopt the moral and character of their primary caretaker, usually the mother. According to Filler (1965), Mann believed females would make the best teachers; primarily their mothers had instructed children in the years prior to public education. Mann advocated for including females in public education because he believed the very morals and values of society depended on values training for females. Mann considered females crucial to the very moral being of American society (Cremin, 1969). According to Mann, allowing females to participate in public education would ultimately benefit all children whether it was through mothers teaching at home or through females trained as classroom teachers in public schools (Filler, 1965). Mann strongly advocated for including females in public education. According to Filler (1965) Mann believed the moral ascent or decline of society was directly dependent on moral preparation of females.

Mann advocated for free, universal public education, which included females; these were key to perpetuating a moral society (Cremin, 1969; Downs, 1974; Mann; 1849). Research by Downs (1974) and Cremin (1969) as well as Mann’s writings (1849), illustrate Mann’s beliefs regarding moral development,

public education and their impact on society. Mann believed public education was the means by which to perpetuate moral values, however Mann had very specific ideas concerning values education. Mann asserted effective teachers were one key component to effective values based education (Downs, 1974). Mann believed teachers should be properly trained concerning moral values and behavior in order to teach moral values and set a moral example for students (p. 45). Mann suggested strategies for teachers to accomplish growth and development of values in students (Cremin, 1969). Teachers must:

- Show confidence in moral abilities and exhibit self-respect by working with strength, confidence, and love to impact the character of children in the classroom
- Impart values education through direct instruction, provide concrete, real-life examples of individual and situational moral values, which would exemplify, “generosity, magnanimity, equity and self-sacrifice” (Filler, 1965, p. 43).
- Allow students to practice what they learned and be given opportunities to implement areas of character where they were deemed deficient (Cremin (1969).
- Help students develop intrinsic motivation to be moral
- Not use coercion to achieve desired behavior
- Make personal connections with students and teach values through positive, not punitive, interactions.

- Deliver values education free from punishment
- Received teacher training in how to implement values education through instruction, not punishment. Mann believed this was key to developing character in students.
- Know each student personally and guide each with compassion, encouragement and equity. (Cremin, 1969; Downs, 1974; Filler; 1965; Mann, 1849; McClellan, 1999).

In order for teachers to impart these strategies, and for society to benefit from the virtuous citizenry that would result, teacher training would be crucial.

Data indicate Mann viewed teachers as the key to effective values education (Cremin, 1969; Filler, 1965). Mann stated that teaching was a, “sacred privilege and responsibility” (Cremin, 1969, p. 111). In order to teach moral values, according to Mann, teachers themselves must be moral. Mann stated, “It was moral guidance that would allow students to move outside of their own narrow viewpoints to factor in universal notions of good and evil in order to make decisions that were positive for all members of society” (Mann, cited in Down, 1974, p. 45).

In order for students to become moral citizens and make a positive impact on society, data suggest teachers must have appropriate training. Mann believed teachers who were trained in moral education would make a significant impact on the moral values of their students. Teachers who were not morally educated and did not exemplify moral values could, “irreparably damage student moral

character” (Cremin, 1969, p. 85). Mann suggested teachers must be adept at teaching moral values and must also constantly exhibit the characteristics of moral virtue they were teaching to students (Cremin, 1969; Downs, 1974).

*McGuffey and education.* Another individual influential in the public school movement in America was William Holmes McGuffey (Berger, 2000; Watz, 2011). McGuffey agreed with Mann that teaching moral values was a crucial part of education. McGuffey believed values and education were inseparable (Downs, 1974, Watz, 2011). Data show McGuffey believed the moral values of students would be reflected in American society (Downs, 1974, Watz, 2011). To this end, according to Berger (2000) and Watz (2011) McGuffey wrote “McGuffey Reader” as a textbook to integrate literacy and moral education. McGuffey’s Reader promoted patriotism, good citizenship and moral values through a series of stories garnered from Aesop, Shakespeare and the Bible (; Berger, 2000; Kilpatrick, 1992). In addition, McGuffey’s reader shared stories of historical personalities who exemplified moral values necessary to be a moral citizen, which included honesty, hard work, altruism and patriotism (Kilpatrick, 1992). McGuffey, like Mann, believed it necessary to combine academics with moral values. Through proper literature, according to McGuffey, students would learn the virtues needed to be productive members of society (Berger, 2000). McGuffey stressed that values education should be age appropriate, systemic, and tied to real-life experiences in order for students to apply the principles to their own lives (Berger, 2000; Kilpatrick, 1992; Watz, 2011).

Philosophically, McGuffey and Mann set the stage for values education programs that would impact American society well into the twenty-first century (Cremin, 1969). McGuffey's Reader combined religious tenets with literacy to create a bridge between values education and academics (Gorn, 1998). Data suggest the philosophy of integrated values and academic education, along with support for teacher training, and inclusion of women and lower socioeconomic classes in public education, impacted the future of values education and ultimately society in the United States (Cremin, 1969; Kilpatrick, 1992; McClellan, 1999; Watz, 2011).

### **Post-Jacksonian Era**

Data suggest there was support for public education from governmental leaders, religious reformers and many American citizens during the nineteenth century (Cremin, 1969; Kilpatrick, 1992; McClellan, 1996, 1999; Tozer et al., 2011). According to McClellan (1999), between 1830 and 1860, there was an increase in the number of, and societal support for, public schools in America. McClellan further noted that public schools were established for the distinct purpose of teaching American children moral virtues, providing more equality of opportunity for American children initially not including African American, Native American and female children, spread common American culture, promote American patriotism and educate children how to be effective productive citizens in a democratic society (Kober, N., n.d.; McClellan, 1996, 1999). Political leaders viewed public education as a means to preserve harmony and order in the

relatively new and changing American society, while religious leaders, and many citizens, viewed public education as the means through which to preserve the Protestant religion while creating a moral citizenry (Lickona, 1998; Mann, 1838; McClellan, 1999). The changing face of American society, after the Jacksonian Era, was reflected in public education.

