A Case Study of Public School Secondary Teachers of English, Supervisors of English, and School Administrators Awareness and Implementation of Issues of Moral Education Within the Canon of Literature Presented in the Classroom Setting

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A CASE STUDY OF PUBLIC SCHOOL SECONDARY
TEACHERS OF ENGLISH, SUPERVISORS OF ENGLISH,
AND SCHOOL ADMINISTRATORS AWARENESS AND
IMPLEMENTATION OF ISSUES OF MORAL EDUCATION
WITHIN THE CANON OF LITERATURE PRESENTED IN
THE CLASSROOM SETTING

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CHAPTER I

INTRODUCTION

Significance of the Study

"Literature is rich with the potential for promoting moral development as part of the traditional school curriculum" (Reimer, Paolitte, Prichard; & Hersh, 1990, p. 215).

The purpose of this study is to assess the awareness on the part of teachers of English, English supervisors, and high school principals of the existence of issues of morality within the literature presented in English classes, and, how they address these issues within the classroom setting.

Humans live in a world of constant turmoil, indecision, and a world where a lack of morality abounds. Historical evidence, from wars to family turmoil, indicates that humans continue to morally transgress despite efforts to do otherwise.

Many leaders of households, small communities, cities, states and the nation seem to possess the inability to offset these moral transgressions with morally good deeds. Great philosophers have alluded to this phenomenon throughout the course of recorded history. In the tradition of Socrates, Plato, and Aristotle, observers of the human condition have continued to write about morality and modernized the dialogue on human morality. Their works refer to those intrinsic qualities inherent in humans: ones which, if exercised, encourage humans to enact morally good deeds. Educators such as Dewey (1999), Rawls (1999), Noddings (1995), and Sergiovanni (1992) have focused further on morality in education. Their works critique education and allude to the need for clarity, with regard to what a society holds as morally appropriate, and, to the role of the
school in the development of a sense of that which is morally appropriate. Currently, students completing doctoral dissertations in education, specifically in areas of Administration and Supervision, are exploring, both historically and experimentally, the role that moral education plays within the school setting. There is much current discussion on morality in education. One could argue that, historically, there has been a long-standing tradition of this discussion: on the difficulty people have distinguishing that which is morally appropriate and the potential role of the school in the delivery of instruction focusing on that which is morally appropriate.

The modern human faces violence that is immediately accessible through the media. One could argue that the nature of many events, flagrantly replete with disregard for human life, depicts a state of flux, if not chaos. Modern embrace of scientific and technological developments, without consistent regard for moral implications, suggests that humans may be indifferent to moral affairs. A human's sense of that which is moral, appropriate, just, and, perhaps most salient of all, caring seems jeopardized. Educational institutions have the opportunity to rekindle morality.

Far too much of what is taught today is included primarily for historical reasons. Even teachers, not to mention students, often cannot explain why a certain topic needs to be covered in school. We need to reconfigure curricula so that they focus on skills, knowledge, and above all, understandings that are truly desirable in our country today. And we need to adapt those curricula as much as possible to the particular learning styles and strengths of students. (Gardner, H., 1993, p. 79)
For J. Gardner (1993), clearly the school and the instruction that is planned and delivered within the classroom setting serve as integral components in the complete development of the student. The notion that moral development serves as an integral component of the development cycle appears clear as well when Gardner states that “Moral or spiritual intelligence serves us a reasonable candidate for an eighth intelligence, although there is equally good reason to consider it as an amalgam of interpersonal intelligence or intrapersonal intelligence with a value component added” (p. 46).

It is this researcher’s intent to explore the status of morality in educational practice. This researcher will cull the perceptions of classroom English teachers, English supervisors, and principals concerning issues of morality within the literature that they teach, supervise, and oversee respectfully. The goal of this research is to use both focus and personal interviews to explore whether there is an awareness, on the part of teachers, supervisors, and principals, of the presence of moral issues within the board-sanctioned literature that is taught. More specifically, this research will investigate if issues of morality within the literature are addressed within the classroom setting. This researcher believes that a moral framework is needed in the practice of education and that it may be achieved through further study, curriculum revision, and school reform.

The research poses the following questions: Are compassion and empathy archaic vocabulary words that are not within the lexicon of 21st Century discourse? Can humans no longer assume that they are, if not in an obligatory sense then, in a compassionate and caring sense, according to Nel Noddings (2002), their brother’s/sister’s keepers? Have humans transformed into a “me now” mindset where all
that matters is one's individual success, no matter what the human cost? This researcher speculate that there is a lack of moral practice existent in education. Students are currently at a moral crossroad. Multi-media formats, instant messaging, television, theatrical presentations, and a penchant for monetary gain seem to have eclipsed moral decision making and parental guidance. This researcher believes that such moral ambiguity renders society's most precious natural resource, its youth, vulnerable to indifference and/or a lack of caring for one's fellow human beings. If so, the ramifications for such are grave.

Nel Noddings (1986) confirms that addressing morality is the responsibility of modern educators. In *Caring: A Feminine Approach To Ethics & Moral Education* she states:

Everything we do, then, as teachers, has moral overtones. Through dialogue, modeling, the provision of practice, and the attribution of best motive, the one-caring as teacher nurtures the ethical ideal. She cannot nurture the student intellectually without regard for the ethical ideal unless she is willing to produce a monster, and she cannot nurture the ethical ideal without considering the whole self-image of which it is a part. For how he feels about himself in general—as student, as physical being, as friend—contributes to the enhancement or diminution of the ethical ideal. What the teacher reflects to him continually is the best possible picture consonant with reality. She does not reflect fantasy nor conjure up "expectations" as strategies. She meets him as he is and finds something admirable and, as a result, he may find the strength to become even more admirable. He is confirmed. (p. 179)
Noddings (1998) states that educators should facilitate student moral development. Likewise, this researcher believes that educators are in the “confirming” business. Educators need to see students as sensitive, concerned, and oftentimes, confused young adults with a myriad number of questions regarding morality and that these questions require discussion and analysis within the classroom setting. It is this researcher’s view that the roles of the classroom teacher, supervisor, and principal are ones that must address the moral needs of the student body through the use of curriculum and strategies resulting in an education that cares for students and enables them to reach the “ethical ideal” that Noddings (1995) proposes. This researcher believes that without this approach students may exit their high school experience as morally inept adults.

Noddings (2002) discusses the important role that formal education can play in the development of the moral values for society’s youth. In Educating Moral People: A Caring Alternative To Character Education, Noddings cites educator Howard Gardner who states:

The community teaches. If it is healthy it will impart a coherent value system. If it is chaotic or degenerate, lessons will be taught anyway — but not lessons that heal and strengthen. We treasure images of values education in which an older mentor quietly instructs a child in the rules of behavior, but that is a small part of a larger and more turbulent scene. The child absorbs values, good and bad, on the playground, through the media, on the street — everywhere.

It is the community and culture that hold the individual in a framework of values. (p. 17)
Noddings (2002a) confirms that there are "continuing arguments" over whether and how youth should be protected against the "media onslaught of sex, profanity, crime, and violence" (p. 69). According to Noddings, many believe that children must be protected, but by parents and not by public institutions. But Noddings claims that this emphasis on private parental freedom is misplaced and that the community has an obligation to morally shape its youthful members. (p. 69) Noddings suggests that values belong in education; especially in a society where, as Gardner (as cited in Noddings, 2002) points out, other than moral lessons are being taught through a turbulent media, on the playground, and on the street.

The idea, presented by Noddings and H. Gardner, of the school as a developer of student morals, is the locus of this research. Other educators agree. According to Purpel, (as cited in Noddings, 2002a) the notion that every educator is a teacher of morals is a fundamental premise of traditional education. Noddings (2002a) believes that this premise that Purpel refers to, can be construed in two ways: "first that every teacher should be a teacher of morals; and, second that every teacher is - willingly or not - a teacher of morals" (Purpel, as cited in Noddings, 2002a, p. 70). Many educators, such as Dewey (1909), Rawls (1999), Sergiovanni (1992), and Noddings (1995) have argued that educators have an obligation to assist in the moral development of students by addressing the moral issues of society. Based on this assertion, that educators are obligated to their students' morality, this researcher poses the following question: how do English teachers, English supervisors, and principals address moral issues found within the material presented at the high school level?

The problem encountered is that educators, oftentimes, do not fulfill this
obligation. Noddings (2002a) states that:

Disciplines traditionally included in the liberal arts have become, for the most part, highly specialized centers of expertise.

Few professors in these disciplines address the questions that were once thought to be central to liberal studies: How should I live?

What kind of life is worth living? How do I find meaning in life?

Education schools and departments also fail to address these questions and concentrate on pedagogy, classroom management, school structure, and related topics. The sort of knowledge that relates subject matter and teaching itself to the great questions of life seems to have fallen into a chasm. (p. 72)

Faced with a demand for specialization and expertise, educators are often pressured to forgo moral issues altogether. But the ramifications for such a sacrifice are grave. Students are left, as J. Gardner (1977) forecasts, to develop good morals elsewhere and, perhaps, not at all. According to Noddings (2002a), the responsibility, therefore, lies with education. She states that, if a gap does exist between specification and morality, then “we need to fill it in so that teachers will be prepared to do the work of moral education” (p. 72).

According to Noddings, (2002a) many people today are deeply concerned about the moral decline of youth. Educators may share this concern but, beleaguered by demands for higher academic standards, are left to “wonder” what role they can or should play in the development of morality in youth. (p. 31)
If morality in education is critical, as Noddings (2002a) suggests, then education needs to be reformulated. Attention granted to the popularity of specialization and expertise cannot diminish the importance of moral lessons. New planning, organizational schemes, and curriculum revision are needed to address the problem. Administrators must acknowledge the need for morality in education and supply the practical support and guidance necessary to combat its absence. Only with full support and implementation of English teachers, English supervisors, and principals can morality prosper in education. And it is this inclusion of morality in education that Noddings deems critical. If the opportunity to foster morality within the classroom setting is not seized, then moral decline may result.

This researcher believes that the lack of morality in education, if indeed present, is a serious problem for society. To address this problem is to reformulate education. According to Noddings (2002a) education must not only deliver information but discuss meaning. She states: “As we consider this task, it will be clear that genuine moral education requires the construction of shared meanings, not simply the processing of information” (p. 131).

It is Noddings’ (2002a) assertion that more emphasis be placed on inquiry, not just one pedagogy. Current curriculum offerings, on the core and elective levels, would need revision in order to meet the demands of such moral inquiry. In such a revision English teachers, in particular, would be called upon to acknowledge the moral content of the literature they teach. They would be obligated to facilitate students’ exploration of that moral content. For such a revision to flourish English teachers, English supervisors, and principals, alike, must share the conviction that, in a morally ambiguous society, the
school can and must serve as an avenue of moral development for today’s youth. Therefore, the primary purpose of this research is to determine if English teachers, English supervisors, and principals are aware of the moral issues found within the literature they teach, supervise, and oversee and, if so, how these moral issues are addressed within the English classroom.

Statement of the Problem

Students enter the high school classroom to learn and to evolve. Society’s status quo, reflected in the violence enacted in media, government, and/or family, seems to suggest a moral decline. The question then is: Is education addressing moral issues?

The Purpose of the Study

The purpose of the study is two-fold: first, to assess the awareness of teachers of English, supervisors of English, and principals with regard to the presence of issues of morality within the literature presented at the high school level, and secondly, to assess methods of implementation by teachers of English, supervisors of English, and, principals with regard to issues of morality within the literature presented at the high school level. Data outcomes will also provide a rationale for discussion concerning curriculum revision and school reform.

All too often we, as educators, find ourselves functioning within a vacuum vis-à-vis all-too-important educational issues that impact on the moral as well as academic needs of our youth. Intercommunication, collaborative approaches to problem solving and meaningful follow-up procedures are often viewed as the exception rather than the rule. If we are truly to be effective educational leaders, instrumental caregivers (see Noddings, 2002), effective role models for the upcoming generations of youth, who will
serve to guide and protect not only our institutions but our moral way of life, it is obligatory that we provide our youth with both an understanding of issues of morality and a means of implementing morality within their lives and the lives of those with whom they come in contact (see Noddings 2002a, Rawls (1999), Sergiovanni (1992). It is the purpose of this research to explore both the awareness of and implementation of issues of morality as they are presented vis-à-vis the literature that is presented at the high school level.

Limitations of the Study

This research will focus on three groups of educators: teachers of English, supervisors of English, and, building principals. Two comprehensive high schools will serve as the focus of this research. Each high school used in this study serves a unique and significant student population: one serves a divergent socio-economic group while the other serves a more uniform middle to upper middle class student population. The total number of educators participating in this research will be limited to 27.

Definition of Terms

Caring. Caring is the commitment to act in behalf of the cared for, a continued interest in his reality throughout the appropriate time span, and the continued interest in his reality throughout the appropriate time span, and the continual renewal of commitment over this time span are the essential elements of caring. (Noddings, 1984, p.16)

Carer. (one who makes) the commitment to act in behalf of the cared for, a continued interest in his reality throughout the appropriate time span, and the continual
renewal of commitment over this time spas are the essential elements of caring from the
inner view. (Noddings, 1984, p. 16)

*Cared For.* (The cared for) is the one who responds to the presence of the one
caring. He feels the difference between being received or being held off or ignored.
Whatever the one-caring actually does is enhanced or diminished, made meaningful or
meaningless, in the attitude conveyed to the cared-for. (Noddings, 1984, p. 60-61)

*Collaboration.* (Collaboration) gives them increased feelings of self-worth and
motivates them to work with researcher to find the best solutions to the problems and to
do well what is required of them as subjects. (Kraithroh, p. 213)

*Empathy.* I receive the other into myself, and I see and feel with the other. I
come to a duality. I am not thus caused to see or to feel — that is, to exhibit certain
behavioral signs interpreted as seeing and feeling — for I am committed to
the receptivity that permits me to see and to feel in this way. The seeing and feeling are
mine, but only partly and temporarily mine, as on loan to me. (Noddings, 1984, p. 30)

*Fair.* (That which is) free from bias, dishonesty, or injustice (Random House
Webster's College Dictionary, 1991, p. 278)

*Justice.* Men are to decide in advance how they are to regulate their claims against
one another and what is to be the foundation character of their society. Just as each
person must decide by rational reflection what constitutes his good, that is the
system of ends which is rational for him to pursue, so a group of persons must decide
once and for all what is to count among them as just and unjust. (Rawls, 1999,
pp. 10-11)

*Moral Education.* Moral education from the perspective of an ethic of caring
has four major components: modeling, dialogue, practice, and confirmation. (Noddings, 1992, p. 22)

**Major Research Question**

If secondary teachers of English, supervisors of English, and principals are aware of the presence of issues of morality within the literature presented at the high school level, then how do teachers of English, supervisors of English, and principals address the implementation of issues of morality within the literature presented at the secondary level?

**Subsidiary Questions**

How do teachers of English, supervisors of English, and principals acknowledge moral content of the literature included in the curriculum approved by the Board of Education?

How do English departmental planning sessions address strategies and techniques that may be utilized to address issues of moral decision-making within the classroom setting?

If teachers of English, supervisors of English, and principals acknowledge the existence of morality in literature, in what manner does this acknowledgement reflect teacher preparation at the collegiate level?

If teachers of English, supported by both supervisors of English and principals, do teach moral content, how do they do so?

If the moral development of students is, in fact, the goal of teachers of English, supervisors of English, and principals, how does this goal influence curriculum revision and overall school reform?
How do teachers of English, supervisors of English and principals view the state of morality within the school community and the community at-large, and, do they perceive an obligation to assist in the moral development of the students within their charge?

Guiding Precepts

Teachers of English hold different views of the presence of and the implementation of issues of morality found in literature.

Teachers of English need more collaboration regarding lesson planning and discussion regarding issues of morality in literature.

A triangulation of effort between teachers, supervisors, and principals must exist for the benefit of those charged with the intellectual care of students and the development of a student voice and empowerment.
Chapter II
REVIEW OF RELATED LITERATURE
Overview of Justification For Moral Education

The moral relativism of the modern age has probably contributed to the increase in crime rates, especially the increases that occur during prosperous times. It has done so by replacing the belief in personal responsibility with the notion of social causation and by supplying those marginal persons at risk for crime a justification for doing what they might have done anyway. If you are tempted to take the criminal route to the easy life, you may go further along that route if everywhere you turn you hear educated people saying, indeed 'proving', that life is meaningless and moral standards arbitrary. (Wilson, 1993, p. 10)

Moral relativism, according to Wilson (1993), retards one's moral growth and, in the process, has a negative impact both on the individual and on society. Wilson argues that this moral relativism can serve to skew and color one's sense of fairness and caring with regard to significant others. (p. 11) He does indicate, however, that not all of us become prey to this moral stance, that many of us are indeed immune to these negative effects of moral relativism:

To the extent that there is something in mankind that leads us to hold back from a life of crime, it must be something that, at least for most of us, is immune to the...
philosophical doubts, therapeutic nostrums, and ideological zealotry with which the modern age has been so thoroughly infected. (Wilson, 1993, p. 11)

Wilson believes that we all possess moral aptitude, that "we submerge our better interests in favor of our baser ones, we are almost always able, in our calm and disinterested moments, to feel the tug of our better nature. (p. 11) For Wilson this is "the difference between being human and being inhuman" (p. 11).

Wilson's apparent views on the individual and his role within the social fabric of society are similar to those held by Goodlad, Soder, and Sirotnik (1990). Goodlad, Soder, and Sirotnik call for the need for a new moral conception for public education. Goodlad, Soder, and Sirotnik cite the many challenges to the public school teacher's legitimacy, such as the rising interest in alternative schools and home schooling, trends which have caused the public school's moral authority to diminish. "Unless a new moral conception of public education is developed, public schools may stand as meaningless institutional shells, reminders of once larger purpose" (Goodlad, Soder, Sirotnik, 1990, pp. 155-156). Moreover, the lack of a moral conception will leave teachers, supervisors and principals with "little guidance to help them evaluate the merits of the many conflicting proposals for public education that have been offered in recent times" (Goodlad, Soder, Sirotnik. 1990, p.156).

The purpose of this case study is to assess the awareness of teachers of English, English supervisors, and high school principals of the presence of issues of morality within the literature presented in English classes, and to assess how they address these issues within the classroom setting. It is hoped that the responses from the three target groups represented in this case study will support the discussions of Wilson (1993) and
Goodlad (1990) regarding the presence and negative effects of moral relativity in both our society and in our schools.

The classroom is not isolated from society as society is not isolated from the classroom. Burneyet (as cited in Rorty, 1980) sees the interrelationship and sees the need for moral education. Burneyet, upon speaking of society's youth, gives additional light to the state of morality as it relates to education. He feels that youth with no moral guidance "live by feelings of the moment, but since they find no enjoyment in noble and just actions, the only way to get them to behave properly is through fear of punishment" (as cited in Rorty, 1980, p. 79). In order to correct this mind set, teachers need to provide "the kind of moral education which will set his judgment straight and develop the intellectual capacities (practical wisdom) which will enable him to avoid such errors" (Rorty, 1980, p. 79). For Burneyet, (as cited in Rorty, 1980, p. 79), those "well brought up" with moral guidance acquire a taste for the pleasure of justice and are therefore receptive to moral education which will enhance their judgment and intellect.

It is apparent that Burneyet (as cited in Rorty, 1980, p. 79) believes that it is essential for caretakers to intervene on behalf of the young. Caretakers need to help the young develop a sound awareness of morality, of caring, of right and of wrong, and caretakers must be able to take part in the guidance that is required in order to assist the young in acquiring an awareness of what it means to be moral.

School education does not exist in a vacuum. The moral status of the society in which today's students live is critical to the development of a moral compass in the student. Many experts believe that the morality of the youth is endangered.
Gurstein (1996) states that moral judgment has been relegated to the private realm "leaving everyone to his or her own devices" (p. 3). Students are confronted with a society full of sex and violence. Gurstein explains:

"It has become a cliché to notice that our common world is flooded with lurid discussions, representations, and images of sex and violence. And it is best sellers, advertising, rock and roll, and, more recently, rap music—that shamelessly exploit these subjects." (p. 3)

According to Gurstein (1996) students today live in a world where celebrity gossip, confessional talk shows, soul-baring interviews, and reality television reign. She observes that "our public sphere, which should have displayed and preserved the grandeur and beauty of our civic ideals and moral excellences, is instead inane and vacuous when it is not utterly mean, ugly, or indecent" (p. 4). Gurstein's depiction of society as "inane", "vacuous", and even "mean, ugly, or indecent" is sobering (p. 4). In response, it seems appropriate to consider how morality may be infused into the lives of the youth she describes. It is this researcher's proposal that education should take an active role in the moral development of the student. Youth spend a majority of their time in schools. Educators, therefore, have the opportunity to aid in the moral development of students. Consequently, moral education can bolster the morality of the community as a whole.

Hannah Arendt (as cited in Gurstein, 1996) sees the achievement of good "taste" as an activity that helps establish a moral yardstick in society. Arendt states that "the activity of taste decides how this world, independent of its utility and our vital interests in it, is to look and sound, what men will see and what they will hear from it" (p. 3). This
activity of formulating “taste” reflects society’s collective moral judgment of what is “good” and “bad”. By participating in Arendt’s moral activity of “taste” in the classroom, students can establish their own sets of moral values (p. 3).

Gurstein (1996) argues that, because the public sphere has not engaged in the discussion of “taste” that dominates the private sphere, tasteless messages of explicit violence and decadence have taken precedence. According to Gurstein, “taste has no public resonance” (p. 3). Lurid representations of sex and violence have become cliché. Moral judgments are often made according to what sells and what is fashionable. The result, too often, is that so-called moral judgments can be amoral. Gurstein seems to suggest that society itself is in danger of becoming amoral because it has no collective morality. This researcher believes, in concurrence with Gurstein, that a public collective morality is necessary in contrast to the private morality that can often form in a society where violence is prevalent. Likewise, this researcher supports the idea of the school as a forum for the formulation of a public collective morality. Goodlad, Soder, and Sirotnik’s (1990) idea of the school as communally responsible and Gurstein’s depiction of a world in need of a public collective morality propel this research. Educators are at a crossroad. They have the opportunity to address morality in the communities they serve by introducing morality in the classroom. Educators have the ability to shape a larger community of caring and concern by shaping the moral development of students. Many experts argue that educators have the obligation to do so.

Goodlad et al. (1990), in discussing Bloom and Hirsch’s statement on the role of education with regard to moral issues, state:

Bloom and Hirsch are correct: Education does have a moral mission, and that
mission has to do with the creation of a public in a democratic society.

Unfortunately, they misunderstand both the nature of that mission and the character of a democratic public in the latter part of the twentieth century.

Nevertheless, they do help us remember that the term public as used to modify education not only refers to the way schools are to be financed but also affirms the purpose of the enterprise. The major role of education is to create a public.

(p. 180)

Simply stated, as per Gardner (1977), "morality means nothing more than doing what is unselfish, helpful, kind, and noble-hearted" (Gardner, p. 23). Goodlad et al. (1990) make reference to those unique characteristics that are held by those who dwell within the confines of the late twentieth and early twenty-first centuries regarding that which is moral, what it means to be moral, and how to develop a sense of morality (1990). Both Goodlad (1990) and Gardiner (1977) agree, however, that it is essential for a public, in the sense of Dewey (1954) and Sergiovanni (1990), to have a moral base. And, further, they appear to agree that it is obligatory for public education to hold, plan, and deliver a curriculum and practices of teaching that address and shape the development of morality on the part of our youth. For Gardner (1977), "moral action is action which affirms life. In this wide sense there is no inherent contradiction between looking with sympathetic curiosity at the unique and looking for general rules that promote human happiness" (p. 23). Clearly, the role of education can serve as a vehicle for the sound development of one's moral character.
The Role Of Educators As Change Agents

If it is true that educators have the obligation to morally develop students, then this question follows: what is the best way to develop morality within education? This research aims to explore this question. It is this researcher’s assertion that the high school English class presents a great opportunity to expose students to morality because of the content covered. High school English students read and respond to literary works that are replete with moral issues. Therefore, the English classroom provides a rich arena for the analysis and the discussion of moral issues. McGinn (1997) supports this belief that literature can serve as a conduit for moral education when he states “In fiction, we can put an ethical idea through its paces, testing its ability to command our assent. We can also explore its alignments, limitations, repercussions. We can face moral reality in all its complexity and drama” (p.176).

How do English teachers, English supervisors, and principals deal with the morality within the literature presented? Morality in the English classroom must be treated delicately in order to allow students to formulate their moral values individually but in response to a collective society.

McGinn (1997) notes how the study of literature allows students to become directly involved in the process of developing moral judgments. He states:

The fictional work can make us see and feel good and evil in a way that no philosophical tract can … unless it takes on board what literary works achieve so well. The deadness and vapidity often alleged against academic moral philosophy would not be felt if it took more seriously the role of fiction in moral discourse.

For moral experience lives by the story. I often notice how much more engaged
and perceptive my students are when I teach ethics from literature rather than from a philosophical text. Nor do I detect much of the usual (depressing) sophomoric relativism in their moral comments when their minds are focused on the deeds of particular characters. I take this as evidence that the literary works are recruiting their real moral faculties: they are down in the moral trenches, outraged or compassionate, fully immersed in moral concepts, not distracted by philosophical irrelevancies. (p.176)

McGinn (1997) appears to agree with the writings of Wilson (1993) in The Moral Sense when he refers to a need to combat the moral relativism that tends to exist in the moral comments of youth today. Many educational theorists appear to agree on the serious and obligatory role that education, teachers and those that administrate the school must play in order to affect positive change within the classroom setting. The school is a public forum that can take a stance in the development of student morality. This researcher believes that such development is worthwhile. After all, the youth represent the future. Should not educators use the public domain of the school for the moral benefit of students to ward off societal moral decline?

Ancient View Of Morality

The writings of Socrates (in Irwin, Plato’s Ethics (1995), Plato (Irwin, 1995), and Aristotle (in Irwin’s Plato’s Ethics, 1995) all appear to suggest that the strong moral development of the individual is critical for a community to thrive. This idea, of an individual’s morality bearing consequence on the larger community, has established a basis for the philosophers, educators, and theorists who followed. Gardner (1977) relates Plato’s philosophy to today’s educational direction. He states:
It was once a quite common assumption that good books incline the reader in - this wide and slightly optimistic sense - morality. It seems no longer a common or even defensible assumption, at least in literate circles, no doubt partly because the moral effect of art can so easily be gotten wrong, as Plato got it wrong in the Republic. To Plato it seemed that if a poet showed a good man performing a bad act, the poet's effect was corruption of the audience's morals. Aristotle agreed with Plato's notion that some things are moral and others not; agreed, too, that art should be moral; and went on to correct Plato's error. It's the total effect of an action that is either moral or immoral, Aristotle pointed out. In other words, it's the energia - the actualization of the potential which exists in character and situation - that gives the poet's fix on good and evil, that is, dramatically demonstrates the moral laws, and the possibility of tragic waste, in the universe. It's a resoundingly clear answer, but it seems to have lost its currency. (p. 23)

For the Greeks, Gardner (1977) indicates, the notion of morality was evolving from a rather strict and narrow interpretation to a more open and people-centered morality. In the Greek society literature played an ever increasing role in the depiction of issues of morality and served as a vehicle for providing some potential resolutions to moral problems vis-à-vis fictional characterizations. (p. 23)

Burneyat, (as cited in Rorty, 1980) speaks of the emphasis placed on morality by the Greeks and the decided role that education was slated to play:

The question "Can virtue be taught?" is perhaps the oldest question in moral philosophy. Recalling the opening of Plato's Meno (70a.): Can you tell me
Socrates – can virtue be taught, or is it rather to be acquired by practice? Or is it neither to be practiced or learned but something that comes to men by nature or in some other way?” — Socrates’ characteristic but simple reply is that until one knows what virtue is, one cannot know how it is (to be) acquired (Meno 71ab). I want to reverse the order, asking how, according to Aristotle, virtue is acquired, so as to bring to light certain features in his conception of what virtue is which are not ordinarily attended to. Aristotle came to these questions after they had been transformed by the pioneering work in moral psychology which the mature Plato undertook in the Republic and later dialogues; by this time the simplicities of the debate in the Meno lay far behind. Nevertheless, about one thing Socrates was right: any tolerably explicit view of the process of moral development depends decisively on a conception of virtue. (p. 69)

Modern View Of Morality

Educator John Dewey (1900) emphasizes the obligation of societal systems, such as education, to morally develop the individual. By doing so, Dewey believes that such systems could uplift the collective morality of the whole community. Dewey believes that the education of youth is critical and could not be ignored. Noddings (2002a) describes Dewey as encouraging us to solve moral problems as one would any other problem – by thinking through all likely scenarios to their likely consequences. Dewey calls this moral reasoning a “dramatic rehearsal”. In Ethics, Dewey (as cited in Noddings, 2002a) explains:

Deliberation is actually an imaginative rehearsal of various courses of conduct. We give way, in our mind, to some impulse;
we try, in our mind, some plan. Following its career through various 
steps, we find ourselves in imagination in the presence of the 
consequences that would follow, and as we then like and approve, 
or dislike and disapprove, these consequences, we find the original 
impulse or plan good or bad. (p. 83)

This researcher views Dewey’s “dramatic rehearsal” or moral reasoning as a 
model to dictate how education can support and shape the moral development of students 
through the analysis and discussion of literature. According to Dewey (1903), morality is an act of complex reasoning. It makes sense then, that education can aid in moral development. This researcher, along with Noddings (2002a), believes that the classroom is a good place to teach the moral reasoning Dewey describes. Furthermore, this researcher contends that the English classroom provides a prime opportunity for moral education because of the dense morally driven content of the literature analyzed and discussed. Such an environment is replete with great opportunity for moral development. Literature, as Gardner (1977) reminds us, is a worthy conduit for the discussion (democratic exchange) regarding morality.

The English classroom is a social setting. For Dewey, to incorporate morality in such a social setting makes sense. According to editor Joln McDermott (1981), Dewey believes morals to be “connected with actualities of existence, not with ideals, ends and obligations independent of concrete actualities” (p. 72). Dewey’s claim is that morality is, in fact, social. “The facts upon which it depends are those which arise out of active connections of human beings with one another” (as cited in McDermott, 1981, pp. 721-722). In fact, Dewey believes that morality cannot be detached from social behavior. He
states that “morals are social; they are not just things which ought to be social” (as cited in McDermott, 1981, p. 722). Furthermore, Dewey (as cited in McDermott, 1981) suggests that ideal morality is not a private enterprise. He adds:

But they can be regulated, employed in an orderly way for good only as we know how to observe them. And they cannot be observed a priori, they cannot be understood and utilized, when the mind is left to itself to work without the aid of science. (p. 722)

It is Dewey’s (as cited in McDermott, 1981) belief that ideal morals result from regulation, order, and science. Discussion and analysis of moral content existent in taught literature, regulated by English teachers, supervisors, and principals, may lead to the development of ideal student morality. Dewey’s description of ideal morality as a regulated, social process supports the inclusion of morality in education, specifically in the English classroom, that this research proposes.

Contemporary View Of Morality In Education

This researcher utilizes the work of Nel Noddings. (1986, 1989, 1992, 1993, 1995, 1999, 2000, 2002a, 2002b, 2003) Her specific concern for the development of student morality is vital to this research. Noddings believes that morality in education can produce students who care, appreciate the views of others, understand multicultural differences, and believe in what is just. The English classroom, according to Noddings, is an ideal location for this moral education.

Noddings (2002a) states that “literature can, once again, make a great contribution” (p 37). Literature facilitates analysis and discussion. Using the topic of
friendship, Noddings illustrates the potential for moral development that literature provides. She states:

Friends are usually drawn from a group of people like oneself, but occasionally incongruous friendships are formed. Consider Huckleberry Finn and the slave Jim, Miss Celie and Shug in Alice Walker's *The Color Purple*, Lenny and George in Steinbeck's *Of Mice and Men*, Jane and Maudie in Doris Lessing's *The Diaries of Jane Somers*. What characterizes each of these friendships? Can friendship be part of a personal quest for fulfillment? When might personal interest destroy a friendship? (p. 37)

From this topic of friendship in literature, many moral questions, resulting in classroom discussions, can arise. Students can examine the moral choices made by these characters in the friendships they engaged in and, subsequently, students can examine their own friendships and their own moral choices there within. Clearly, the topic of friendship presents the opportunity for the moral development of students.

Colin McGinn (1997) addresses the impact of fiction on the reader through its causal relationship with issues of morality:

There are good reasons why, in practice, fact does not work anything like as well as fiction. This is simply because the techniques of art are missing from straight factual discourse. The narrative artist structures her story according to the aesthetic criteria, and she fashions her characters and the events in which they participate with specific themes in mind. Thus all benefits of artistic structure accrue to the moral material that is being enacted – coherence, transparency,
aesthetic form, creative talent. The artist constructs her story with certain aims in mind, partly or largely moral; she makes her characters available to the reader so that they can be appreciated in their essence. We do not have the problem of opacity that affects our access to people and events in real life – the problem of what really happened, of what someone’s motivation really was. The novelist can simply tell the reader what is true of her characters; she can just hand you the information you need in order to ground your moral assessments. There is also the advantage that no real person’s fate turns upon what you judge, so that you feel freer to explore and condemn what is presented. The fictional world is really the ideal world in which to go on ethical expeditions: it is safe, convenient, inconsequential, and expressly designed for our exploration and delight. (McGinn, p. 177)

John Rawls (1999), in *A Theory of Justice*, indicates that for both the individual and the community there is no greater good than the establishment of morality. Rawls’ belief that morality is of importance influences this research. He indicates that it is the distinct impact of education that sets one apart from all others, rendering the educated capable of grasping and fostering in others the elusive sense of equality and fairness and justice that serve to drive a free and enlightened society. Specifically, Rawls states:

Equally if not more important is the role of education in enabling a person to enjoy the culture of his society and to take part in its affairs, and in this way to provide for each individual a secure sense of his own worth. (p 87)
Thomas Sergiovanni (1992), in Moral Leadership – Getting To The Heart Of School Improvement, sees a reciprocal relationship between the school and the community. The school is an important part of the community and the community is an important part of the school. Sergiovanni (1992), like Rawls, views the establishment of morality as all important. He sees the school as a place where morality can be achieved. Sergiovanni places a responsibility on educators, in particular, to foster societal morality. He states that “since teachers inevitably become key members of the school as a learning community, they have a special obligation to help construct the center of shared values” (p. 50). It is clear that Sergiovanni views the school and the community as partners, both responsible for the moral development of individuals. It is this moral movement, facilitated by both the school and the community, that this research hopes to perpetuate and progress.

This researcher believes that morality can be developed through the educational process: in particular, through the English classroom. The research presented in this case study serves to provide the grounded theory that supports the notion of the presence of morality in literature.