Research suggests support for systemic, organized public schools for all American children increased after the Jacksonian Era (McClellan, 1999) and in response to the Great Awakenings. Ryan (1992) suggested public schools were expected to contribute to the moral development of children, not simply their academic development. McClellan (1996) suggested that education, by the end of the nineteenth century, embraced the psychological view of values education.

McClellan (1999) described the tenets of the Psychological perspective:

- Self-discipline and a strong work ethic were taught in response to the demand for workers with a strong work ethic, were honest, exhibited kindness and embraced order.
  - Discouraged laziness, inattentiveness, dishonesty and cruelty
- (p. 24).

McClellan went on to say, in this era, strong moral values were more important than academic knowledge. Public schools, in response to the need for workers who exemplified the characteristics of the Psychological perspective, stressed desired behaviors and habits while discouraging undesirable characteristics. These desired characteristics provided a more secular basis for education, addressing the

needs of a growing capitalistic society while continuing to address traditional Protestant based values.

*Differing philosophies.* Along with changes resulting from the Jacksonian Era, between 1850 and 1880, values education once again experienced influence from new philosophies. Cunningham (2005) stated Karl Marx and Charles Darwin and their secular philosophies of human development began to gain influence in public education. Cunningham's research suggested Darwin and Marx believed religion should not be part of values education. Their philosophies stressed theories of human behavior and character development that, "evolved as a result of contingent and random acts" as opposed to religious indoctrination, coercion and specific training (p. 5).

As diverse philosophies and new schools of thought came to the attention of Americans, other changes began to appear within American society, and in turn, education. Data suggest by the end of the nineteenth century, many Americans began to lose faith that humans were naturally good, a philosophy that had been embraced by Locke, Rousseau, Hobbes, Franklin, Mann and other influential philosophers. Gutkowski (cited in Cunningham, 2005) stated that societal and personal trauma experienced through the Civil War, increased poverty, growing industrial, impersonal cities, increased lawlessness, all brought people to the conclusion that adults were not innately virtuous. Instead, children began to be viewed as virtuous humans instead of adults (Cunningham, 2005). This philosophy of children seen as inherently good was the basis for Horace

Mann's philosophy of human behavior that children were innately good and would remain so through learning, "reasoning, emotion, self-control, and chivalry... through repeated practice" (Cunningham, 2005, p. 5).

The shift in thinking from adults as the bastions of morality to children as the moral beings, created changes in the content and delivery of values education. Cunningham's research shows a shift from teachers who taught values through strict discipline, coercion, and exhortation, schools became, "protective havens staffed by nurturing, loving teachers trained to bring out the best in children not through constant discipline but through appealing to interests and aesthetic sensibilities [of children]" (2005, p. 5). Cunningham noted, with the increasing diversity of students attending public schools, teachers could no longer assume children would submit to traditional values education based on Protestant theology. The increasingly diverse American society was having an impact on the content and delivery of values education in public schools (2005).

America was becoming increasingly more diverse due to the number of immigrants entering the country after the Revolutionary and Civil Wars (Ryan, 2012). Americans recognized the need for a public school system that would, "teach civic virtues necessary to maintain [the] novel political and social experiment (Ryan, 1993, para. 16). In response to these concerns, public schools would teach, "good behavior" and would teach children virtues necessary to develop "habits needed for democratic citizenship" (Edmonson et al., 2009, para. 11). As a result of increasing immigration and Americans becoming more diverse

in religion and culture, Protestant influence on public education became less evident. Cunningham (2005) noted, with the increased diversity among Americans after the Civil War, and the inclusion of females, African Americans, and children of diverse religious backgrounds and cultures in public education, traditional, Protestant based values education was no longer the norm in America. Traditional values education based on the evangelical temperament, which included developing behavior based on fear, coercion, exhortation, and Protestant values, became less effective (2005).

With American society undergoing many changes, education in America changed as well. Research suggests Mann and McGuffey's ideas regarding education influenced American education in the late nineteenth century. Schools were now seen as the answer to creating and maintaining a moral, democratic society (Cunningham, 2005; Lickona, 1991). The focus of values education became learning through following examples, deliberate moral training, age appropriate values education and activities, and repeated practice (Cunningham, 2005).

*Character education.* As the nineteenth century drew to a close, Mann and McGuffey's theories of integrating academics and values, and enlightened thoughts regarding education provided the basis for changes in American education (McClellan, 1999). Data suggest as the United States transitioned into the post-war nineteenth century, social character education programs began to

replace religion as the basis for the character development of American children (Macleod, 1983).

During the latter part of the nineteenth century, American families were concerned that increased immigration and the growing urban population would dilute the middle class Protestant based values prevalent in American society and schools throughout American history (Macleod, 1983; McClellan, 1999). Data suggest, as a result, Americans began to develop character education programs that would insure their traditional values system would remain dominant in American society (Macleod, 1983; McClellan, 1999).