Teacher Preparation and its Role in Moral Education

Teacher education is an important component in the delivery of issues of morality within the classroom setting. Goodlad, et al. (1990) address the role of the teacher educator in this regard:

Moral commitments to inquiry, knowledge, competence, caring, and social justice require character and character building. The question arises as to how much character people acquire naturally over the course of their life experiences and
how much can be deliberately socialized in a preparation program for educators. The answer is to worry less about the question and to worry more about doing both: Teacher educators must give far more attention than is currently being given to screening, selection, and evaluation of students and beginning teachers. (p. 318)

It is apparent that Goodlad, Soder and Sirnotik (1990) strongly believe that more attention must be employed when screening and selecting students who wish to enter and progress through the teacher training process. This focus would allow more insight into one’s character development and “moral commitment” to those elements of education that are necessary for one to assist in the full development of the students in the teachers’ care. They also mention a common misnomer regarding those elements of education which are viewed as most important:

As an increasingly technological society, we are apt to really believe that science will provide all the answers, that all we have to do to improve schools is just develop the technical skills of those we label teachers. We are apt to reject the importance of moral ecology and the delicate balance of moral relationships between society, schooling, teaching, and preparing to teach. We are apt to reject the importance of community in favor of ourselves and the importance of ethical foundations in favor of radical individualism. (p. 55)

Goodlad, Soder and Sirnotik (1990) seem to have honed in on that which is possibly the most significant error that one may find in teacher education programs, namely, the emphasis on the literal. More emphasis must be placed on preparing the potential teacher to deal with literary abstractions.
Teacher preparation must move the emphasis of training and analysis of literature from the literal to the abstract so that the role of fiction in the education of our youth can be a moral tool. McGinn (1997) agrees with Goodlad, Soder and Sirotnik (1990) when he discusses the role of fiction in the education of our youth:

One purpose of fiction is to present and reveal character in such a way as to invite moral appraisal: we are brought to enter into someone’s character as it is expressed in feeling and action, and we react to this with various evaluative attitudes – affective as well as cognitive. And one purpose of literary criticism or commentary is (or ought to be) to make clear the ethical import of the actions and experiences of fictional characters. Thus questions of ethics intersect with artistic and literary questions. Given the works of literature offer a compelling route into questions of character ethics, we need, as philosophers, to develop ways of talking about the literary works themselves, and these ways may well not coincide with the way appropriate to other kinds of literary study. (p. 3)

Clearly for McGinn (1997), literary works offer situational issues that can serve as the basis of student discussion. These discussions can provide a better grounding with regard to a full and meaningful understanding of ethical issues, vicariously, vis-à-vis the development of central and peripheral characters found within works of fiction. Again, McGinn (1997), highlighting the discernable difference between the concrete and the literal, speaks of the quiet but pervasive power of the novel:

The novel, in particular, is a text of very different kind from the scientific treatise. It is also very different from the philosophical text, which is what philosophers, naturally, are most comfortable with. Thus the novel has tended to be ignored by
moral philosophers, it is not, for them, the place to look for canonical expressions of ethical truth. Yet, quite obviously, it is for most educated people one of the prime vehicles of ethical exploration. (Film plays a similar role for the less word-minded.) In reading a novel we have ethical experiences, sometimes quite profound ones, and we reach ethical conclusions, condemning some characters and admiring others. We live a particular set of moral challenges (sitting there in our armchair) by entering into the lives of the characters introduced. Often the novel serves to crystallize some common human experience, giving it imaginative spin - .... Stories can sharpen and clarify moral questions, encouraging a dialectic between the reader's own experience and the trials of the characters he or she is reading about. A tremendous amount of moral thinking and feeling is done when reading novels (or watching plays and films, or reading poetry and short stories.) In fact, it is not an exaggeration to say that for most people this is the primary way in which they acquire ethical attitudes, especially in contemporary culture. Our ethical knowledge is aesthetically mediated. There is a clear interplay between art and ethics in moral education: the artistic and the ethical are processed simultaneously and in complex interpenetrating ways. (p. 174)

McGinn's (1997) emphasis on the teaching of the message within the novel as a means to an end, namely, the analysis of issues of morality within the classroom setting, supports the need for appropriate teacher training. If teachers can present challenging and well-planned teaching strategies coupled with pertinent literary pieces, they can develop a discourse wherein issues of morality can be explored. Without the specific focus on teacher training strategies that address both the existence of issues of morality in
literature and how to address these issues within the classroom setting, institutions of
teacher training will, most probably miss the mark with regard to the proper preparation
of potential teachers in teacher preparation programs.

Transformation and the Marginalization of Morality, speaks of the significant role of the
educator in the teaching of morality:

...the teaching staff rather than curriculum became the linchpin of a student’s
moral education. For faculty to play this crucial role, university leaders
maintained that, in addition to giving evidence of sound scholarship and upright
color, they had to be able to reach out to their students. They needed to
have the “personality traits” that students admired: a “cheerful disposition”,
“friendly manner”, “sense of humor”, and a “broad type of mind.” They
should also have a good understanding of human nature and the psychology of
college students. “To instruct, to persuade, to control men,” explained
President John O. Hibben of Princeton, “there must be an understanding of their
nature and disposition, and the success or failure of most persons will be
determined by their ability to deal with men”. Finally, faculty had to be engaged
in the vital issues of their day and be able to relate their subjects to these issues.
The Harvard student council defined “inspirational” teaching as “practical in the
largest sense... tinged with thought, with mental vigor, with philosophy, in such
a way that the material of the subject is made to throw light upon things that really
matter to the student – upon the fundamental problems of living.” Summarizing
the sentiment of much of the literature on college teaching, Harvard students
called for professors who dispensed "wisdom" rather than mere "knowledge."

(p. 247)

One has the sense that Rueben (1996) views the role of the educator, albeit within
the college/university setting, as the locus of any serious attempt to develop, plan and
deliver that essential type of instruction that would foster student understanding of issues
of morality vis-à-vis the curriculum, namely literature. Her focus is the collegiate
experience. The introduction of the methods and the means by which prospective
teachers of English are to deliver instruction regarding issues of morality within the
classroom setting is the responsibility of the teacher preparation program. Rueben's
evaluation of teacher preparation programs indicates the need for more focus on the
importance of the discussion of moral values. Potential teachers, in order to be effective
within the classroom setting, must be aware of moral issues so that their planning will
bring these issues to light for their students through the analysis of literature. Speaking
on teacher training Rueben notes the comments of Nelson Glenn McCrea (Professor of
Latin at Columbia):

...The student of literature, ...will find in its masterpieces, as he will not
find in any of the natural sciences or in any of the social sciences, the
imaginative portrayal of the inner life of man himself in connection with the
problems that eternally imperil his happiness. Professors of literature presented
their subject in moral and spiritual terms. Greenlaw defined literature as the
"record of the human spirit in its search for the interpretation of life." Scholars
presented literature as the best way to teach students values. "Is the study of a
particular people," wrote George Barton Cutten, president of Arcadia University.
"we meet the noblest values of the race. Permeated as is all literature with
inspiring deeds, finest emotions, and worthy aspirations, it becomes the source of
our highest ideals." As these examples show, while social scientists were trying
to shed moralism, literary scholars were elevating it to the raison d'être".

(pp. 219-220)

McCrea (as cited in Ruben, 1996), like McGinn (1997), Ruben (1996) and
Burnyeat (as cited in Rorty, 1980), views the student of literature, who has a penchant for
teaching, as one who is central to the delivery of guidance and open-ended discussion
regarding issues of morality within the classroom setting. He views literature as
permeated with such a richness of values and ethics and caring that it becomes alive to
the point that it seems to reflect "our highest ideals" (pp. 219-220).

Training that prepares the prospective teacher to deal with moral issues is
addressed by Ruchun (1996). She speaks of the discernable differences between "value-
free research and value-laden teaching" (p. 246) when she alludes to Edward Pace's
(Catholic University) discussion on teacher training:

The researcher's aim is to get at the truth hitherto unknown. As to the form which
that when discovered shall present, he has no concern .... "Whatever the event,
provided only it be true, the researcher accepts it without regard to its import for
human interests or values". The teacher "endeavors to fashion a growing
personality upon the ideal of life as he conceives it". The purpose of education
was to shape the student's character as well as intellect. The teacher's task, unlike
the researcher's, had moral relevance. Therefore, the teacher "cannot be
indifferent as to results" of his teaching. "Because it is the pattern which his own
life more and more fully reproduces," explained Pace, "he may not be contented with a manner of teaching whose results are at variance with his inmost convictions." The professor could not "brush the question of values aside." For educators who believed that universities must be responsible for the moral development of their students, the notion of value-free knowledge forced attention away from the content of the courses and toward the character of the instructors.

(p. 246)

As Pace (as cited in Ruben, 1996) contends, teaching is a value-laden activity and, as such, requires an awareness of both the content, its importance, and the end results of the endeavor. Teachers need to be trained to see the "larger picture" that is essential for the lesson to be meaningful and the student to be enlightened and continuously challenged. College and university teacher preparation programs must be designed to address issues of morality for those who are preparing to engage in "value-laden" instruction and analysis and not, consistent with a researcher's approach to data, be only concerned with value-free analysis of literature (p. 246).

Nel Noddings (2002a), a former secondary school educator, is quite definitive regarding teachers teaching prospective teachers:

Teacher educators should play a role in preparing teachers to handle affective education sensitively and effectively. Pre-service teachers should be helped to develop a catalog of stories and other accounts revealing images of feelings and a wide range of affectively powerful material from history, biography, and the arts. It is not sufficient to provide teachers with a set of activities designed just for moral education and leave them with nothing morally relevant to use in their
subject matter classes. This makes it easy to ignore morality as it is for most people to ignore mathematics. (pp. 153-154)

Noddings (2002a), in her discussion of values education/moral education, speaks to that which is perhaps the most salient and silent misunderstanding and difficulty of and for the pursuit of moral education within the curriculum of the school. She addresses the notion that, given the importance and personal view of that which is moral, people oftentimes cannot agree on a particular course of action, or, in the case of curriculum within a school setting, that which is most appropriate to all concerned in the endeavor.

Noddings (2002a) notes the apprehension and angst that many prospective teachers, student teachers and new teachers often sense:

It is not surprising that educators have so often tried to avoid arousing emotions. Many have become afraid even to discuss values, and those who do engage in such discussion try hard to avoid indoctrination. There are good reasons why educators turned to the so-called cognitive approaches to moral education, and today there is increasing emphasis on critical thinking. But my claim here is that critical thinking needs a starting point in both character and feeling, and most episodes of critical thinking should be liberally sprinkled with turning points — points at which the thinker reaches toward the living other with feeling that responds to the other’s condition. (p. 42)

The question quickly arises, what constitutes values education and/or moral education? Whose working definition of same are we to embrace and develop and deliver to the student body? Should we be addressing these issues at all within the school
setting? And, perhaps most importantly, what are the expected outcomes of such an endeavor?

The answer, or a partial answer, may lie in Les Brown's (1987) view of the dilemma surrounding moral education:

Since all persons at some time are called upon to make practical moral judgments, _moral education_ attains a central importance. No person can make practical moral judgments who is hesitant and unsure of the moral position he holds; or recognize the flaws in another's practical judgments unless he is critical of moral rules and conventions. It seems likely that in many cases of the moral judgments we make we put such faith in our settled convictions of right and wrong that we tend to make categorical judgments, or deontic assertions, rather than deliberating critically on the moral situation confronting us. Detachment, benevolence, sensitivity to the interests of others and a critical attitude to one's own standards as well as to those of others, all contrast with a consistently easy-going dependence on habit. Though our moral attitudes and values may be reflected in strong impulses to act (or not to act) in ways characteristic of them, even in the making of deontic assertions of categorical moral imperatives as Kant did, normally reason and moral values are brought together at some time before action, leading to an understanding of the consequences of our acts. (pp. 153-154)

Clearly, Brown (1987) speaks to the problem of deciding that which is moral, and dealing with this decision within the school. This is not easy when one considers one's responsibilities that form the structure of the school, not only to the students but to the
parents of students and to the community at-large. Brown predicts that, at the end of the day, reason and common sense will prevail over vested interests and one's inclination to turn away from a healthy discussion of moral issues. He offers that in education there is a need to embrace rather than to avoid the notion of moral education. He openly talks about "moral decision-makers" as entities that are essential in such a forum as the school:

Moral decision-makers are open, impartial, perceptive of others' interests and sensitive to them, mindful of all others as persons, as leaders able to share decision-making with others, to be completely undistracted by personal status or reputation, to pursue morally compatible objectives with skill and determination, to seek consultation from those better informed than they. In each respect there is a reflection of a person in command of his own powers but modestly perceptive of others' capacities. Guided fundamentally by moral principles, his concern is for the interests of persons rather than by purely institutional ends. As a contrasting model of administrative inadequacy stands the leader who is unable to trust others, has little concern for their interests, fails to communicate objectives, rules, criteria, relating to the activities which affect all members of the organization, in the face of opposition is uncertain of his position, succumbs readily to flattery and in return to nepotism, is subject to hasty decisions based on insufficient information. The antithetical model is of one who is without clear and constant moral values and without rational self-mastery. Certainly he has an unfortunate combination of disabilities, but the point of the contrast between the two models is that in the first, assuming normal rational powers and an absence of any abnormal temperament al excesses, the person who is constantly loyal to clearly-
held moral principles has a self-confidence and a directness in his decision-making, is predictable in his procedures and in his relations with others and, other things being equal, generates a confidence in others, a cooperativeness among them in willingly sharing goals, contributing to plans, working to the best of their abilities. The unifying and directive force in such a situation is moral attitudes and values. (p. 84)

Brown (1987) believes that the establishment of a forum for open discussion of issues of morality within the classroom setting is a necessity. Given that the presentation of literature is replete with situations in which characters deal with moral issues, can there possibly be an appropriate way in which these issues of morality are addressed? His answer appears to be found in the preparation of the teacher within the collegiate ranks. Students must be able to not align themselves with their own philosophy regarding issues of morality. The classroom teacher must be secure in his or her own sense of that which is moral, so to grasp and communicate central issues that are not only restricted to local environs but that have global import as well. The teacher must be secure enough within himself or herself to allow for differing views to be aired, analyzed and discussed within a collaborative, student-driven atmosphere in which all may learn about different, possibly opposing viewpoints to their own. Essentially, what Brown seems to be offering is the need for the creation of a truly democratic classroom in which both agreement and disagreement are allowed to flourish within an academic atmosphere that is rich with opportunities “to seek consultation from those better informed than they” (p. 84).

One could argue that if potential teachers of English are unaware of or unable to grapple with issues of morality within the literature that they are contracted to teach, the
students, in their classrooms, will suffer the inevitable consequences of this void in their
preparation for college, for work, for life. McLaughlin, in scoe (1998), Morality and
Citizenship in Education, also lends credence to the discussion regarding teacher
preparation and, as an essential byproduct, student preparation, when he discusses the
obligatory respect and toleration that students must be taught and then apply to their
analyses and discussions:

...such respect and toleration does not necessarily require that disagreement and
disapproval concerning the substantive value differences can be dissolved. Our
disagreements and disapprovals, often arising from our differing 'comprehensive'
theories of the good, persist and should not be smoothed away... The common
school must therefore achieve the right kind of openness to diversity on the part of
pupils and avoid blurring the distinction in their minds between according
differing views 'civic respect' and giving them unqualified approval, perhaps on a
relative basis. (p. 85)

In teacher training programs prospective teachers must be taught how to address
issues of good and evil as they appear in the canon of literature that they will be expected
to cover with their students. Katherine Grace Simon (1997), in her dissertation titled The
Place Of Meaning: A Study Of The Moral And Intellectual In American High Schools,
ponders the issue of teacher implementation. She uses the role of teacher training, in
preparing prospective teachers on how to address or not address "evil" in the work that is
presented to students for analysis and discussion as a starting point for her discussion:

English teachers neither have special training nor consider themselves
experts, I would guess, in the problems of evil in the work; it is not surprising
that an English (or any other subject area) teacher would be reluctant to tread this ground. We must examine, though, what is lost when we attempt to separate the spheres of knowledge so starkly. Indeed, human beings throughout the world, and throughout history, have wondered about and struggled with the existence and nature of God and the gods, good and evil, and life itself. Indeed, they have written memoirs, novels, poems, epics, fables, and myths to articulate those and other such wonderings, we call these collected wonderings, literature. Outside of school, people read these works in order to share in the wondering and the struggle. Our task is to find a way to conceive of English as a high-school subject so that English teachers in their capacity as thinking, feeling human beings with a love and understanding of literature could feel comfortable engaging themselves and their students in these questions, rather than referring them out to experts. (p. 131)

Simon (1997) presents the case that teachers of English, historically, have not been prepared to or have opted not to, fully engage in curriculum pieces that deal with moral issues such as “evil in the work.” She notes further, that to be fair and equitable to all students involved, teachers of English can and must develop an ability to feel comfortable enough with the subject matter to engage in a dialogue with students “in order to share in the wondering and the struggle” (p. 289).

Simon (1997) continues:

…I have argued that teachers' biases, good and bad, inevitably assert themselves in the form of curricular choices, admonitions about behavior, and
philosophies about life, among other things. Further, one cannot delve very deeply into the core school subjects without running into significant moral and existential questions, and moral and existential questions are among the things that matter most to human beings. The choice to avoid moral and existential issues – even if it were feasible – would exist only at the extreme expense of impoverishing intellectual inquiry and of rendering course material tedious and irrelevant. A way must be found to give more and existential issues their rightful, sizable place in the curriculum, even though the questions of whose values will be taught cannot be answered easily.

As they do currently, teachers will continue to teach their own values, explicitly and implicitly. The best hope that a school’s moral impact will be both appropriate and beneficial to our highly pluralistic society is first, to adopt the principles of pedagogical neutrality with regard to the controversial issues, and second, to create a culture of dialogue among teachers, other school personnel, and community members in which the moral questions inherent in teaching are regularly divulged and investigated. (pp. 289-290)

Simon (1997) proposes the development of a “culture of dialogue” among instructors of English so that, vis-à-vis open-ended, honest, impartial networking, dialoging and sharing, teachers and potential teachers, can become more comfortable with and aware of issues of morality within the classroom setting. (p. 290) Current school teachers of English would benefit from in-service programs, mentoring programs, and professional opportunities so to network with significant educators in the field that address not only what the salient issues of morality are but, also, how one presents,
delivers and follows up on curriculum pieces that reflect issues of morality. Collegiate students who are preparing for a teaching career would benefit from instruction and guidance at the higher education level that addresses how to deal with issues of morality at the secondary level. Such a culture would allow the higher education student and the professional a means of learning how to deal with these profound and pervasive issues within an environment that is teacher friendly and one that allows for individual differences.