Research shows one specific character education program instituted in the United States in the late nineteenth century was the Young Men's Christian Association (YMCA). Macleod (1983) and Watz (2011), described this organization's mission as providing children with the tools necessary to take care of the spirit, mind and body. According to Macleod (1983) the following traits were part of the YMCA's mission:

- Protestant based religious were foundational
- Middle class children were targeted
- Group activities included academics, group discussions and athletics/sports
- Affordability for the middle class
- Values based on the moderate temperament
- Politically conservative, aligned to middle class societal beliefs

- Teach middle class values which were seen as the basis for the future success of the United States
- Administer programs effectively based on Mann and McGuffey's expectations for moral, trained leadership (Macleod, 1983, pp. 3, 35, 76)

Many middle class Americans believed the public school system was failing to provide for children's moral education; the YMCA attempted to meet the perceived need, providing what many middle class citizen saw as missing in universal, free, public schools (Watz, 2011).

By the late 1800s, data suggest the dramatic changes to society that had impacted values education included the name that had been synonymous with developing virtuous citizenry since early colonial America: moral values. By the end of the nineteenth century, values education had been recreated; shifting from the Protestant based evangelical temperament prevalent throughout American history. Teaching moral values became known as Character Education. The term character, according to Cunningham, was seen as a far more secular term, reflecting changes to how and what children were taught with regard to becoming "good" (Cunningham, cited in Lapsley et al., 2005, p. 171). Character, not morals or values, was the focus of Character Education. Cunningham, (in Lapsley et al., 2005) described the focus of Character Education as an attempt to resolve much of the religious and cultural divisiveness in America.

In 1875, more changes occurred with regard to values education in the United States. Research indicates the city of Chicago school board banned Bible reading in the city's public schools (Beadie & Tolley, 2002; Cunningham, 2005;). This decision, according to Cunningham, Beadie and Tolley, was an attempt to resolve the divisiveness that had surfaced in American schools due to immigration and an increasingly diverse student body. Removal of the bible from public school curriculum removed one of the early primary resources for imparting values education since colonization (Beadie & Tolley, 2002).

**Traditional philosophy.** Research suggests character education was taught in order to help children develop traits that were associated with honesty, compassion, and leadership (Cunningham, 2005; McClellan, 1996). This philosophy was in contrast to traditional values education, which was based on coercion, strict discipline, fear, and Protestant based religious mandates. This shift from traditional values education to progressive character education was a dramatic shift in American education. Howard et al. (2004), discussed the two very distinct approaches to teaching character prevalent in the United States at the end of the nineteenth century: Traditional values education and Progressive character education.

Howard et al. (2004) described the characteristics of the traditional approach to values education in nineteenth century America:

Traditional character education approach, sought to instill traditional values and virtue as a struggle against perceived corrosive effects of

modernity...with an emphasis on doing good... that sees action and habit as fundamental, over knowing and desiring (2004, p. 191).

This approach to values education embraced traditional Protestant values and proposed eliminating the differences between immigrants and traditional American life. This mode of values education attempted to eliminate societal divisiveness through assimilation, teaching traditional American values and focusing on similarities as opposed to diversity (Howard et al., 2004; McClellan, 1999).

**Progressive philosophy.** Research suggests a second approach to character education at the end of the nineteenth century was the progressive approach (Howard et al., 2004). John Dewey, progressive educational philosopher, believed young Americans were, “losing valuable opportunities to learn the arts of democratic participation... [and] concluded that education would need to make up for this loss” (The John Dewey Project, 2002, para. 2). Dewey and fellow progressive philosophers wanted to change education to be more focused on the individual child, critical thinking and problem solving. In order to effectively educate an informed, active citizenry, according to progressive philosophers like Dewey, education should include:

Respect for diversity, meaning that each individual should be recognized for his or her own abilities, interests, ideas, needs, and cultural identity, and the development of critical, socially engaged intelligence, which enables individuals to understand and participate effectively in the affairs

of their community in a collaborative effort to achieve a common good.

(The John Dewey Project, 2002, para. 1)

According to the progressive approach, ethical decisions and actions were dependent upon cultural context. This approach emphasized rational and critical thinking with regard to decision making. The progressive approach supported reasoning and, “development of the individual and... the betterment of society” (Howard et al., 2004, p. 192).

McClellan’s research described the focus of progressive character education. McClellan (1999) stated:

Rejecting the notion that the school should teach specific moral precepts or encourage particular traits, progressive educators hoped to cultivate in students both a quality of open mindedness and a general ability to make moral judgments (p. 57).

The progressive approach to values education negated earlier frameworks, which viewed values as, “adhering to a specific set of virtues which rigidly dictated an individual’s behavior” (McClellan, 1999, p. 57). Instead, progressive educators hoped to, “cultivate in students both a quality of open-mindedness and a general ability to make moral judgments” (p. 57-58). Progressives stressed relativity and ethical decision-making based on cultural context, not specific unwavering rules of conduct (Howard et al., 2004; McClellan, 1999). According to McClellan, progressives “gave more attention to great social and political issues than to matters of private conduct” (p. 57).

Research suggests progressive character education focused more on society as opposed to individual behavior. McClellan's research found as long as individual behavior did not, "impede the ability to operate as intelligent and productive citizens" individual behaviors were of little concern to supporters of progressive education (1999, p. 57). According to Howard et al., progressive character education emphasized:

- Democratic participation in groups
- Engaging in and teaching skills required for participation in a democratic society
- Problem solving
- Collaboration
- Shared leadership
- Absence of specific virtues and personal behaviors
- Absence of religion based influences on character
- Knowing "the good" (2004, p. 192)

McClellan described progressives and those who embraced this new form of character education as, "Tired of what seemed to be the unnecessary restraints placed on personal behavior by nineteenth and early twentieth century moralists...progressives sought to give character education a decidedly more civic cast" (1999, p. 58).