Simons (1997) reminds us:

Such a culture holds the potential to help teachers to recognize their own biases, to appreciate more deeply the moral import of their work, and -- as the discussion excerpted here suggests -- to learn from colleagues about the wide variety of instructional and curricular choices open to them. Perhaps most important, such a culture would offer teacher examples of thoughtful discussions of moral issues -- of a sort they probably never encountered in their own education -- and thus give them some of the tools they need to facilitate similar thoughtful discussions of moral issues among their students. (p. 290)

Simons (1997) believes that the creation of such a “culture” within the school setting and instigated by the teaching staff would serve to enhance the educator’s ability to explore moral issues within an academic setting, perhaps making up for a lack of curriculum focus on the subject when they, themselves, were enrolled in a formal educational program. Obviously, this open dialogue with colleagues would serve to enhance the teacher of literature’s awareness of the presence of issues of morality within
the literature presented and also serve to offer examples of how to deliver such issues to the students enrolled in their classes as well.

Simon (1997) points out the problematic nature of a “culture” that is established in order to delve more deeply into issues of morality, but, affirms that some dialogue is better than no dialogue at all:

I have relied heavily on the idea that when teachers share their teaching and their moral dilemmas with their peers, they will be likely to abuse the power that comes with being a moral educator. I must be clear that the fostering of a culture of discussion of moral issues does not ensure the elimination of objectionable words and actions. It is possible to imagine a culture which validated, rather than critiqued, morally-questionable views. I do not mean to suggest that the light of public scrutiny will always promote the good. And yet, we must always face the dangers of the current situation, in which teachers regularly either ignore moral and existential matters or promote questionable values without public scrutiny being brought to bear. Certainly, with all the dangers of community or “group think,” it is a step in the right direction to get teachers to talk about what they are doing, about the moral aims of their work. (pp. 290-291)

Simon’s (1997) concern for the democratic process of an open-ended dialogue regarding moral issues by teachers, focuses on the fear that it might validate rather than critique morally questionable viewpoints. This is arguably a risk that those who establish and entertain active participation in such a culture of dialogue take. However, she also notes that, given the risks involved, it is essential that, vis-à-vis teacher training prior to
employment, in service training by the district once employed, and/or by the establishment of informal/ongoing discussion groups, it is essential that educators empowered with the decision-making mechanisms of a school system, assist in the establishment of and encourage the utilization of ongoing, meaningful dialogue within the culture. This would be for the betterment of both staff and students and community. (Simon, 1997)

With regard to the responsibility of higher education facilities that offer teacher training, Simon (1997) notes the obligatory part that such institutions of higher learning must play in order to instill and develop in potential teachers, the competence required to deal with questions/issues of morality in the classroom setting:

Here, I seek to extend the notion of pedagogical content knowledge so that it explicitly includes an ability to understand and to facilitate exploration of the moral and existential questions that both underlie the disciplines and fascinate students. There is challenging and important work to be done in conceptualizing and enacting teacher education programs which are structured so as to help new teachers gain that competence. (p. 305)

With regard to this professional training of English teachers, Maureen McGuire (1997), in Uncovering The Hidden Curriculum In High School English: How Teachers’ Questions Of Moral Values Inform Classroom Discussion of Literature addresses the issues involving teacher preparation:

Any English teacher needs to know a great deal more than how to write a
critical essay and to find the main idea in a piece of writing. An English teacher needs to know about the historical, social, philosophic and aesthetic winds which have affected the creation of a text. (p. 146)

McGuire (1997) continues, citing Lockwood within her comments:

The most glaring gap in the knowledge bank of all eleven of these teachers (studied) was their lack of knowledge of the philosophical foundations of ethics and values discourse. This field-based research confirmed what Lockwood said:

Most prospective teachers have not taken courses in ethical philosophy or courses which treat the goals and practices of various curricula in moral education.

Secondary teachers are largely educated to be specialists in the conventional academic disciplines. Like it or not, our teachers are not trained to be moral educators. (p. 146)

In addition, Mary Yeazell, (as cited in McGuire’s study, 1997), also addresses the crucial need for appropriate teacher training in the area of moral education: “Mary Yeazell in a recent piece of research discovered that college students preparing to become English teachers had no more ability to reason about moral issues than the high school students they would soon be teaching” (p. 146).

McGuire (1997) notes that:

...a course in philosophy and how it relates to the moral dilemmas of literature might not solve the problem overnight, but it certainly would go a long way toward making the English teacher more aware of the far-reaching implications of his or her subject matter. (p. 146)

As Kohlberg and Gilligan, (both as cited in McGuire, 1997) observed:
The adolescent is a philosopher by nature, and if not by nature by countercultural pressure. The high school must have, and represent, a philosophy if it is to be meaningful to the adolescent. If high school is to offer some purposes and meanings which can stand up to relativistic questions, it must learn philosophy.  
(p. 147)

Beach and Marshall assert, (as cited in McGuire, 1997):

...classroom discussion is perhaps the most distinctive aspect of instruction to be observed in a high school English classroom. Whenever a work of literature is explained, probed, analyzed or otherwise discussed in a high school English classroom, there occurs a type of oral classroom discourse which has at least four discernible elements: 1) information about the literary text being discussed; 2) the teacher’s “transaction” with the literary text and his or her own preparation for teaching it; 3) the separate, unique “transaction” between each of the students in the class and the work of literature; 4) the social and cultural relationship between students and teachers fostered by the microcosm of the school. (p. 4)

In Kevin Sue Bailey’s (1981) doctoral dissertation, Moral Education Through Literature, the central question in this study is:

Do secondary English teachers feel they are willing and prepared to deal with moral issues as they appear in works of literature? From the 180 teachers surveyed during August and September of 1979, 76 responses were received by September, 21, 1979. Of those responding an overwhelming majority, over 95%, favored discussion of all 10 moral issues at least some of the time in connection with the literature study. ...Some teachers, (4% and 7% respectively) felt they needed
more training before they could approach these topics in a classroom setting.

(p. 93)

Bailey (1981) concludes that: "It is evident from these findings that secondary
English teachers in the five counties surveyed feel both willing and prepared to discuss
moral issues as they appear in various literary works". (p. 93)

However, Bailey (1981) also points out that:

...although it is apparent from the survey results that the sampled teachers are
willing and see themselves as prepared to discuss the moral issues identified by
Kohlberg, there is no evidence to support the assertion that teachers actually are
prepared to discuss moral issues in the classroom. Traditionally, literature
courses required for English majors have dealt with analysis of literary works, not
methods of teaching literature. (p. 94)

Bailey (1981) notes, given the findings, that "we need to prepare teachers to
discuss moral topics without infringing upon individual rights or imposing their own
value system on the student is apparent" (p. 97). Bailey concludes his study by quoting
Wilkins: "If we value moral education because of its obvious implications for democratic
citizenship, then teacher education programs, both pre-service and in-service, will have to
seek ways of raising the level of moral reasoning in teachers" (p.107).

Given the findings of the research on teacher preparation it is quite apparent that
the preparation of prospective teachers, perhaps most importantly teachers of English,
must have a focus on issues of morality. An absence of addressing moral issues can only
retard and potentially damage not only the classroom teacher's ability to entertain these
issues, but the high school student's ability to understand and utilize these issues in
his/her everyday life as well. If education is to be meaningful, if it is to delve into the abstract, if it is to be consistent with the needs of the individual within a society in flux, then we need to ensure that issues of morality are discussed at the collegiate level. A culture of dialogue must be developed, utilized and passed on to future generations of teachers in order to ensure that this most important aspect of our society survives and flourishes.

Implementation Of Moral Issues Within The Classroom Setting

McGinn (1997), again, reminds us of the value of literature as a mode of delivery of moral issues:

The fictional work can make us see and feel good and evil in a way that no philosophical tract can—unless it takes on board what literary works achieve so well. The deadness and vapidness often alleged against academic moral philosophy would not be felt if it took more seriously the role of fiction in moral discourse. For moral experience lives by the story. I often notice how much more engaged and perceptive my students are when I teach ethics from literature rather than from a philosophical text. Nor do I detect much of the usual (depressing) Sophistic relativism in their moral comments when their minds are focused on the deeds of particular characters. I take this as evidence that the literary works are recruiting their real moral faculties; they are down in the moral trenches, outraged or compassionate, fully immersed in moral concepts, not distracted by philosophical irrelevancies. (p. 176)

The sheer fact that McGinn (1997) observes his student’s attention to the literary exercise explains his sense that they are “getting it”. The literary works that are shared
with the students are mirroring real life situations that do, indeed, reflect life experiences and, in the balance, may serve to make a discernable difference in the lives of the readers.

Many teachers of English communicate to their students that literature mirrors life. Like McGinn, Stendhal, as referred to in Morris Dickstein's (2005) *A Mirror In The Roadway: Literature And The Real World*, views literature as a means of delivering a message. A message that can, ironically, be either positive or negative in scope and substance. Stendhal (as cited in Dickstein, 2005) notes:

> A novel, gentleman, is like a mirror carried along a highway. Sometimes it reflects to your view the azure of the sky, sometimes the mire of the puddles in the road. And the man who carries the mirror on his back will be accused by you of immorality! His mirror shows you in the mire, and you blame the mirror! blame, rather, the road in which the puddles lies, and still more the road inspector who lets the water stagnate and the puddle form. (p.7)

Again, we have this theoretical reference to a literary work, symbolically functioning as a mirror that is held up to the reader as a real life situation. For Stendhal, the journey through one's life is replete with situations that call for moral judgment. Literature best reflects those judgments in a non-judgmental forum wherein students can reflect, collaborate, and discuss the decisions that the various characters portrayed have to make. (Dickstein, 2005)

Dickstein's (2005) sense of Stendhal's use of the mirror to convey images of life reflects the need to illustrate "good" characteristics of the human condition avoiding the mundane and the trivial and the spectacular.
Don't blame the novelists for what they show us, Stendhal is saying, blame the bad condition of the road — the world — the public officials who should have reported and improved it. Stendhal only appears to be invoking the mirror as an impersonal mechanism, a carbon copy that displays the world as it actually is. The image itself, as he positions it, belies this simplistic claim. This is not a stationary mirror fixed upon the passing show, observing the parade from the viewing stand, but a dynamic reflector shifting position as it moves down the road. It must be held or carried by someone, and the images it provides will be framed, constantly changing, a series of partial views contributing to a larger picture. It takes in both the azure lyricism of the romantic sky and the all-too-real muck of the neglected terrain. (p. 8)

To effectively implement moral issues within the classroom setting, the teacher must respect the individual differences of the students. McLaughlin (as cited in Beck, 1998) speaks to this teacher's need when addressing issues of morality and states the following:

Pupils must be provided with proper understanding of what is involved in giving 'respect' to differing views. Democratic mutual respect for reasonable differences of moral view requires more than a grudging attitude of 'live and let live'. . . . reasonable differences are to be judged as in some sense within the moral pale, and this enriches respect, and indeed toleration, with principle. (p. 85)

He speaks to the tolerance that is to be learned by students with the assistance of their teachers so that the students may progress to another level of understanding, a more sophisticated, more worldly understanding regarding one's respect of another's point of
view (Beck, 1998). This is essential, not only in analyzing world class literature and its many moral nuances but in developing the intellectual and academic tools/mindset that will enable students of the secondary level to aspire to the more open-ended, more demanding, more sophisticated level of the collegiate ranks. Teachers must be not only cognizant of the importance of open-ended dialogue regarding moral issues, so to allow for essential and important "reasonable differences of moral views." (Beck, 1998, p. 85).

Teachers need a supportive environment so to feel comfortable and equipped so to address moral issues in the classroom. Schulman (as cited in Simon, 1997) gives credence to the establishment of communities of teachers wherein they can dialogue concerning issues regarding their teaching:

Teachers must be in communities where they can actively and passionately investigate their own teaching, where they can consistently reflect on their own practice and its consequences, where they can engage collaboratively with one another, to investigate, discuss, explore and learn from one another about what happens when chance occurs in their teaching and thereby, where they can, as members of the community, generate a base of knowledge that goes beyond what anyone of them could learn in the isolation which now characterizes their classrooms. (pp 291-292)

Communities of teachers dialoguing is reflected, again, in Schulman's sense of that which an active, engaged instructor of young adults should be involved in an atmosphere of anticipated engagement is viewed as essential by Schulman in order to foster the "generating" of knowledge that goes well past what any one teacher could ever
hope to learn in isolation. Again, we see the essential thread of collaboration that appears to be mentioned by so many researchers and critics on the function of literature within the school setting. We see the role that collaboration plays and the potential for even greater inroads into the depth and breadth of literature with regard to issues of morality.

Simon (1997) sought to complete her study in order to ascertain “what ... the discussion of moral and existential issues look like in the high school classroom?” (p. 293)

Simon (1997) concludes the following based on her research:

This study presents evidence that discussions of moral and existential issues in high school classes are often alarmingly truncated. Though the issues do arise, in teachers' questions, students' questions, class assignments, and textbooks, many of the teachers I studied seemed reluctant to organize their courses or class time in ways that would invite students to delve into these issues on a regular basis or in a sustained way. (p. 293)

Simon's (1997) study addresses the feeling of discomfort teachers can feel when leading a class discussion on moral issues:

If one keeps the focus on schools, however, perhaps the most important element in teachers' reluctance to engage in discussions of moral and existential issues is the manner in which the disciplines as school subjects are understood and organized. Many of the teachers studied here seem to conceive of their disciplines or at least the subject of their disciplines which they are called upon to teach actively as a set of data to absorb. (p. 294)

It is quite clear that teachers need to view the teaching of their various
disciplines as integral components of a much larger mosaic that, successfully conveyed to
the student, enables the student to be a life-long learner, one who is in charge of his/her
life circumstances, and, in the final analysis, aware of the moral issues of the day

In his recent book, *Curriculum as Conversation: Transforming Traditions of
Teaching and Learning* (1996), author Applebee (as cited in Simon, 1998) argues that
high school curricula should not be cast "in terms of what students should learn about"
but rather, in terms of "conversations that matter" (Applebee, 1996, p. 52). Applebee (as
cited in Simon, 1998) continues:

Curriculum planning is usually approached as an exercise in domain specification
and task analysis. That is, it begins with an inventory of important skills and
concepts, and then moves on to arrange them in logical or psychological order.
Taking curriculum as a domain for conversation, however, suggests a different
starting point. Rather than beginning with the exhaustive inventory of the
structure of the subject matter, we begin with a consideration of the conversations
that matter – with traditions and debates within them that enliven contemporary
civilization. The question then becomes, how can we orchestrate these
c. conversations so that students enter into them? (pp. 51-52)

The planning and successful orchestration of curriculum on issues of morality by
teachers, supervisors and administrators continues, as noted by Applebee (1996), to be
the benchmark for meaningful and thought-provoking discussion by students within the
literature that is presented in the high school setting (Applebee, 1996). Simon (1997)
noted, consistent with Applebee, that she too found that curriculum planning and
implementation oftentimes focuses on the reliance of facts as opposed to delving into
deep questions, philosophical and moral questions that, indeed, matter to students and that can serve to drive the disciplines into active inquiry. (pp. 51-52)

Simon (1997) also emphasizes:

This finding suggests that, if we want schools to be vibrant places of learning it is necessary to redefine the school subjects as explorations of perennial moral and existential questions and to redefine the role of school teacher as one who engages in and facilitates the engagement of others in such explorations. (pp. 295-296)

Simon's (1997) view on the need for discussions in the moral sphere and the need for teachers to act as facilitators in the continuing discussion and analysis of moral and existential questions, underscores the need for the development of a sound system of administrative and supervisory planning and strategizing at the school level. Maureen McGosire (1997), in Uncovering The Hidden Curriculum In High School English: How Teachers’ Questions Of Moral Values Inform Classroom Discussion Of Literature, observed both students and teachers in an effort to evaluate the active discussion of literature in this setting and to view whether the subjects of the study addressed or chose not to address moral issues, view the depth of the discussions, and observe the impact of the discussions on the students involved.

McGuire (1997) feels that the:

... discussion may serve as a platform for the teacher to ‘check on assigned reading, or it may flourish into an open and honest expression of the individual reader’s transaction with the text, or it may act as a catalyst into a sphere of moral concern in the students’ own lives. The spontaneity of classroom discourse
promises honest revelations of both teacher and student engagement with literature. (p. 5)

McGuire's (1997) goal in her study was to "document and perhaps describe patterns of teacher and student response to morals issues . . ." (p. 5). She attempted to find out "what is actually happening in this classroom exchange?", and, "How do both teachers and students express their responses to a literary selection which raises issues of moral values?" (p. 5)

McGuire (1997) posed the following question at the onset of her study on morality in literature:

If the relationship between moral education and the instructive interpretation of literature is not a hidden curriculum, what is hidden? The "how" is what is hidden. Educators have described how teachers "might" or "ought to" use literature to teach virtuous decision-making skills. However, none of them has examined actual classroom discourse to see how it is really being done. What is actually happening when English teachers and their students confront moral issues as they seek to respond to a work of literature? (p. 41)

Maureen McGuire (1997) utilized the presence of issues of moral education, the very same concern that this researcher holds, namely, how aware and how effective are teachers of English regarding both the presence of issues of morality within the literature presented, and, how do they then deal with this vital and crucial information with their students? It is the hope of this researcher to move forward from McGuire's study and elicit the reflections of English teachers, supervisors of English, and high school
principals, specifically, regarding both the "what" and the "how" of issues of morality within the English classroom setting.