As the United States moved toward the twentieth century, character education was at a crossroad (McClellan, 1999; Howard et al. 2004). As

progressive education initiatives and beliefs began to become more prominent in the United States, changes to public education were noted (Howard et al. 2004; Lickona, 1998; McClellan, 1999). Changes to education in the United States included transition to more secular character based education that focused more on character, which would benefit society. The progressive education movement viewed character as embracing diversity and using personal characteristics for the betterment of society (Howard et al., 2004; Lickona, 1998; McClellan, 1999).

Traditional values education, which emphasized compliance, adherence to specific norms and values, personal responsibility and behavior based on Protestant Christian values, was giving way to the new progressive education (McClellan, 1999; Howard et al., 2004; Lickona, 1998). Supporters of traditional values education developed programs outside of public schools, such as the YMCA and Boys Scouts of America, in order to perpetuate the traditional view of values education (Cunningham, 2005; Howard et al. 2004; McClellan, 1999; Ryan, 2012).

### **Summary**

There is no shortage of data concerning values education. Throughout American history there has been a call for children to become good in order to perpetuate the democratic society in which we currently live. As exemplified by data in chapter four since the beginning of American society, teaching children values has been of great concern to parents, clergy, community leaders and

citizens. Chapter four presented data that detail changes to values education since colonists first settled along the Atlantic coast of America.

Data showed religion played a primary role in development of values education in early American colonies (Greven, 1977; Hunter, 2000; Zuckerman, 1970). Religion continued to be influential with regard to the how, what, and why of values education in America. From the beginning of values education in early colonial America to the end of the nineteenth century, research indicated religion influenced values education (Howard et al., 2004; McClellan, 1999). When Europeans first settled in America, Protestants influenced the manner in which values education was imparted to colonial children as well as the content used, which was predominantly the Bible. Throughout the next 200 years, the Protestant influence on values education remained evident. As America's population became more diverse through immigration, inclusion of females and individuals from diverse cultures and socio-economic backgrounds in society and decision-making, values education changed to reflect the diverse cultures exhibited within America.

In addition to religion, data were presented in chapter four that supports the political influence on values education (Laud, 1997; McClellan, 1996; Ryan, 2012). Throughout American history, legislation has been enacted to provide for moral training for American youth. Colonial leaders, including clergy, established penalties for parents who did not provide adequate moral training for their children. In addition, research suggested communities established schools in order to provide values education for American children (McClellan, 1999). In many

cases, these common school were mandated by legislation. Chapter four contains data illustrating the commitment founding fathers had regarding raising an informed, moral citizenry.

As the United States progressed through the Revolutionary War, Jacksonian Era and the Civil War, data suggest politics continued to play a role in values education (Freidel & Sidey, 2006; McClellan, 1999; Ryan, 2012; Wiebe, 1984;). The support for publicly funded, universal education, supported by taxes, increased as the population of the United States became more diverse through immigration. Data suggested political leaders believed it was crucial for those who had no training or knowledge of American democracy and the values needed to be an American citizen, to be formally educated to become effective, moral citizens in the new democratic nation (Katz, 1968; Mulkey, 1997).

Data suggested politics played a role in the decline of Protestant Christian based values education. Chapter four contains data, which suggested the American population was becoming increasingly diverse, and many citizens were no longer satisfied with the homogeneous values education that had existed since American colonization.

Research also suggested a connection between values education and American society (Ryan, 2012; McClellan, 1999). As data were collected and analyzed it became apparent that there is often interconnectedness between society and religion, with regard to values education in America (Zuckerman, 1970). Data suggested while religion played a primary role in values education in

early America, religion was also an integral part of American society. Within the context of American society, research suggested immigration, higher education, support for free universal public education, all influenced values education in America (Bohlin, 1999; McClellan, 1999; Ryan, 2012).

In addition to immigration, public and higher education, two very distinct social movements impacted values education in America. The Enlightenment brought ideas concerning rational thought, science and politics into American education. Ultimately, research suggests, this movement brought about changes to values education toward the end of the nineteenth century as the progressive movement took shape (Edwards & Richey, 1963; Rudolph, 1962). Traditional values education was supported through the evangelical movements known as the first and second Great Awakenings. Data suggested these evangelical American revival movements provided the opportunity for different religious sects to find common tenets within their religious beliefs which data suggested, impacted values education in America (McClellan, 1999; Tozer et al., 2011). Research indicated these movements influenced traditional values education and as a result, programs like the YMCA and Boys Scouts of America were founded (Macleod, 1983; Watz, 2011).

Chapter one provided an introduction of this qualitative historical study while chapter two contained review of literature related to research questions articulated in chapter one. Chapter three described the methodology used throughout this study. Chapter four provided data gathered from chapter two.

Chapter five will present conclusions and recommendations based on data from chapter four.

## CHAPTER FIVE

## CONCLUSIONS AND RECOMMENDATIONS

**Summary**

Within this study, chapter one provided the framework that was the basis for the study. Chapter two contained the review of literature related to the problem statement and research questions. Chapter three detailed the methodology used for the study while chapter four provided information regarding data collected to support research questions. Chapter five will discuss conclusions and recommendations based on data obtained throughout the study.

Throughout American history, educating children to know what is good, desire to do good, and do what is good, has been at the forefront of American education. Educating children within the affective domain has been supported since the early days of American colonization. While agreement that teaching children values, morals, and ethical character education has remained consistent, there have been distinct and conflicting philosophical views regarding where, how, and what to teach children about values, morals, and character. While this study does not seek to determine the validity of specific philosophical views, this historical qualitative study does seek to identify unique philosophical perspectives, and determine if themes and/or patterns existed with regard to values, moral and character education in early America.

This study explored values, moral and character education beginning in the early seventeenth century in America through the end of the nineteenth

century. Throughout this study, various content and methods for teaching values, morals and character were described as well as the historical context in which they were implemented. Descriptive data were collected from numerous primary and secondary sources including, but not limited to, biographies, research papers, newspapers, peer-reviewed journals, books written during the era being researched, books written as secondary sources, historical textbooks, and other written and electronic sources which were examined for internal and external validity. Data collected were coded in order to organize information and look for potential themes and patterns. Themes emerged as data were analyzed to address and answer research questions.

The following research questions were addressed in this study and guided the overall focus of this dissertation:

1. What patterns and themes emerged with regard to values, moral and character education in America?
2. What role have historical events played in values, moral and character education in America?
3. What philosophical perspectives have been present in American values, moral and character education?

The primary results of this research study addressed the research questions and included three specific themes with regard to values, moral and character education, historical events that could have impacted values, moral and character education and two distinct philosophical views that set the tone for values, moral

and character education in America. Specific themes that emerged through research include: (a) religion (b) politics (c) society.

### **Conclusions**

The research questions guiding this study were addressed through collection, coding, and analysis of historical qualitative data. First, data revealed three distinct themes that impacted values, moral and character education throughout early American history. Next, data indicated specific historical events may have had an impact on values, moral and character education in early America. Finally, data collected and analyzed identified two unique philosophical perspectives with regard to values, moral and character education in America between the seventeenth and the end of the nineteenth centuries.

With regard to influential historical events that may have impacted values, moral and character education, the following historical events were identified: (a) The Revolutionary War; (b) The Jacksonian Era; (c) The Enlightenment; (d) The Great Awakenings. Finally, two very distinct philosophical perspectives emerged with regard to values, moral and character education: (a) traditional; and (b) progressive. A review of the data provided insight into other historical phenomenon, such as the integration of immigrants into society that appeared to influence the development of values education.

**Research Question #1:****What patterns and themes emerged with regard to values, moral and character education in America?**

The overall findings from this study indicate specific themes that impacted values, moral and character education throughout early American history. One theme that emerged was the pervasive influence of religion on values, moral and character education in America. Research findings from this study indicate there was a distinct relationship between religion and values education.

**Religion.** Previous research illustrated the impact of religion on early American values education. Initially, Protestant doctrines dominated values education in American colonies (Howard et al., 2004; McClellan, 1999). Early American colonists relied on the Bible and tenets of Protestantism to teach children values. Moral values were predominately based on Protestant doctrines. Learning to read scriptures was seen as providing the spiritual and moral basis for children's lives. Colonial children learned basic literacy as well as values, through reading the Bible.

While there was diversity among religions, the Protestant faith was the basis for most values education in early America. The Protestant influence on values education was illustrated by three Protestant temperaments, which were frameworks for child rearing during early American history. Each temperament specified the characteristics, motivations, emphasis, and ideal setting for teaching values (Greven, 1977). These temperaments, evangelical, moderate, and genteel,

influenced values education throughout early American history. The severity of the evangelical stance toward children compared to the more relaxed view of the genteel temperament reflected some contention regarding values education.

Religion influenced the manner in which moral values were taught in early America. Along with the Bible, catechisms, a series of questions and answers used for religious instruction, were the primary pedagogical tools used to teach values to American children.

Early American colonists provided values education for their children with the express intent of propagating the family's religious beliefs, which included morality based on their specific religious tenets. The influence of religion on values education was evident in colonial colleges. Institutes of higher learning such as Harvard and William and Mary were founded with the express purpose of training colonial leaders and clergy. College graduates were expected to understand scriptures so they could be interpreted for the uneducated. Historical documents show theses written by graduates of American colleges were religious themed well into the eighteenth century, illustrating higher education's commitment to religious education.

**Politics.** Early American leaders utilized legislation to insure children were educated to become virtuous adults. Men who were responsible for leading colonies established laws requiring parents and, in some cases, communities, to provide values education for colonial children. Local colonial leaders had the authority to make sure families were providing religion-based values training for

their children. Legislation was passed across several colonies requiring parents and communities to provide education and/or schools with the objective of promoting Christian values within academic skills (Greven, 1977; Hunter, 2000; McClellan, 1999). In cases where parents were not providing required values education, local courts would institute penalties as provided by law.

Historical records provided information illustrating local legislative influence on religion-based values education. Southern and New England colonies had very specific laws requiring religion-based values education; those who chose to circumvent the mandates would face penalties including redirection of their children's education to colonial officials. Laws were also established requiring towns to hire teachers to instruct children to read, specifically the Bible and in some instances, catechisms.

As America became a free nation, leaders believed it was crucial for citizens to be educated in order to become moral, productive citizens in the new democratic republic. The oldest constitution in the nation, "The Constitution of the Commonwealth of Massachusetts" was ratified in 1780. Within this document, it was dictated that public education would include the following content in moral values: benevolence, charity, industry, frugality, honesty, punctuality, and sincerity. Political leaders in America wrote about their support for values-infused public education that would include instruction in good habits and virtue that would assist in maintaining the new democratic republic. These

political leaders would become framers of the United States Constitution and leaders of the United States of America.