Rosenblatt, (as cited in McGuire’s study, 1997), observes the following regarding the teaching of literature:

Literature treats the whole range of choices and aspirations and values out of which the individual must weave his own personal philosophy. The literary works that students are urged to read offer not only "literary values," but also some approach to life, some image of people working on a common fate, or some assertion that certain kinds of experience, certain modes of feeling, are vulnerable. The teacher who is aware of the potential absorption or rejection of social attitudes will be led to investigate his own role in this process. (p. 21)

One would agree with Rosenblatt that literature is multidimensional. It is not only constructed to illustrate the use of literary elements (structure) but that it also conveys intangibles and/or abstractions dealing with one’s feelings and one’s values and one’s sense of morality. One would also agree that in order for the teacher to guide the students through the process of analyzing literature in all of its potential dimensions, the teacher must be able to recognize morality issues present in the literature prior to any potential delivery of instruction to the student.

Kevin Sue Bailey’s (1981) doctoral dissertation, Moral Education Through Literature, was described as "an analytic study designed to explain how Kohlberg’s 'cognitive-developmental approach to moral development' can be implemented in the English curriculum and applied to a high use novel in English." (p.1) Bailey distributed two surveys across five countries. The first survey elicited from the department chair the
major novels used in the curriculum. The second survey inquired of the teachers of
English if they would address issues of moral education with their students while they
were teaching any of these novels. Reportedly, 20 high school English departments in
southern Indiana were invited to participate in the study (Bailey, 1981, p.1). This writer's
research appears to mirror Bailey's research in some ways in that Bailey sought to elicit
information, as this researcher did, regarding morality in literature on the secondary level
from department chairs and teachers of English. His instrument, a survey, while differing
from this writer's use of an interview format, appeared to cover some of the same types
of questions offered in this writer's study. However, this writer, in an attempt to have a
more "in-depth" and "structural" view of the topic, sought to elicit the impressions of
high school principals as well.

Bailey (1981) expressed his view of the role that morals and values play in
education:

The goal of public education is to better prepare young people to function
as responsible citizens in today's society, a society plagued with value conflicts.
However, words such as "morals" and "values" have been deleted from the
vocabulary of public school administrators and teachers for various reasons.
Since values were historically rooted in religion, moral education is often viewed
as infringement on the privacy of the family by those who support the separation
of church and state. (p.2)

Bailey continues:

Value conflicts which constitute moral dilemmas require citizens to use moral
reasoning, but the ability of individuals to reason and make moral decisions which
are beneficial to all of society is frequently hampered by the individual’s inability to reason at higher stages of moral development. (p. 2)

Bailey (1981) mentions Edwin Fenton’s impression of the importance of moral education stating that “persons who think at a higher moral level reason better and act in accordance with their judgment more frequently than less developed thinkers. We have every reason to intervene educationally; we have no reason not to do so.” (p. 3) It is apparent that Bailey sought the rationale for highlighting the need for the inclusion of and the focus on moral education so that the young adult population would be exposed to same. This exposure would lead to the development of an inclination to hold moral views, and, by extension, help create a more moral and more informed society.

Affirming the role of moral education in society, John Holt (1964), in How Children Fail, discusses the question of how the student learns morality in the classroom. He offers that interaction with others, the molding of the psyche of the child, and how the child views the world in which he/she lives are paramount building blocks in, not only the child’s development but also important for the welfare of others as well. He notes that the:

...relationship of great importance to the growth of the individual – and of even greater importance to the good of society – still cries out for study but remains generally neglected. Despite the fact that millions of children and thousands of adults are daily pressed into a student-teacher relationship, we know very little about their interactions and influences they have on each other. Of course there is a great deal of material available on learning theory and general educational practice, but none of this tells us what actually happens when a teacher asks a
child a question in a classroom. (pp. ix-x)

What does the child hear when he is called on? What does he feel? What does he think? What are his fantasies and wishes? What does he try to do? What kinds of habits is he developing? What effect does he have on the teacher? What does the teacher think and feel and do as he awaits the answer? Does he understand the meaning of the child's answer of see it merely as right or wrong? Does the relationship with the child have the intimacy ideally necessary for intellectual growth or is it a dull, contractual one which fosters non-learning as much as it does learning? (Holt, 1964, pp. ix-x)

Holt (1964), in his questioning of the sense of the teacher within the classroom setting, very clearly, very carefully describes what are perhaps the most salient questions that can be asked of an educator about the educational process. In the final analysis, unless we, as teachers of young adults, take the preparation time to learn about what children need, how they think, and, how to reach them, we are doomed from the onset and will forever go through the motions of educating while the potential moral development of the student remains incomplete and subject to a reshaping by possibly less than admirable elements within the society in which the student lives.

Patricia Zumhagen (1992), whose masters thesis from the University of Toronto is entitled *The Teaching Of Moral Education Through The Great Gatsby*, speaks of the role of public education as the moral development of youth:

Sometimes a writer acknowledges the supreme importance of both human domains but assigns their nurturance to separate institutions. Thus, the school trains the intelligence and the home and the church train for morality and
functions cannot be separated theoretically, it is, rather, that the human being, who is an integral composite of qualities in several domains is thereby shaped into something less than fully human by this process. (p. 3)

Clearly, Zumhagen (1992) is illustrating the schism that may occur between the school and the home. One in which both entities function unilaterally and without any dialogue or discourse between them regarding the health and welfare of the child and, by association, the necessity to collaborate in the moral development of the child/student.

Regarding her study, Zumhagen (1992) elected to design a study of a unit of work that reflects the investigation of both personal and social values with the analysis of literary work:

This paper traces the process and progress of that project from the decision to combine the teaching of moral education with the teaching of a literary work (specifically F. Scott Fitzgerald's The Great Gatsby) through the clarification of a moral philosophy to underlie and guide the unit of study, to the formulation of a moral education program for the high school English class, to the development of the actual curriculum, and, finally, to the teaching of the unit in the classroom. (Zumhagen, 1992, pp. 4-5)

Zumhagen (1992) notes that:

In addition to philosophers, literary critics and moralists, teachers also attest to the connection between literature and morality. For, this connection has been only too clear to the high school English teacher who learns firsthand that again and again, instructed by novelists, students remind themselves of life's contingencies and in so doing, they take matters of choice and commitment more
seriously than they might otherwise have done. (p. 12)

Zumhagen (1992) acknowledges the connection between literature and morality and the role that novelists may play in the complete development of the child. Again, it would appear that the responsibility for this development of the child clearly rests with those in education who have the charge of developing the curriculum, delivering the curriculum and supervising of the whole process.

Regarding literary selections that are within the canon of literature that are either core or ancillary, Zumhagen (1992) note that:

...it is clear that literary artists show no reluctance to place moral and philosophical questions in the center of their plots of plays, poems, novels and short stories. For example, often taught literary works such as Nathaniel Hawthorne's The Scarlet Letter, T.S. Elliot's The Love Song of J. Alfred Prufrock, Margaret Atwood's The Handmaid's Tale, William Golding's The Lord of the Flies, J.D. Salinger's The Catcher In The Rye, Arthur Miller's The Crucible, and Death of a Salesman are clearly concerned with moral values. (p. 13)

Concerning the impact of literature and literary pieces that reflect issues of morality, Zumhagen (1992) speaks of the student's ability, vis-à-vis the study of literature, to connect with his or her peers, the community, and, by extension, the community at-large in a more humane and caring way. This notion appears to be consistent with those who have been mentioned previously in this case study. Zumhagen speaks to this view and this effort when she states:

And because literature concerns itself primarily with the loves, joys,
sorrows, struggles, passions, possibilities, complexities, and personal, social, moral and political conflicts of the human being, it serves as the perfect vehicle for a program which has self-respect, human understanding, compassion and social justice as its goals. In addition, literature, because it deals with the human condition, can help the reader to understand and respect not only himself and those that are close to him, but also those who are different, or removed. Perhaps by relating literature to present personal and social situations in the classroom, the reader will be aided in the development of a sounder 'public' morality by learning to love those people who are far away. (pp.15-16)

In Zumthagen's view, the need for and the functionality of the teaching of moral issues found in literature are clear and straightforward. She says of her study:

My approach to the teaching of the mini-course was formulated to provide the students with as many theories as possible for the eventual construction of their own theories. And, my approach to the subject of morality was formulated to allow for the incorporation of all aspects of the human personality and the consequences of action into an analysis of literary and personal moral decision-making. In the end, my hope was to stimulate some conclusions regarding relativism vs. objectivism in moral decision-making while respecting individual and circumstantial differences. While fewer resolutions were reached than I might have hoped, with respect to the clarification of guidelines and principles for helping the students to define moral behavior for themselves and their society, the process toward the achievement of this goal was begun. (pp. 111-112)
For Zumhagen (1992), the practical path for the implementation of a program that would allow for collaborative discussion of issues of morality is the development of a course new to the curriculum and open to the inclusion of pieces of literature that would allow for intellectual growth. Unfortunately, as she notes, the positive results derived from providing such a forum are few.

Ruth Legrow (1981), in her doctoral dissertation at Fairleigh Dickinson University entitled *The Ethical Dimension: Developing Moral Awareness in High School Literature Classes*, stated that the "main purpose of this study is to demonstrate how modern literature may be used to heighten the ethical awareness of senior high school students" (p. 11). She went on to clarify that which she obviously perceived as a major problem:

Two factors have limited the contemporary school's ability both to handle literature in its appropriate terms and to exercise its responsibility for heightening ethic awareness. First has been the tendency to bifurate human life into realms of thought and feeling and to reduce all non-"empirical" educational goals and tasks to psychological terms which are sometimes narrowly defined as emotional. Second has been the tendency to reduce the school's cognitive developmental function to private "learning" theory. Neither of these tendencies is justifiable.

The problem, then, is to find a methodology which is both cognitive and helps students to reach beyond themselves and their first emotional responses. (p. 10)

Legrow (1981) acknowledges the limitations of the public schools to address issues of morality within the classroom setting. She discusses the problem of finding a methodology that will serve as a format, a curriculum reform that will enable educators to address these issues in a atmosphere of caring, compassion and one that will
“demonstrate how modern literature may be used to heighten the ethical awareness of senior high school students” (p. 11).

Carol Jean Maxwell Cheek (1992), in her doctoral dissertation for the Texas A&M University, *Building more stately mansions: The impact of teachers and literature on the development of student values*, looked at “the impact of teachers and literature on the development of student values.” (p. iii) She used as her sample six high school English teachers and 24 high school students. She divided them evenly across grades 10, 11, and 12. In her study she interviewed the teachers and the student and “then observed in their classroom while a literary piece was being taught and discussed” (Cheek, 1992, p. iii).

Her findings indicated that:

the teachers and students were all aware of the moral import of literature and the potential for moral education through literature. Moreover, the teachers employed strategies which focused on the moral component in literature and provided numerous opportunities for discussion of value-laden topics occurring in the literature studied. The classroom observations showed that morals and values were a major focus of classroom discussion regarding literature, and the literature assessments provided concrete evidence of the moral content of the literature studied. (Cheek, 1992, p. iv)

This study, perhaps more strongly than the other studies referred to in this review of the literature, appears to reflect the closest alignment and agreement with the design of this writer’s case study. One component of the correlation between the two studies can be found in the fact that there is a sense of an awareness of the presence of moral issues.
present within the literature presented at the high school level. This fact is significant with regard to the potential focus of teacher preparation efforts on the collegiate level. Another component can be found in the fact that Cheek’s teachers appear to have sought out and developed strategies for the proper delivery of lesson planning with regard to classroom discussions concerning the notion of moral issues in the literature presented within the classroom setting. Cheek (1992), when reporting her findings, alludes to the importance of literature in the life of the young adult: “Literature, in particular, is replete with both positive and negative examples of principled conduct, and most would agree that literature has the inherent capacity to communicate moral codes and standards of behavior” (p. 3). Loban referred to by Cheek in her study, spoke to the value of literature in the development of ethics and morals within the student:

...while literature is not intended to secure immediate and practical results nor is it a pellitory to be applied to weakness in moral perception the power literature gains through its artistry makes it an ideal vehicle to develop personal, social and ethical insights. (Cheek, 1992, p. 4)

Finally, Cheek (1992) addresses the significance of her study when she states that the study “reaffirms a number of common assumptions regarding the impact of teachers and literature on the development of student values” (p. 10). Cheek found that teachers and students were, as a rule, cognizant of the presence of moral issues in high school English literature and “believed that this literature has the potential to be used for moral education” (p.110).

This chapter has been devoted to an overview of the implementation of literature as a teaching tool for the conveyance of moral issues. The “funnel approach” has been
used in order to allow for the continued development of research on this topic. There has been specific attention paid to those philosophers, literary critics, and doctoral and masters students who have sought to address this topic and add to the wealth of research data regarding the notion of moral education and its potential impact on the high school population. What follows is this researcher’s study regarding this topic. The case study will be qualitative in scope and will focus solely on determining two important factors: that teachers of English, supervisors of English, and high school principals are “aware” of the presence of issues of morality within the literature presented in the classroom setting; and, how they “deal” with issues of morality in literature in the classroom setting.
This chapter describes the methodology used to collect and analyze the perceptions of teachers of English, supervisors of English, and principals of secondary schools regarding one's sense of the presence of issues of morality in the literature presented at the high school level, and how one reacts to the presence of issues of morality found in literature presented at the high school level. The data collection takes place in two comprehensive secondary school settings. This chapter is divided into sections with an in-depth analysis to be found in each area.

The purpose of this chapter is to explain an overview of the subjects, the materials, and the procedures that will be utilized in this study.

Research Context

The decision to conduct this study was fueled by my concern for whether teachers of English and administrators really understood that literature held issues of morality and that they believed that their mission was to have students explore, with depth, the points of view of writers regarding issues of morality within the context of both the genre presented and their own lives. Étrend à-vis observation, so many instructors and, by association, so many students merely skimmed the surface of the literature presented, never delving any further with regard to how the message(s) might prove to entertain timely and important questions regarding how one conducts one's life and how one might
make a more affirmed contribution to one's self, one's peers, the school and the community at-large.

Research Design

This case study employs a triangulation analysis containing focus group interviews of English teachers, individual interviews of supervisors of English, and individual interviews of building principals. This case study uses a qualitative research design to elicit teacher, supervisor, and principal perceptions, whether positive or negative in scope, of the presence and implementation of issues of morality in literature. Each of these interviews is uniform in that the same questions are addressed. Therefore, the ensuing responses may be triangulated, coded, and grouped for analysis, given the presence of reoccurring themes for discussion purposes. All interviews are taped and then transcribed in order to form a basis for subsequent analysis. These responses are then compared and contrasted in order to detect overall perceptions, commonalities and differences, and congruence or non-congruence with the subsidiary questions of this case study. It should be noted that for purposes of clarity and efficiency, major themes will be established and used, for analysis purposes, that mirror the subsidiary questions.

Prior to the initiation of the actual interview process the interview questions were validated by a jury of experts in the field. The jury was comprised of five active teachers of English. Their participation was completely voluntary and they gave of their free time to assist in the development of meaningful questions for the interview process.

Goal(s) Of The Methodology

This researcher's goal is to examine respondent alignment and disparity, as well as respondent certainty and uncertainty, in reference to the major research question (Are
English teachers, supervisors, and principals aware of moral issues within the literature presented at the high school level and, if so, how do they address these issues within the classroom level? by means of six instrumental, developmental, and qualitative subsidiary questions. The triangulation method achieves this researcher’s goal.

Krathwohl (1997) states of the triangulation method:

*Triangulation uses multiple data sources to confirm a finding.*

Such sources, however, are equally critical to obtaining a complete picture. If we concentrate on confirmation to the exclusion of pursuing the meaning data that are either inconsistent or contradictory, we may miss leads to new and important information. Each data source provides information from one perspective. By combining them we may complete a picture that would be incomplete without any one of them. The information from one source helps us to interpret the meaning in another. (p. 276)

**Rationale For The Methodology**

This researcher’s reasoning for utilizing the triangulation method is to establish some facts about the role of the high school English teachers, supervisors, and principals as moral educators. As Krathwohl (1997) attests, to accomplish ascertaining these facts, multiple sources of information are needed (see Bogdan & Biklen, 2003). That is why the triangulation method is an ideal methodology for the proposed research. By compiling evidence from multiple and varied sources, through three different interviewing procedures, this researcher is able to gain a balanced representation of how
English teachers, supervisors, and principals, both collectively and individually, perceive their roles as potential moral educators.

Subsequently, a series of assessments are made by this researcher, based on data results. This researcher offers assumptions as to the potency of the data results in relation to the major research question and the six subsidiary questions. This researcher accounts for any and all strengths and weaknesses of the methodology employed. Finally, this researcher makes recommendations for further research regarding this issue of English teachers, supervisors, and principals as possible moral educators.

Procedure


Whereas there is a tradition of discussion on morality and on moral education, this researcher believes that little attention has been paid to the specific role teachers of English, supervisors of English, and principals play in the arena of student moral development. This researcher proposes that English teachers have, at their disposal, rich moral content contained in the literature presented and, therefore, have an opportunity to participate in a unique way to the moral development of students and of the community. Literature provides an avenue for student moral discussion, analysis, and exchange of ideas. It is this researcher's belief that the potential of English teachers as moral developers has not been appropriately considered and, therefore, the focus of this research (see Bailey, 1981; Brown, 1987; Duff, 1992; Edwards, 1998; Hoegle, 1999; Halstend & McLaughlin; Lee, 2000; Legow, 1981; McGuire, 1997; Murray, 1995; Ruben, 1996; and Zumbahen, 1992). In addition, the integral role of supervisors and principals, as supporters of English teachers in the quest to morally develop students, has been largely overlooked (see Campbell, 1992; Sergiovanni, 1992; Noddings, 1992).