Support for free public education grew in the years following the Revolutionary War. Political changes that occurred as a result of Andrew Jackson's presidential election increased the support for universal free public education, which would include instruction in moral values. Opening of the western frontier, increased personal liberty and freedoms, an increasing diverse population due to increase in immigration, and opening of voting and political opportunities for the common man, increased public and political support for a more organized system of public education which would include teaching children to be virtuous as well as how to be a productive citizen of the new democratic republic. By 1875, free, universal, public education was firmly established in the United States. As a result, public education became more inclusive, changing the complexion of values education from traditional Protestant based values education to more progressive, diverse character education.

**Society.** Past research suggested every colonial community had its own specific moral code and it was expected that adults would instill that moral code to young members of society. By the middle of the eighteenth century through the early nineteenth century, values education was less rigid, losing some of the evangelical temperament typical in early colonial years. As communities stabilized, teaching moral values was seen as more of a long term process as

opposed to an urgent event. Social stability provided opportunities for children to remain in close-knit communities where extended families and community members who would contribute to their values education would surround them. With increased stability in communities, parents and community leaders adopted a more moderate view of teaching values.

Prior to the Revolutionary War, because of the relative stability of communities and families, and because parents and community leaders were able to influence children well into adulthood, individuals were allowed to occasionally deviate from core values. Because of community stability and the long-term influence of extended families, community members and leaders, occasional and minor infractions, with regard to established values, were not viewed as a disruption to society, as was the case in earlier colonial America.

By the end of the eighteenth century, the Enlightenment began to have an influence on American society and education. Americans began to embrace Enlightenment philosophies concerning individualism, self-reliance, and academics outside the realm of Christian theology. Colleges, which had previously based their teachings on Biblical principles and scriptural interpretations, began to focus on more secular subjects, specifically science and politics. Americans who continued to embrace a more traditional philosophy of education became concerned about the shift to more secularized education. These traditionalists were concerned that future American leaders and clergy would

deviate from traditional values based on religious principles, which would change the structure of American society.

The Enlightenment movement ushered in a new philosophy regarding education and teaching moral values. The Enlightenment movement was based on scientific thought, intellectual pursuits and the desire for political freedom and personal liberty (Kilpatrick, 1992). Enlightened thinkers rejected traditional beliefs that were based on Biblical principles and religious doctrine. The Enlightenment movement hoped to change traditional views about moral values that required individuals to follow a strict set of pre-established behaviors.

Enlightened thinkers believed morality should be based on rational situational thinking. Proponents of the Enlightenment believed there were common ethical principles, which could be agreed upon by a majority of society with no regard to class, culture, or religion (Kilpatrick, 1992). The Enlightenment caused Americans to reconsider whether moral values should be taught based on religious principles or rational thinking.

The Great Awakenings of the nineteenth century were responsible for unifying previously fragmented Protestant groups under a common evangelical doctrine. Specifically, the Second Great Awakening called for social reforms including opening public education to African and Native Americans, females, and persons of low socioeconomic status. The goals of the Second Great Awakening was to establish religious unity in order to “teach children universal moral values and a generalized Protestant religion in the public school while

reserving to the home...the task of inculcating the special doctrines of their particular faiths” (McClellan, 1999, p. 33). While this might seem to fall more under the category of religious influences on values education, because the Second Great Awakening focused on reforming public schools, this was viewed as not only religious but also societal influence on education. This was the first time in American history, it was suggested free, universal public education should be offered to more diverse populations of children.

American political leaders called for more a more systemic, government supported, public education system in response to social unrest, increased immigration, and changes to the American social order. As a result of Andrew Jackson’s election, new opportunities became available for different social classes of Americans. Land ownership, increased voting rights and political influence became accessible for Americans who had not previously experienced these phenomena. As a result of these societal changes, training all children to be virtuous members of society was once viewed as a crucial time-sensitive endeavor, reverting to a position similar to the evangelical temperament common during the early seventeenth century in America.

By the end of the nineteenth century there were societal concerns that increased immigration and growing urban populations would dilute the American middle class Protestant values prevalent in society throughout early American history. As a result, character education programs were developed outside of the public school setting. The Young Men’s Christian Association (YMCA) was an

example of one of these programs. Programs like the YMCA were established to provide children with the tools necessary to grow the mind, spirit, and body. The YMCA was based on Protestant religious values and were geared toward middle class societal beliefs. Changes in American society as a result of the Jacksonian Era, immigration, increased personal freedom and liberties, and growing populations in industrialized cities, caused middle class Americans to believe public education was not prepared to meet the needs of all American children. Middle class American citizens believed private organizations such as the YMCA were crucial to providing children with middle class Protestant beliefs and values, which public schools were not providing.

As the United States neared the end of the nineteenth century, American society was divided due to differences in core values and religious beliefs. Values taught in public schools had been primarily based on traditional Protestant doctrine throughout American history. As public education became more prevalent, in the years following the Civil War, non-Protestants rejected teaching values based on specific religions tenets. As a result, in 1875 the Chicago Board of Education, in an attempt to resolve the divisiveness in American public schools, banned Bible reading in Chicago public schools. In addition, corporal punishment was also banned in Chicago public schools. These decisions set the precedent for removing religious influences from public schools in America. In conclusion, a study of the literature revealed that while religion played a primary role in values education during the 17th century, by the end of the 18th century,

the role of religion declined in influence of the teaching of personal morality with the school setting.

**Research Question #2:**

**What role have historical events played in values, moral and character education in America?**

Themes emerged, with regard to values, moral and character education, as a result of past and present research. In addition to influences of religion, politics and society, specific historical events were examined and it was determined that they could have influenced values education in America. Past and present research indicates the following historical events could have impacted values education in America:

- The Revolutionary War
- The Jacksonian Era
- The Enlightenment
- The First and Second Great Awakenings

**The Revolutionary War.** America experienced a time of societal and familial stability in the years preceding and immediately following the Revolutionary War. As a result of stable communities and economic opportunities, young adults were able to remain in close proximity to their families and supportive close-knit communities for a longer period of time. As a result, values education moderated and was viewed as a long-term journey as opposed to an urgent time-sensitive event. With changes to society, as a result of

the Revolutionary War, values education was impacted. Post-Revolution America saw an increase in immigration, which challenged traditional orthodox Protestant views concerning values and education.

Catholic immigrants were concerned their children were losing the orthodoxy of their religious values. In addition to Catholics, Jewish immigrants and immigrants from diverse Anglican religious sects had similar concerns regarding their children's values education. As a result, many religious denominations started their own schools, which would provide children with values education based on their own specific religious upbringing.

With the diversification of American society, there was an increase in support for free public education. America's founding fathers and early American political leaders believed public education was the means by which to teach individuals the principles of American democracy and how to be a virtuous, productive citizen in the United States. After the Revolution, leaders supported free public education, which would include values, and citizenship education. Supporters of publicly funded education viewed tax supported education as an investment in order to avoid costs to society as a result of lack of moral values of its citizens.

New personal freedom and liberty as a result of the Revolutionary War, increased immigration, close-knit communities and families impacted public education in the years preceding and immediately following the Revolutionary

War. Societal and political changes that were present after the turn of the nineteenth century would also impact values education in America.

**Jacksonian Era.** The election of Andrew Jackson, a common man, by societal standards, had an impact on society, which led to changes in values education in America. The Jacksonian Era (1829-1837) was called the Era of the Common Man. Election of a man who was outside the realm of classically educated founding fathers, brought about changes to American society.

Throughout the Jacksonian Era there was a desire for personal freedoms and liberty for all socioeconomic classes of American people. Opening of the western frontier allowed a greater percentage of Americans to own land. In addition, the Jacksonian Era saw voting rights extended to populations of American men that had never been afforded the opportunity to have a say in American government.

As more individuals embraced opportunities for exploration and land ownership in the west, communities and families began to change. During the Jacksonian Era, disintegration of community and family stability increased as young Americans began to see opportunities for economic prosperity and personal freedom in the west. As a result of the breakdown of close-knit communities, extended families and an increase in mobility for young Americans, there was support for a return to traditional evangelical values education. If young community members were going to leave the communities where they were expected to exhibit certain behaviors and values, many believed it was crucial to impart traditional, strict, Protestant based values training at an early age.

Traditional values education would protect young Americans from the perceived lawlessness and vice present in the west. Values education, once again became time sensitive and evangelical in nature. Once again, American began to call for more organized, systematic public education where children would learn to be good in a manner that would stay with them as they embraced personal liberty, mobility away from family and community, and opportunities for personal gain in western territories.

**The Enlightenment.** Traditionalists embraced strict Protestant views of training children. Traditionalists viewed children through the evangelical temperament lens. Children were believed to be inherently evil and depraved. Since children were viewed as inherently evil, it was believed breaking a child's will was crucial to the child leading a virtuous life. Educating children to obey authority and to submit entirely to God's sovereignty, children were to be taught moral values beginning at a very early age, and appropriate behavior being reinforced throughout childhood and early adulthood. The overall objective of education, to evangelicals, was to, "implant a powerful conscience that would serve as a guide during the difficult pilgrimage through a world full of evil temptation" (McClellan, 1996, p. 4). This particular view of values education stressed children must simply be taught to do good.

Community and economic stability allowed values education to become more moderate. Grown children remained in their home communities for longer periods of time, allowing virtuous adults to have a greater influence over a longer

period of time. This suggests the urgency that drove values education began to moderate; an occasional deviation from rules was allowed. Children were not seen as entirely evil, however extended families and communities contributed to teaching children values. Values education began to be more of a lifelong pursuit as parents and communities exerted control over their children for a longer period of time. Current research suggests this moderation of values education continued as many Americans embraced ideas connected to The Enlightenment. This particular view of values education stressed children must do good by knowing what was good.

Research suggests The Enlightenment helped further moderate values education as some Americans embraced the ideas of individualism, self-reliance, and rationality. Research suggests some of the primary goals of the Enlightenment were to, “liberate the mind from the hold of custom, religion, and all non-rational belief...[and] establish morality on a rational basis” (Kilpatrick, 1992, p. 101). This new school of thought created a dilemma whether values education should be based on religious or secular beliefs. Research suggests this view of values education did not focus on simply doing or knowing what was good; rather, this philosophy stressed desiring to know, and do, what is good.

**Great Awakenings.** The First and Second Great Awakenings were spiritual revivals in America that brought together previous Protestant sects under a common evangelical doctrine. Protestants came together, in spite of doctrinal differences, to help sinful men who did not deserve God’s redemptive grace.

These movements suggested that any man could come to the saving grace of God through a personal, emotional conversion experience. This philosophy was in direct contrast to traditional Puritan beliefs regarding predestination.

The Second Great Awakening called for social reforms including providing access to free public education to African and Native Americans, females, and persons who lived in poverty. The goal of the Second Great Awakening was to establish religious unity in order to “teach children universal moral values and a generalized Protestant religion in the public school while reserving to the home...the task of inculcating the special doctrines of their particular faiths” (McClellan, 1999, p. 33). For the first time in American history, there was support for public education, including teaching values, for minorities.