Proper curriculum and departmental planning is necessary in order for the English classroom to be a locus of student moral development. Supervisors and principals can foster an environment conducive to student moral development. Without this support, English teachers may not be able to aid students in their moral development.
Major Research Question

Therefore, the following research examines a major research question: are English teachers, supervisors, and principals aware of the moral issues found within the literature presented at the high school level and, if so, how do they address them?

Subsidiary Research Questions

The major research question is supported by six subsidiary questions which seek to examine, first, if English teachers, supervisors, and principals, individually, acknowledge the moral content of the literature presented; second, if the English department, collectively, plans strategies and techniques that English teachers can use to address this moral content; third, if acknowledgment, individually and departmentally, impacts teacher preparation and practice; fourth, if and how English teachers teach this moral content; fifth, if the goal of student moral development affects curriculum revision and school reform; and sixth, how do teachers of English, supervisors of English and principals view the state of morality within the school community and the community at-large, and, do they perceive an obligation to assist in the moral development of students within their charge? These subsidiary questions are designed to enhance the major research question by supplying a structured and systematic exploration of potential themes. A goal of the following research, through data findings and analysis, is to present a basis for continued discussion and experimentation focused on the role of English teachers, supervisors, and principals in the moral development of students.

It is clear to this researcher that literature, taught in high school English classrooms, provides a rich arena for student moral development. Melie Cksenberg
Forty, in Halstead and McLaughlin's (1999) *Education in Morality*, addresses this potential:

if the architectural plans of moral philosophers and the negotiating strategies of arbitration are not sufficient to assure moral practice; perhaps Sophocles, Jane Austen, Tolstoy, and Toni Morrison might succeed in showing us how to ensure the conflicts we cannot resolve. Perhaps we can acquire or at least refine moral abilities by vicariously, imaginatively participating in the lives of fictional characters. Perhaps following Emma in her dreams of love, Raskolnikov in his nihilistic experiment, Gradgud in his determination to rule with facts, could enliven a resolution to our dilemmas. (pp. 19-20)

It is Forty's (1980) belief, and that of this researcher, that literature can aid in student moral development. This research, primarily, will seek to decipher what the roles of English teachers, supervisors, and principals are in student moral development through the use of morally charged literature. It is necessary, therefore, to decipher, firstly, if English teachers, supervisors, and principals acknowledge the moral content of the literature presented (see first subsidiary question). This researcher seeks to discover how English teachers, supervisors, and principals, individually, view themselves as educators and as potential moral developers of students.

Because of the colossal influence schools have on their subsequent communities, this researcher believes that education may have an obligation to morally develop their
students. Brian Crittenden, in Halstead and McLaughlin’s (1999) *Education in Morality*, states that educators are, in fact, obligated:

> Within the educational process, it is not possible to be educated in a certain field (for example, history and literature) without further values of a moral kind being developed. There is, therefore, a fair range of moral values, (both procedural and substantive) that schools may justifiably defend. (p. 59)

Crittenden is imposing responsibility on educators to morally develop students. He suggests that moral development within the classroom is unavoidable.

Second, this research seeks to decipher how the English department (teachers, supervisors, and principals) collectively address the moral context of the literature presented. If English teachers, supervisors, and principals do acknowledge the moral context of this literature, it is important to discover how they use their collective identity, as a department, to plan and empower moral education in the classroom (see second subsidiary question).

Third, this research, seeks to decipher if English teachers (if empowered by departmental planning, if supported by supervisors and principals, and, if motivated by individual acknowledgement of moral content in the literature presented) then do teach morality within the classroom setting (see third subsidiary question).

Of course, it is important to acknowledge the school’s placement in, dependence on, and responsibility to, the community. Moral education is a delicate endeavor. Moral educators have enormous power. Crittenden, as stated in Halstead and McLaughlin (1999), states that “in their institutional style and their formal educational program they can induct students into a comprehensive moral way of life” (pp. 59-60). Therefore, a
danger exists if educators attempt to dictate student moral development. According to Crittenden, as stated in Halstead and McLaughlin (1999), "to proposing these aspects of morality, the school could easily encourage the false impression that they form the whole of the moral domain" (p. 59). The school must only be a part of student moral development and not a sole source. Educators must aid in student moral development and not dictate it. School moral development must coexist with the moral development supplied by other public and private spheres. Crittenden, as stated in Halstead and McLaughlin (1999), adds that educators are often "reinforcing the same way of life that is being upheld in other contexts (such as family or a religious group)" (p. 60). Student moral development, therefore, must be a partnership between educators and the community.

Fourth, this research will seek to decipher how the acknowledgement of the moral context of literature presented, both individually and departmentally, if existent, impacts teacher preparation and practice (see fourth subsidiary question). Specifically, this research aims to discover how English teachers, supported by supervisors and principals, teach the moral context they acknowledge.

Fifth, this research seeks to decipher how, if moral development is in fact a goal of English teachers, supervisors, and principals, this goal influences curriculum revision and school reform.

And sixth, this research seeks to determine the "community at-large" view that the respondents have regarding the importance of addressing moral issues and, specifically, the obligation the respondents may feel they have with regard to this effort.

According to the traditional and current research in the arena of moral education,
along with evidence of a morally declining society, this researcher detects a need for moral education and views the English classroom as a prime location to morally educate. The method of this research is to examine moral education in the English classroom through a developmental and incremental exploration. The research for this study occurs at two public high schools located in central New Jersey. The research is qualitative in design. It contains a case study involving members of three distinct, but connected, educational groups: teachers of English, supervisors of English, and principals of the respective schools. Data is collected by interviewing the members of each of these groups. Teachers of English take part in focus group interviews while supervisors and principals are interviewed individually. To facilitate the interviewing process, this researcher uses an interview protocol (see appendix D). This interview protocol addresses the major research question by utilizing each of the six subsidiary questions. Using the six subsidiary questions balances this researcher’s exploration of the major research question. The interview protocol includes a variety of general and specific questions with the aim of drawing responses that are germane to the major research question.

It is this researcher’s goal to examine the major research question: are high school teachers of English, supervisors, and principals aware of the presence of moral issues within the literature presented at the high school level and, if so, how do they address same within the classroom setting? This researcher achieves this goal by methodic procedure: by building on relevant research (Greek philosophy, educational theorists, and practitioners), by executing a case study, and addressing the proposed six subsidiary questions by interviewing a targeted audience (teachers of English, supervisors, and
principals). This researcher then examines the major research question with a developmental, incremental, and qualitative approach. Based on the evidence found, this researcher offers suggestions with regard to the role of teachers of English, supervisors of English, and principals as moral educators of students. It is this researcher's hope that such suggestions may serve as a basis for further research and continued discussion of the specific role teachers of English, supervisors of English, and principals play in the arena of moral education.

Sources of Evidence

Along with the literary materials (Greek philosophy, writings of educational theorists and practitioners) previously outlined in the Chapter II of this dissertation, the primary source of evidence for this research comes from the interviews that are conducted. To that end, this researcher interviews teachers of English, supervisors of English and principals.

The triangulated interviews address the respondents' awareness of and feelings on issues of morality evident in the literature presented in the high school English classroom. Questions asked seek to define the scope and sequence of the planning English teachers employ in order to introduce moral issues in the English classroom, the supervisors' role as organizers, planners and executors of moral education in the English classroom, and the principals' role in overseeing and supporting the educational program.

In the pursuit of the evidence, the confidentiality of sources is of paramount importance. Krathwohl (1997) describes this importance. He states that "confidentiality of data must be maintained so that individuals or institutions cannot be identified in ways
that may be harmful or invite undesirable comparisons" (p. 216). This researcher strongly believes that confidentiality must be maintained. Therefore, the research is anonymous. In addition, the confidentiality of all research participants will be assured by this researcher, in writing, prior to the initiation of the research. In this research effort, confidentiality is preserved.

Data Collection

Data was collected through individual interviews (Supervisors of English and Principals) and focus group (teachers of English) interviews. The interviews lasted approximately 1 hour (individual interviews) upward to 1.5 hours (focus group interviews). The interviews were structured in that they were generated by a list of 32 questions, and open-ended in that each participant eliciting a response was allowed to speak his or her mind fully and without reservation. The creation of the interview questions was designed to reflect demographic as well as to be introspective and thought-provoking so to elicit sincere and, perhaps, telling responses from the participants regarding their sense of morality in literature. Each interview was conducted after school hours, at the participant(s) school, and strictly on a voluntary basis. For obvious reasons regarding confidentiality, both principals and supervisors were deliberately not made a part of the teacher focus group interviews. Consistent with University rules of procedure for data collection, all participants were asked to sign a consent form indicating their agreement with participation in the case study. They were also assured that their confidentiality would be maintained at all times. They were informed that they could withdraw from the case study at any time without any repercussions. They were told that they would be interviewed with the use of a tape
recorder and that this device was used only to insure accuracy of the responses for
analysis purposes. The data collection took place over the course of the summer of 2005
and of the fall semester of 2005. Data collection was initiated with the interviews of the
two principals in the summer of 2005. The interviews of the two supervisors of English
followed during the end of the summer of 2005 and the beginning of the fall semester of
2005. The conclusion of the interviewing process began with the focus group interviews
of teachers of English during the fall semester of 2005. There were no follow-up
interviews scheduled for any of the participants. The total number of participants
involved in the case study was twenty-seven.

Research Informants

The interview group consisted of 2 building principals, 2 supervisors of English,
and 21 teachers of English. The participation of the building principals represented the
total number of principals sought in this case study. The participation of the supervisors
of English represented the total number of supervisors of English sought in this case
study. The participation of Group A, teachers of English, represented 10 of the total
number of teachers of English sought in this case study. The participation of Group B,
teachers of English, represented 13 of the teachers of English sought in this case study.
Again, all participation was strictly voluntary in nature.

Bouchard (1976) makes an additional distinction between respondents and
informants. The former are random or systematic samples and may be
considered replicable. Informants are selected for their sensitivity, knowledge,
and insights into their situations. (Kraftwohl, 1998, p.264)
Although the decision to participate was strictly voluntary, the informants who did select to participate in this case study appeared to fit the role as defined by Krathwohl (1997) in that they were well established in the disciplines of English, of supervision, and, of administration and, therefore, privy to the nature of the interview questions posed by this examiner.

Data Analysis

The data collected in this study relied solely upon the participants’ responses to the interview questions. The participant responses were taped and then transcribed for analysis. The responses were aligned with the six subsidiary questions that serve as the central piece of this study in an effort to ascertain if prevailing themes might occur as outcomes.

Upon completion of the interview process across all six groups, the responses were organized into distinct categories: group respondents clustered per question; teacher responses per question; principal responses per question; and, supervisor responses per question. Responses were then further clustered to search for congruent and/or non-congruent themes that were found across all groups. Finally, both group and individual responses were then categorized to reflect placement within each of the six subsidiary questions that were established for the study. Krathwohl (1997), in *Methods of Educational and Social Science Research, An Integrated Approach* states of the process of data collection:

Both analytic induction and constant comparison are inductive processes used to develop and delineate the key constructs and concepts of a study. Analytic Induction calls for finding commonalities in the data which lead first to a
description and then to an explanation of that regularity. We also check the proposed explanation against already collected data to see how well it fits. Where it does not, ..., we move back and forth between checking and modifying until the proposed explanation accounts for the data. If we are stumped by cases that are not covered, we go back to these or similar cases for additional information that permits appropriate adjustment to accommodate them as well. In this manner, we gradually develop an understanding of the phenomenon and a theory, or explanation, of how the phenomena are grounded in our observations - that is, we have what Glaser and Strauss (1967) termed "grounded theory." (Krathwohl, 1998, p. 260)

As was mentioned earlier on, this examiner sought to conduct a triangulation study utilizing the responses of principals, of supervisors, and of teachers of English in order to ascertain and analyze and speculate regarding recurring and/or prevalent themes that emerged from the data collection. Krathwohl (1998) states of qualitative research utilizing triangulation:

Triangulation uses multiple data sources to confirm a finding. Such sources, however, are equally critical to obtaining a complete picture. If we concentrate on confirmation to the exclusion of pursuing the meaning of data that are either inconsistent or contradictory, we may miss leads to new and important information. Each data source provides information from one perspective. By combining them we may complete a picture that would be incomplete without any one of them. The information from one source helps us to interpret the meaning in another. (p. 276)
KATHWOOH (1997) continues, alluding to the perception of Miles and Huberman, 1994:

"Triangulation is not so much a tactic as a way of life. If you self-consciously set out to collect and double-check findings, using multiple sources and modes of evidence, the verification process will largely be built into the data-collection as you go. (p. 276)"

Thus, the data collection, highly qualitative in scope, is reassuringly verifiable given the continual coding, cross checking and analysis that occurs for each response as one moves through the data collection and overall analysis processes.

Limitations

The limitations realized while pursuing this case study were few and were not found to impede the overall data collection and/or analysis of same. Since this researcher met with the participants after the regular school day, the participants' time was their own, and it was limited in that the researcher could only impose on them for approximately 1 hour in length. Fortunately, the amount of time necessary for moving through the interview questions was ample and the 1 hour duration time accomplished the task. Another limitation, although quite subjective and abstract in scope, was found to be quite important and, as such, required addressing by this researcher. It was noted that, although all participants were apprised of the strict confidentiality of the their participation in the case study and that this was covered in the confidentiality form that all signed, several participants were, at first blush, somewhat uneasy with regard to their relationship with their supervisor and their principal. After a clear and cogent discussion, pre-interview, this concern seemed to disappear altogether.
Summary

The scope and sequence of this case study was designed to elicit responses of teachers of English, supervisors of English, and high school principals regarding their knowledge of the presence of issues of morality within the literature presented, and how they implemented such knowledge from their various professional assignments. In all, there were 23 teachers, two supervisors and two principals interviewed for a total of 27 educators involved in the study.

Each participant was asked 32 interview questions dealing with demographic information and issues of morality. The participants' responses were taped, for accuracy, transcribed for documentation purposes, and, analyzed vis-à-vis a triangulation method of analysis wherein this researcher looked for congruence or non-congruence of prevailing and repetitive themes forthcoming from the participants.
Chapter IV

DISCLOSURE OF THE FINDINGS OF THE INTERVIEW PROCESS

Mission Statement

The mission statement of the school district in which this case study was implemented sets the tone for the rationale for the case study, for the methods of research utilized in this case study and, finally, for the analysis of the research data results:

The Mission of the _______ District is to develop global life-long learners through a comprehensive educational program of diverse and enriching opportunities within a supportive environment. The district’s educational community fosters the development of character, initiative, creativity, and excellence while maximizing the unique potential of each individual.

To complement the mission statement the district has also created a logo which reads: Charting a Future of Excellence in Education.

It is this researcher’s belief that the district charge of fostering the development of student character, student initiative, student creativity and student excellence reflects this researcher’s interest in one’s awareness of issues of morality in the literature presented, and whether or not educators seek to implement discussion/learning regarding issues of morality. One could argue that in order to become a fully developed student of character, one who seeks to initiate discussion regarding issues of the day, and, one who is truly creative in his or her approach to moral issues as they impact oneself, one’s peers and
one's community, the district mission is truly dependent, in large measure, on an awareness of the title of and rationale for this case study.

The District Demographics

The district in which this case study takes place is a regional high school district with approximately 10,000 students from a vast variety of socio-economic groups. Seven serving elementary and middle school districts send their students to the high school district. The population is truly disaggregated, comprised of inner city, suburban and rural based populations. A significant number of students within the district have recently moved here from the New York City metropolitan areas and have only recently embraced the suburban lifestyle that reflects the district communities. The economic diversity of the district students is significant with students living in low income housing that reflects rentals and small homes to middle income housing that reflects a moderate increase in both land and amenities to multi-million dollar homes that reflect a significant increase in both land and amenities.

The district is comprised of six comprehensive high schools, each offering the necessary courses that are required by both the Board of Education and State of New Jersey. In addition, each school offers one or more specialized programs of study that are available to any qualified student in the district with entrance based on a variety of entrance requirements. These specialized programs include: Medical Science, International Studies, Science and Engineering, Humanities, Business Administration, Global Languages and Cultures, and Law and Public Service.

The district school report cards for both school A and school B reflect significant data with regard to student and staff demographics. School A has approximately 1250
students and a staff/student ratio of 12.7 to 1. Although diversity is apparent in the composition of the student population, language diversity reflects 99.4% English and 0.6% others. The percentage of Limited English Proficient (LEP) students is also 0.6% of the total population. In the 2004-2005 school year HSPA results indicated the following proficiency percentages in language arts for school A: partially proficient – 12.8%, proficient – 62.2%, advanced – 25.8%; DFG reflect partially proficient – 9.4%, proficient – 65.2%, advanced – 2.4%. SAT results for the verbal section of the test indicates the following results for school A for the 2004-2005 school year: average 537. Advanced Placement results for 307 students across all areas tested indicates that 252 students obtained a test score of 3 or higher on the exam. The 2004-2005 graduation rate indicates that while the State average for graduation was 91.3% the average for school A was 96.5%. Post high school plans for all students for school A indicates the following: four year college/university – 56.6%; two year college – 31.6%; other post-secondary school – 2.9%; military – 1.2%; full employment – 3.7%; undecided – 0.8%; other – 4.1%. The student/administrator ratio for 2004-2005 for school A is 12:1 while the State average is 18:2.3. Faculty information regarding the highest degree held by teachers for the 2004-2005 school year from school A indicates the following: BA/BS – 58.6%; M/S/MS – 35.7%; PhD/EdD – 2.7%. Finally, the per pupil expenditures for the district of which school A is a part are as follows: total classroom instruction for the 2004-2005 school year - $5,173.00 while the State reflects $6,422; total cost per pupil - $11,824 while the State reflects $13,579.

School B has a total student population of 2011 for the 2004-2005 school year and a staff/student ratio of 12.6 while the State average is 11.4. With regard to the first
language spoken at home in order of frequency, students reported that 100% of the
student population speak English as their first language. It should be noted that although
this is the case, the school population does reflect diversity with regard to ethnic
backgrounds. The HSPE results for the 2004-2005 school year for 489 students tested
reflect the following: partially proficient - 6.7%; proficient - 66.5%; advanced - 27.0%.
DFG HSPE test results reflect the following for 17,808 students tested for the 2004-2005
school year: partially proficient - 9.4%; proficient - 65.2%; advanced - 25.4%. SAT
test results for school B for the 2004-2005 school year indicates the following average
quotient for the verbal score: 521; while the DFG verbal score is also 521. Advanced
Placement exam results for students in school B indicates that of the total of 259 students
taking the test a total of 178, received a score of 3 or higher on the exam. The graduation
rate for the 2004-2005 school year is 97.4% while the State figure is 91.3%. Post-high
school plans for graduating seniors from school B for the 2004-2005 school year reflects
the following: four-year college/university - 55.7%; two-year college 30.1%, military -
1.3%; full-time employment - 6.6%; undecided - 3.6%; other - 2.7%.
The student/administrator ratio for school B for the 2004-2005 school year indicates the
following: 197:2, while the State average is 182:3. Faculty and administrator credentials
for the 2004-2005 school year indicates the following: BA/BS - 59.4%; MA/MS -
38.2%; PhD/EdD - 2.4%. Finally, per pupil expenditures for the 2004-2005 school year,
of which school B is a part, indicates the following: total classroom instruction - $5,173;
total cost per pupil - $11,824; while the State averages are $6,422 and $11,607
respectively. Several pieces of data from the demographics of both school A and school
B reflect differences and should be addressed for purposes of this case study. School A'
total student population is 63% the size of school B’s total school population. School A’s HSPA results for partially proficient are 55% higher than those for school B. School A’s HSPA results for proficient are 9.3 percent lower than those for school B. School A’s HSPA results for advanced are 9.5% lower than those for school B. School A’s SAT results for verbal score are 6 points higher than those for school B. School A’s Advanced Placement scores for all areas tested reflect a total of 74 more students achieving a score of 3 or better on the exam than those for school B. Post-graduation plans data for school A reflect a 90.2% percentage of students going on to four-year, two-year and other post-secondary schools while data results for school B reflect a percentage of 85.8 for the same data groups. Student/administrator ratio differences between schools yielded the following results: 121.9 for school A and 197.2 for school B. This difference, of course, reflects the disparity in enrollment figures between the two schools.

In sum, a superficial assessment of the significance of the demographics found within each and between each school indicate some interesting results: although school A has a more diversified student population than school B, school A’s SAT results, AP results, and post-high school college/university enrollment figures appear to be higher. Of course, multiple factors may contribute to these results; however, it is entirely possible that the caliber of and insight of the teaching staff and supervisory staff and school principal’s role may have been contributing factors with regard to the overall demographic results.
Data Analysis for Individual and Focus Group Interviews

This section of the chapter will center on the analysis of the participants' responses in the case study to the interview questions. The focus of the analysis will be on ascertaining the existence of prevailing congruent and non-congruent themes within the responses both within and outside schools and assignments. To facilitate the discussion of the research findings, only selective participant responses will be presented in their entirety. This section will be subdivided into the following subgroups: teachers of English, supervisors of English, and building principals. Each subdivision will be further subdivided into the following subgroups: teachers of English for school A; teachers of English for school B; supervisor of English for school A; supervisor of English for school B; principal for school A; and, principal for school B. The purpose of the analysis will be to validate either agreement (congruence) or non-agreement (non-congruence) within each subgroup and across all subgroups with the major themes derived from the interview questions (see appendix E). It is hoped that significant (for discussion purposes) perceptions across the educators interviewed will be forthcoming and serve as a basis for immediate and future discussion of the research question as posed at the onset of this research effort. Toward this effort, as per Krathwohl (1998), an attempt will be made to triangulate the findings following the format as described in this section, namely, that of teachers of English, supervisors of English, and building principals. It is further hoped that this analytical exercise will also serve to continue the current discussion of the awareness of and the implementation efforts regarding issues of morality found within the canon of literature presented at the high school level. And, that
this discussion will help to validate interest in the topic and help initiate further research and analysis on the topic benefiting future educational endeavors.

The responses from teachers of English, across both groups, reveal a range of perceptions regarding issues of morality within the literature presented, ranging from agreement with the presence of these issues to a reluctance to engage in discussion of these issues with their respective students based on both an uneasiness with the issues found in the literature and a belief that a discussion of these issues really belongs with the parent(s) within the confines of one’s own home.

Data Analysis Results

Interview responses in the case study from the 6 sets of respondents, namely, 2 principals, 2 supervisors of English, 10 focus group teachers from group A, and 13 focus group teachers from group B were analyzed and categorized in an effort to ascertain respondent congruence or non-congruence between their answers to the 32 interview questions and with the emerging 6 thematic statements that can be found in appendix K. These thematic statements are consistent with the 6 subsidiary questions that were presented at the onset of this case study.
<table>
<thead>
<tr>
<th>Research Question</th>
<th>KEY FINDING(S)</th>
</tr>
</thead>
<tbody>
<tr>
<td>How do teachers address the implementation issues of morality at the secondary level?</td>
<td>although most teachers acknowledged the presence of issues of morality within the literature several voiced reservations concerning the handling of and implementation of these issues</td>
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<table>
<thead>
<tr>
<th>Subsidiary Questions</th>
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</thead>
<tbody>
<tr>
<td><strong>How do teachers address the moral content of the literature included in the curriculum approved by the Board of Education?</strong></td>
</tr>
<tr>
<td><strong>How do English departmental planning sessions address strategies and techniques that may be used to address issues of moral decision-making within the classroom setting?</strong></td>
</tr>
<tr>
<td><strong>What manner do teachers reflect teacher preparation at the collegiate level?</strong></td>
</tr>
<tr>
<td><strong>How do teachers teach moral content?</strong></td>
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TABLE 1

**TEACHER RESPONSES & SUBSIDIARY QUESTIONS**

**DATA SOURCE - TEACHERS**

**KEY FINDING(S)**
<table>
<thead>
<tr>
<th>Question</th>
<th>Response</th>
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</thead>
<tbody>
<tr>
<td>How does student moral development influence curriculum revision and overall school reform?</td>
<td>administrators</td>
</tr>
<tr>
<td>How do teachers view the state of morality within the school community and the community at-large? Any perceived obligation to assist in the moral development of students within their charge?</td>
<td>most classroom teachers of English interviewed indicated that they believed that there was a need for curriculum revision, most were non-committal regarding potential school reform. While most classroom teachers of English indicated a belief that there was a need for discussions on moral issues within the school and within the community and they indicated that they sensed an obligation to assist in this endeavor most did not indicate a plan to do so, a minority of those interviewed indicated that the school should not delve into what was clearly the province of the family.</td>
</tr>
</tbody>
</table>
TABLE 2

**SUPERVISOR RESPONSES & SUBSIDIARY QUESTIONS**

<table>
<thead>
<tr>
<th>Research Question</th>
<th>DATA SOURCE - SUPERVISORS KEY FINDING(S)</th>
</tr>
</thead>
<tbody>
<tr>
<td>How do supervisors address the implementation issues of morality within the literature presented at the secondary level?</td>
<td>both Supervisors interviewed indicated that moral issues were present in the literature presented in the English classroom setting, they also indicated that while they encourage their respective staffs to address issues of morality they are aware that this is a sensitive area and that some staff are most probably unprepared to engage, some are uncomfortable engaging, and some most probably are unwilling to delve into this area</td>
</tr>
</tbody>
</table>

**Subsidiary Questions**

| How do supervisors address the moral content of the literature included in the curriculum approved by the Board of Education? | both Supervisors interviewed indicated that while they actively encourage their teachers to engage in a healthy dialogue concerning issues of morality with their students they are aware that some teachers are reluctant, for numerous reasons, to do so |
| How do English departmental planning sessions address strategies/techniques that may be used to address issues of moral decision-making within the classroom setting? | both Supervisors interviewed indicated that while department planning sessions were an obvious and natural vehicle for the initiation of discussions and dialogue regarding issues of morality administrative and testing issues took precedence and left little or no time for content area issues such as morality |
| What minding do supervisors reflect teacher preparation at the collegiate level? | while the Supervisors indicated some coursework on the undergraduate level existed regarding issues of morality these courses were few and far between and the need for revision and reform in this area was sorely needed |
| How do teachers teach moral content? | both Supervisors indicated that most moral teachers who do address issues of morality do so superficially |
| How does student moral development influence curriculum revision and overall school reform? | both Supervisors indicated that curriculum revision would be helpful in this regard, neither put forth ideas regarding an in-depth plan. |
| How do supervisors view the state of morality within the school community and the community at-large? Any perceived obligation to assist in moral development of students within their charge? | both Supervisors indicated the community reflects an overall need for more clarity concerning moral issues and moral decision-making, there are no real efforts noted toward a plan that would combat that which all agree is destructive and non-productive and evil within the society at-large |
### TABLE 3

**PRINCIPAL RESPONSES & SUBSIDIARY QUESTIONS**

<table>
<thead>
<tr>
<th>Research Question</th>
<th>DATA SOURCE – PRINCIPALS</th>
<th>KEY FINDING(S)</th>
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<tbody>
<tr>
<td>How do principals address the implementation of morality within the literature presented at the secondary level?</td>
<td>While Principals appear to welcome the discussion of moral issues in their schools that might contain elements of morality and could be utilized with their students.</td>
<td></td>
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</tbody>
</table>

<table>
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<tr>
<th>Subsidiary Questions</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>How do principals address the moral content of the literature included in the curriculum approved by the Board of Education?</td>
<td>While Principals appear to welcome the discussion of moral issues in their schools that might contain elements of morality, they appear to leave the implementation of curriculum with their supervisors.</td>
</tr>
</tbody>
</table>

| How do English departmental planning sessions address strategies and techniques that may be used to address issues of moral decision-making within the classroom setting? | Building principals seem to be less aware of opportunities to work collegially on issues of morality within the literature presented, they do agree with teachers and supervisors regarding the overwhelming attention that is paid to standardized tests and test scores. |

| What manner do principals reflect teacher preparation at the collegiate level? | Building principals agreed with teachers and supervisors in that they believe that more pertinent courses on issues of morality should be offered at the undergraduate level. |

| How do teachers teach moral content? | From their respective interview responses, the building principals appear to be removed from decisions regarding the implementation of discussions and analysis of issues of morality found within the literature. |
| How does student moral development influence curriculum revision and overall school reform? | Both principals interviewed indicated the need for revision but cite more “nuts and bolts” issues that take precedence over issues of morality. |
| How do principals view the state of morality within the school community and the community at-large? Any perceived obligation to assist in moral development of students within their charge? | While the principals acknowledged that the community reflects an overall need for more clarity with regard to morality and moral decision-making, there are no real efforts reported toward a plan that would combat that which both agreed is destructive and non-productive and evil within the society at-large. |
Thematic Statement 1:

Acknowledgement of the awareness of the presence of moral content in the literature presented at the high school level:

At first blush the responses of the participants reflect congruence with thematic statement 1.

With regard to teachers of English, the overwhelming majority agree that the literary pieces which, in part comprise the English curriculum, contain issues of morality. Having reported this finding it is also the case that a minority of the respondents in this category either did not agree that issues of morality should be addressed within the high school or expressed concern regarding their role as part of the delivery system for discussion regarding issues of morality within the literature presented at the high school level. Responses appear to be consistent with Noddings (2002) notion that:

> conversations are essential to moral life. They are part of moral education because when they are properly conducted, we learn through them how to meet and treat one another. They are part of moral life because such exchanges with other people are essential to the good life. (p. 146)

With regard to supervisors of English, both supervisors agreed that the literary pieces which, in part, comprise the English curriculum, contain issues of morality. Throughout their individual responses, both appeared to be in congruence with regard to the presence of issues of morality within the literature presented at the high school level as well as in their understanding that the English curriculum must serve as a delivery system for the in-depth discussion of issues of morality found within the literature.
Supervisors interviewed appear to be consistent with Dewey's (1909) notion of a structured, planned and meaningful approach to moral education in that both agree that moral issues in literature do exist and the exploration of same is a vital component of the teaching activities that should be present in the secondary English classroom.

Sergiormanii and Starratt (1998), Supervision A Redefinition speak of the role, the obligatory role, of the supervisor in the community of the school:

When moral authority becomes the primary source for supervisory practice, schools can become transformed from organizations to communities. In communities, supervisors direct their efforts toward identifying and making explicit shared values and beliefs. These values and beliefs are then transformed into informal norms that govern behavior. With these in place it becomes possible to promote collegiality as something that is internally felt and that derives from morally driven interdependence. Supervisors can rely less on external controls and more on the ability of teachers as community members to respond to felt duties and obligations. (p. 45)

The response of the supervisors interviewed clearly falls into the realm of discussion that we find in Sergiormanii and Starratt (1998); each supervisor acknowledges the presence of issues of morality within the literature and offers examples of how to best deliver this knowledge to the students in such a way that students are empowered by the experience.

With regard to principals of secondary school programs, both principals interviewed agreed that issues of morality can be found within the literature presented as part of the English curriculum presented at the high school level. While congruence
appeared to be established with their awareness of issues of morality within the literature, some non-congruence appeared to surface with regard to the establishment of an effective delivery system leading to an in-depth discussion of issues of morality found within the literature.

"The moral responsibility of the school, and of those who conduct it, is to society ....The educational system which does not recognize this fact entails upon it an ethical responsibility is derelict and a defaulter. It is not doing what it was called into existence to do, and what it pretends to do" (Dewey, 1909, p. 7). Dewey’s notion concerning the existence of morality within, and the need for educators to address issues of morality in the schools, appears to be consistent with the majority of the responses to thematic statement 1. Sergiovanni (1996), musing about school leadership, notes:

Why are the invitational modes right for schools and why are the command and sell modes wrong for schools? Because school leadership should be directed to connecting parents, teachers, and students morally to each other, and to their responsibilities as defined by shared purposes. In schools, moral connections cannot be commanded by hierarchy or sold by personalities, but must be compelled by helping people to accept their responsibilities. (p. 83)

When asked about examples of moral issues found within the literature that they oversee and condone, each Principal appeared to be somewhat unsure to totally unaware of the presence of curriculum pieces that addressed moral issues. Clearly, for Sergiovanni (1996), and some 100 years prior, for Dewey (1909), educators have an obligation to be sensitive to and aware of the presence of issues of morality within the school and the curriculum in order to act upon them for the benefit of the child, the
students and the community at-large. When principal A states, "I can't really think of
good examples of good moral education (interview question 12) and principal B states,
"I'm not as familiar with it, as you know" (interview question 12) these declarations,
collectively, do not appear to be consistent with the discussion one finds with Dewey,
Noddings, Sergiovanni and Starratt. As a result, one may speculate that the triangulation
required for an effective perception of the existence of morality within the literature as
well as an equally effective delivery system from teacher to student is not clearly in place
and operational. In The Moral Dimensions of Teaching Goodlad, Good and Sirotink
(1990) define the intersection of the building principal and the classroom teacher:

The role of the principal now becomes seen as supporting this teacher-student
relationship, of helping to make it maximally productive and satisfying. This is
the role of the principal, whether prepared as manager, educational leader, or
both. But it also becomes apparent that the teacher-become-principal who also
is knowledgeable about the role of schools in our society and skilled in the
teaching of adults is likely to enhance the context of teaching and be valued by
teachers and parents alike. (p. 14)

Within the responses of focus group A, we found congruence from 8 of the 10
respondents and non-congruence between 2 of the 10 respondents regarding the presence
of issues of morality within the literature and the establishment of a clear delivery system
that would provide for discussion of these issues. While respondents 2 and 5 indicated
that "maybe" there are issues of morality present, the response of respondent 7 to
interview question 9 clearly established congruence with the theme statement:

But, that's why I think that it is so important that the literature is so
conducive to that, because you have conflicts in literature, you have characters in some kind of decision about how some kind of conflict is going to be resolved, and for a lot of these kids, as you said before, they are not in some of these situations, maybe its not being addressed at home, this might be the first time that they have had to think about it themselves like what would my decision be, what is the right thing to do, what is the wrong thing to do, and that's why I think it's almost inevitable that morality has to come up when you are a teacher of English.

Interviewee 8 also interviewed with the notion that morality in literature does exist and that, as teachers, we are charged with implementing curriculum and strategies and techniques that will address morality:

Right, right, I look at it through literature, absolutely, moral lessons should be taught through literature, that's just, whether it's teaching them for the first time about something or even just reinforcing something that they have already learned, but also, cheating that we have going on with plagiarism and with kids just not doing something on their own.

Interviewee 5, however, offered some reservations with regard to one's addressing issues of morality within the classroom setting:

The problem is that we live in an amoral world and there is a lot of moral relativism going on out there, it puts us in a position, ah, I don't want to say, antagonistic relationship, but not everybody is on the same page when it comes to morals, and I think that's a problem, you know, we espouse one set of morals and yet there is that subculture that is getting more and
more powerful with another set of morals, you know, cheating is fine as long as you don’t get caught, getting caught is wrong, that is being stupid, that’s what we are facing and I hear it more and more, you know, the cheating, they want their kid to get in.