**Research Question #3:**

**What philosophical perspectives have been present in American values, moral and character education?**

Past and present research indicates themes within American values education. In addition, research suggested historical events potentially impacted values education in America. With regard to values education in America prior to the twentieth century, two very distinct philosophies were present: traditional and progressive.

**Traditional philosophy.** The traditional philosophy, of values education, was based Protestant theology and doctrine. Traditional values education was based on a fixed set of standards and values that must be learned and obeyed.

These standards were based on biblical principles and Protestant doctrines. Coercion, punishment, and exhortation were commonly used to help educate children and infuse traditional values. Traditional values education, prevalent throughout much of early American history, extolled the virtues of self-discipline, hard work, and discouraged laziness, dishonesty, and self-expression. The traditional philosophy of values education trained Americans to fear God, conform to a rigid set of predetermined values/standards based on Protestant doctrine, with the goal of becoming good community and family members, good workers and community members. The traditional philosophy focused on perpetuation of Protestant values and teaching children how to do good.

**Progressive philosophy.** The works and theories of Karl Marx and Charles Darwin influenced the progressive philosophy of values education. These men both embraced secular philosophies of human development. Progressivists believed religion should play no role in education, and that values are best learned through reason, nurture, and adults who are trained to bring out the good in children. In the minds of progressives, children are innately good and would remain good through reasoning, emotion, self-control and chivalry. These tenets of moral behavior were to be taught in public schools, and learned through repeated practice in real-world settings.

### **Additional Findings**

When conducting a historical qualitative study, it is difficult to predict and plan for the findings that result from the study. In this study, there were minor

themes that permeated the literature, but did not fall under a specific pattern or theme within the study. Two findings are presented that fall into this category.

**View of children.** Throughout American history, how children's virtue was viewed has changed; research suggests values education could have changed based on these views. Adults' view of children permeated the literature throughout this study. Views of the natural inclination of children varied in regard to religion, historical development, and philosophical views. Following the tenets of strict Protestant teachings, moral education included harsh discipline along with intimidation and exhortation, with the objective of preventing children from giving in to his innate evil impulses (Cunningham, 2005; Kilpatrick, 1992; Zuckerman, 1970). After the Civil War, Americans began to view children as innately good as opposed to the traditional earlier view that children were innately evil. The focus of values education evolved into a pattern of learning through following examples, deliberate moral training, age appropriate values education and activities, and repeated practice. This paradigm shift affected the perception of how values should be taught. In addition, as more Americans embraced secular theories of human development proposed by Karl Marx and Charles Darwin, social character education programs began to replace religion as the basis for the character development of American children.

**Immigration.** As America became an independent nation, immigration increased and with it came people with increasingly diverse religious beliefs. As a result, many religious sects were concerned about preserving their specific

religious doctrines. Catholics, Jews, and other Protestant denominations established their own schools, which were based on specific religious beliefs. Government supported public schools, which had become more prominent during the nineteenth century, continued to be predominantly based on Protestant doctrines. As diverse religious groups began to develop their own schools, they also began to request funding for their religious-based schools. As a result, traditional Protestant-based public schools were, “compelled to expand the religious neutrality of public schools” (McClellan, 1999, p. 45). The influx of immigrants, which resulted in a more diverse religious, political, and social structure, appeared to influence the rise of the public school philosophy, which was based more on a secular view of rationality and scientific reasoning.

### **Implications for Leadership**

When I started this journey I had personal bias regarding values education. Through this process I developed an understanding of the need for appreciating diverse perspectives. As an educational leader it is important to recognize personal bias, keeping it from influencing professional practice, while maintaining one’s own personal beliefs.

### **Recommendations**

Values, moral and character education have been part of education, in one form or another, since the early years of American colonization. Teaching children to know good, desire good, and do good has differed in scope, content and delivery throughout American history. Past and present research has

suggested values, moral and character education may have been impacted by historical events. In addition, themes emerged and two distinct philosophical viewpoints were identified within values, moral and character education in America. Recommendations for continued research are based on ideas that emerged as a result of this qualitative historical study.

At the outset of this study, it became clear the amount of literature related to values, moral and character education is extensive. As a result, the scope of this study was limited to the seventeenth, eighteenth and nineteenth centuries. One recommendation, based on this study, is to continue to investigate research questions within the scope of the twentieth through the twenty-first centuries. Extending research beyond the study's scope will allow researchers to determine if themes identified within this study were present after free, universal, public education was consistently implemented. In addition, future research could seek to determine if there are additional historical events that could have impacted values, moral and character education.

In addition to extending the scope of study beyond the nineteenth century, recommendations for future studies include attempting to determine if there is a cause/effect relationship between historical events and values, moral and character education in the United States. Results of the study suggested there was a potential connection between significant historical events and changes to values, moral and character education in America. Quantitative research could be conducted to determine what, if any, cause and effect relationships exist between

historical events and values, moral and character education in the United States. This research could be used to assist in development of future character education programs.

Finally, it is suggested future research could focus on the role of children in society, and how that role impacted values education. Throughout this study, it appears the perception of children and their innate character changed over time. Research suggested two very distinct philosophical views of values education: traditional and progressive. Each of these philosophies suggested a very different view of children, which in turn could have impacted values education. Future research regarding how children were viewed, inherently evil as opposed to inherently good, could provide data useful in developing effective values education programs.

This study has been challenging in its' comprehensive nature, and rewarding in its' insight into the ways values education has progressed through history. The importance of values education has not diminished over time, and the author hopes to inspire interest in the moral and character development of future generations, and that the information provided in this study will create thoughtful dialogue and discourse about this very important topic. As our society moves forward, values education will continue to be a very vital and critical part of our educational system.

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