Within the respondents of focus group B, we find an even split between those respondents who believe that morality vis-à-vis the literature should be addressed and those who believe that it is not the province of the secondary school teacher of English to address or teach morality within the school setting. Interviewee 0 views the teaching of morals in a positive manner:

Um, I don’t really have an issue about teaching morals, I really don’t have a problem with teaching morals, as long as the teacher, he or she, is not putting their own morals out there, and as long as the students are free to express their own in a comfortable environment, I think that’s good, and as long as the teacher does not put their input on it.

Interviewee 1 also agrees that the teaching of morality should be part of the high school curriculum:

I agree with number zero, and think that as English teachers we have the unique opportunity to bring all kinds of ideas into discussion, you can talk religion, politics, morality, history, science – all kinds of things in an English literature classroom, primarily it’s the responsibility of the teacher, as we have all said, not to impose our own morality on the class but to show them possibilities, open it up for discussion, because I think a lot of teenagers are looking for something, some direction, some way to
go, they are looking for role models to say, you know, these are some positives and negatives, and then let the kids decide from there, but I think it is a unique opportunity.

Interviewee 8 appears to be opposed to the introduction of the teaching of morality within the literature presented at the secondary level:

I was going to say, I don’t perceive that there is a deficiency or absence of morality in our society today, there’s no more or less morality than there was in our society 10, 20, 50 or 100 years ago, I think part of the problem with a lot of teachers, by the nature of our job, we are exposed to sophomores, freshmen, juniors and seniors in high school, students ranging from ages 14 to 18, these students may not be fully developed in terms of their moral capacity, so, what some teachers perceive as a lack of morality may be a lack of accountability or maturity, I think that what we arrive at here is that the nature of our society in terms of legality and legal issues is, and being a teacher in a public school, all of that is kind of conspiring against us, it’s prohibitive of us talking about morals, or speaking about morals, because we are afraid to get sued over it, ... another non-congruent view was from interviewee 7:

Um, number seven has seen a documentary recently where someone had said that going through high school should be 4 years later than they actually do, what they do in high school, that makes 18 to 22 as opposed to 14 to 18, because from ages 14 to 18 they absorb so much, so I think
that, no, morality should not be taught in a public high school, that, just
the stuff should be taught and then they can pick up morality from
anywhere else around them, maybe when they get old enough to realize
morals, which most 20 year olds usually have, and by the time they turn
20 or 21, then they can get taught because they will have their own already
and they don’t have to just take in, they can push back, because kids this
age can’t push back,

An analysis of the responses from Supervisors’ A and B indicates congruence
with the thematic statement, both acknowledging the presence of issues of morality
within the literature and the charge of the teacher of English and Supervisor of English to
engage in discussions regarding same within the classroom setting. Supervisor A
responded in the following manner:

Um, yes they (issues of morality) should be addressed in the public school
setting, students need to know what is the right decision that will keep
them within the confines of not only the legal system but the realm of
human kindness and how to interact with their fellow man.

Supervisor A, when asked about which literary works that his/her district’s
curriculum presents have moral issues continued:

Um, I can’t think of any piece of literature that doesn’t have moral issues,
its the foundation of, um, our society, people write about moral issues
and, hopefully, by reading about them they show the reader about how the
issues can be resolved, or, should be resolved in a logical manner, I don’t
think there is any book in our curriculum that does not have literary merit,
I think there is a difference between blatant sexuality and blatant violence without a moral issue, but when they are combined and the reader is able to think through why or why not the characters acted the way they did within the framework of the book, it can come to a positive outcome, it has literary merit.

In like fashion, when Supervisor B was asked whether or not moral issues should be addressed within the public school setting, the Supervisor responded in the affirmative:

Absolutely, I think they should be addressed, because we are constantly making choices and it's part of our responsibility as teachers to help young people develop their sense of values and to make, to help them make moral choices.

When two building principals were interviewed regarding the presence of and the teaching of moral issues found within the literature in the curriculum, there appeared to be ambiguity within their responses, collectively not reaching congruence with regard to the question. Principal A responded as follows:

Yes, because they are not getting them anywhere else, in society they are getting the wrong moral issues, so, the school ought to provide the right ones.

However, when asked for examples of moral issues found in the literature of the high school curriculum, Principal A responded as follows:

Of moral issues, I can think of examples of immoral, I can't really think of good examples of good moral education.
When Principal B was asked the same questions the response was as follows:

Yeah, I think they should be, you have to make students aware and raise their consciousness and talk about... in English also there is all moral dilemmas and should the characters do this should they do that, what would happen if they had tried this course. I think that is what makes kids think better on a more high cognitive, I think it should be addressed, I think it makes kids think more and look at other alternatives.

With regard to examples of literature that hold issues of morality Principal B responded:

I'm not as familiar with it, as you know. I guess in social studies we did genocide, native American, British issues, film orientation issues, those were issues that we developed that we addressed in social studies that could be, I assume, in the literature that you are addressing.

Clearly, the interview results indicate both congruence and non-congruence with thematic statement 1 and highlight the lack of steadfast triangulation that is required for successful implementation of thorough and meaningful and long-lasting discussion of issues of morality that are clearly within the literature presented at the high school level. Following the paradigm that must exist between the principal, the supervisor, and the classroom teacher (see Dewey (1909), Noddings (1995, 2002b), Sergiovanni (1990, 1992), Goodlad, et al. (1990), it would appear that inconsistency and a lack of full perspective regarding issues of morality exist and may impede meaningful instruction.
Thematic Statement 2:

Effectiveness of departmental planning sessions in developing ways of addressing issues of moral content within the classroom setting:

Overall, the teacher respondents from both focus groups, A and B, indicated that they do not feel that their respective department meetings serve them in a productive manner, most especially with the absence of an opportunity to discuss issues of morality within the literature that they were charged to teach to their students. This thematic statement, by far, appears to illustrate a “break” in the triangulation with regard to the efforts of all three components of the study, namely, teachers of English, supervisors of English, and building principals.

When the participants within focus group A were asked if they felt if they are prepared or unprepared to approach issues of morality within the classroom setting, 3 responded and all 3 felt that departmental meetings were not effective supplements to their efforts to engage in discussions of morality within the literature presented at the high school level.

Interviewee 9 indicates the dichotomy to be found between this interview effort and the regular departmental planning sessions:

I don’t recall any time, a moment like today, have everyone come and discuss some opportunities to discuss what our curriculum is teaching right now, we are usually doing a lot of red tape and it’s not about education and pushing forward a little bit.

Interviewee 7 had a similar response:

Unfortunately, there is too much emphasis put on how many pieces of
writing are going to be put in a writing folder, how we are going to dot our
i’s and cross our t’s, like the colors of writing folders we use for each year,
that, I don’t ever remember discussing with them, in the last couple of
years anyway, that would even deal with how we teach, how we teach the
literature.

Interviewee 6 spoke more globally about the apparent absence of in-depth
departmental planning sessions:

If I may interject, um, I can remember district-wide on very, very rare
occasions we were allowed to meet as departments, but, that the district
has not permitted it because, they consider it dangerous, I guess, to get
too many English teachers or math teachers to get together, but, we have
been asking for this for ages that we want, say, sophomore teachers to get
together and share ideas and discuss what works and what doesn’t work,
it makes sense and so of course they don’t do it, its only been the last few
years that they have had the convocations at the beginning of the year, but,
again, we don’t get any chance to have any say in it, where we are lectured
to and then sent off on our merry ways, um, but, it should be a time for
planning instead of paperwork.

Noddings (1992) catches the essence of that which should go on within the
confines of the school and the daily planning strategies of its teachers when she shares:

The need of students must drive our plans for teacher preparation. We have to
stop asking: How can we get kids to learn math? How can we keep kids in
school even though they hate it? And how can we prepare teachers for the
real world of teaching? Instead we have to change the world. We have to ask:
How can my subject serve the needs of each of these students? How can I teach
so as to capitalize on their intelligences and affiliations? How can I complete the
caring connection with as many as possible? How can I help them to care for
themselves, other humans, animals, the natural environment, the human-made
environment, and the wonderful world of ideas? (p. 179)

This view of the art of lesson planning, specifically that of being cognizant of the
needs of the students, is key to a successful plan for the enlightenment of the minds of
young adults. The role of the department supervisor is also key to the moral support that
staff will require in order to formulate and deliver their instruction. The building
principal must be aware of the needs of not only the young adults within his/her charge
but also those of the teaching faculty. The principal must ensure that careful and
meaningful and caring planning will take place in order to carry out the mission of
educating all to their full intellectual and emotional potential. This view, vis-à-vis
Noddings, is totally consistent with the concerns voiced from both focus group A and
focus group B. Again, this thematic statement appears to reflect the high degree of non-
congruence of teachers for both the theme and the integrity of the triangulation that is
essential between the three representative groups, if effective and meaningful and
productive learning is to take place within the school setting.

When focus group B was interviewed regarding the use of departmental planning
sessions in developing ways of addressing moral issues within the literature, 1 staff
member responded negatively while another referred not to the current school and
assignment but to a previous district:
Interviewee 4 responds quite specifically:

No, I've never had a, never....

Interviewee 7 addresses the interview question by referring to a previous district assignment:

Ah, well, I have had experience with that, I have only been here for three months, so, I, in my second year of teaching, um, back in North Carolina, we had decided to rewrite the curriculum because the mid-term test had changed, four teachers sat down and, just stuff that we were able to come up with, and obviously each one of us would have done it differently in class, but, I know it helped me as a beginning teacher, to discuss issues that I probably wouldn't have

When Supervisor A was asked this question, the response indicated, to a degree, a lack of effectiveness of the departmental planning sessions:

Department planning sessions, you mean department meetings? Not always, because I'm too busy in the nuts and bolts process of education. However, the curriculum model that we are not employing poses essential questions that directly reference issues of morality and by implementing this inquiry method of education using these essential questions they do frame the literature. And I have touched on those at department meetings.

When Supervisor B was asked the same question, the sense of a lack of effectiveness vis-à-vis department meetings was even more obvious:

Department planning sessions, Dennis, no, we are always taken up with
administrative and someone else’s agenda and taking care of test scores.

So, no.

Principal A responded to the inquiry regarding the effectiveness of department meetings addressing issues of morality in the literature presented in a positive manner:

Yes, because the department can come to an agreement about what is going to be emphasized in the classroom and suggest ideas of how -

Principal B responded in the following manner:

I don’t include having any department meetings, I couldn’t - yeah, like if we had a work session but usually department meeting aren’t so curriculum on a particular piece of literature, like, you might have all of the academic senior English teachers at a department meeting and then they could do that, but I don’t see how.

Noddings (1992) comments on that which she believes is the format for successful curriculum and lesson planning when she speaks of the role of the teacher in the process:

Teachers will also have to build in time to talk to each other about their own growth as well as that of the students. They will have to offer each other moral support, intellectual/academic help, and solid friendship. In discussing students and this discussion should take place regularly - they will have to help each other to keep the talk caring and professional. The pernicious gossip that corrupts so many discussions is teachers’ rooms should be anathema to teachers.

As teachers, we must become more like parents who are engaged in the task of raising a huge heterogeneous family. (p. 176)
When participants from focus group A were asked what strategies/techniques they would like to see discussed in department meetings that would help with the addressing of moral issues with their students, their responses, although somewhat mixed, appear to reflect a need to refocus one’s efforts toward a more efficient method of discussion.

Interviewee 9 responded in the following manner:

I think just sharing plans, units that teachers have approached in different levels, like senior, junior, whatever, and, to try and find other materials, whether it is in the room or not, like do some non-fiction instead of what’s in the room, that would allow some, a different approach to morality, like just to have like .... just to get together and communicate what you did in the past, and, let’s try to do one thing different this year, not just try to reinvest it and go crazy, but, just give us time as educators instead of just jamming us into meetings about everything but, because I really haven’t been to a department meeting, an in-service ....

Interviewee 10 also has a definite response to the question:

As a first year teacher I think that is something that has always astounded me, just being here last year during student teaching, there was never an opportunity to get together and talk about content rather than, as was said, all the red tape and everything, and I think, trying to create opportunities where I could, and everybody I’ve talked to has always been helpful. But, why there isn’t more time and opportunity given to us to sit around and, hey, what essential question, how do you kick off The Crucible, what do you ask them, this is what I have done, this is how they responded, and,
yeah, we can do this on our own time, but, the fact that we're not, that it is not a priority has always confused me

Interviewee 5 had a strong response to the question:

Well, it's not a priority, you look at the powers that be, it seems to be these days how we look to the public, it's all about numbers, we deliver a product, that product is the HSPA and assessment, I really hate to say it but it's almost a thorough strategy and what happens in a classroom has gone out the window, they want to see lesson plans that they can show the public, this is what our teachers are doing, and it's nothing to do with the individual child, let's face it, not every child responds well to a HSPA or an S-A-T, does that mean the child hasn't learned something, absolutely not, but as long as we have to be answerable to the public, I'm not even blaming the district, it's all about numbers, and admissions, and standings, and GPA's, and, talk about math across the curriculum, the only thing that matters these days are scores.

Interviewee 7 addressed the need for collegial time together:

I was just going to say, real quick, back to just being able to discuss, I know that, on several different occasions just common grades or times of planning, that I have had discussions with my colleagues about literature, about moral issues, and, it's nice to, even if we are not allowed to, it would be great if we could devote faculty time to it, department time or even in-service time to it, and have someone come in and discuss these
issues with us, or even just discuss amongst ourselves what we have and how we can approach, ....

When focus group B considered the question of providing a means for discussion of the use of strategies and/or techniques for dealing with issues of morality in the literature, interviewee 9 responded:

I'm not sure that we need it, because how we address it individually is based on where we are from and who we are, when you ask the question of what informs our morality as we teach our students, how do we approach it, mine is having been a parent and having three teenagers, and it's going to be different for somebody else, and because of when I was born and where I'm from, we all come from different places, and I think I can tell you how to teach morality, because, if you teach it in a way that's not comfortable to you the kids are going to see right through that.

Supervisor A has a positive response to the question:

I think, I don't know if every teacher needs the structure of teaching moral issues with their students, however, I do think that through the mentoring process of new teachers they need to know how to broach these subjects. Just out of inexperience I'm sure they are not comfortable with some of the issues. Um, and, I think through the mentoring process that might be a place to discuss some morality issues. I think every teacher, once again, needs to be a role model and I knew that, um, that is something I broach upon all the time, that if you expect students to act in a certain way you need to act that way.
Supervisor B responded with some additional candor:

What would I like to see? I'd like to have the time during the department meeting just to have teachers talking about like sharing best practices if you will, sharing successful lessons, talking about what they are doing in the classroom, like a real exchange of ideas. And in that exchange, because of the nature of our subject matter in English Lit, you're going to get to the morality, and how you approach it. But that's what we really need, time, it would almost be let's have cake and coffee and talk awhile.

Principal A responded immediately to the inquiry:

I would like to, first of all, see it discussed about the importance of the teacher setting the example of high moral standards, of how the teacher conducts himself/herself, how he/she dresses, how he/she presents in the classroom, I think it state there.

Principal B also has a response to the question of developing strategies and techniques that would help in addressing issues of morality:

 Basically, how you can develop strategies to get kids to think without being judgmental? Like I said I think that is the key thing, and how you can make other kids' accepting of other kids ideas, even if they might not be their ideas, strategies about how to deal with it, about something that is totally off the wall, talk about putting kids down, I think those are strategies that teachers need to work with.

In sum, issues such as planning time, effective mapping of that which would be discussed at the planning session by the supervisor, having time to interact with
colleagues within the department without the pressure of a department or administration imposed activity or responsibility, and, having the opportunity to collegially connect with English department members from sister schools on common questions and/or concerns appeared to be most salient within the minds of both focus group A and focus group B members.

Thematic Statement 3:

Education major preparedness for addressing issues of morality within the literature presented at the high school level:

Teacher educators should play a role in preparing teachers to handle affective education sensitively and effectively. Preservice teachers should be helped to develop a catalog of stories and other accounts revealing clashes of feelings and a wide range of affectively powerful material from history, biography, and the arts. It is not sufficient to provide teachers with a set of activities designed just for moral education and leave them with nothing morally relevant to use in their subject matter classes. This makes it as easy to ignore morally as it is for most people to ignore mathematics. (Noddings, 2002, pp. 153-154)

Noddings (2002) clearly illustrates the need for teachers-in-training to have the "schooling," to have the awareness, the ability and the understanding to plan for and aid students in the development of stories, conversations, discussions and arguments that will allow for free thinking, a free flow of exchange of ideas, and the ability to criticize not only differing points of view but also field the criticisms that come regarding one's own point of view.
When the teachers in focus group B were asked about courses that they would have liked to have had the opportunity to take on the collegiate level, interviewee 6 and 8 responded as follows:

Interviewee 6 indicated that:

The Bible As Literature, I would like to have had just a working knowledge, a more working knowledge of the Bible because there are so many biblical references in the works we teach, and, it would make life easier in explaining it to so many of the kids who don't have any form of reference.

Interviewee 8 added:

Philosophy, I think it's something that if I had a stronger background in philosophy then I could bring that through, especially at the senior level, like in Their Eyes Were Watching God, but it would be nice to have that background, I feel it's a weakness within my teaching that I don't know enough about that area.

When focus group B was interviewed, they, also, were asked the same question as focus group A. The response, although brief, appeared to be more forthcoming than those of their predecessors:

Interviewee 0:

I know it was a department course for me, Humanity, I think it would have been helpful.

Interviewee 8:

Dynamics of Religion, examine different types of religion, customs, ritual,
and so on, that one.

Interviewee 6:

There are courses I've done over the summer at Monmouth University, there are humanities courses....

When Supervisor A was asked this question, the perspective that emerges appears to be rich with consideration and potential discussion:

Um, it's very interesting because on the secondary level I don't think we have, really, courses like this. But, when I was working toward my first masters, basically it was a program for elementary educators and you did, we had to do a specific study of morality issues and we were all required to present lessons that, um, would teach morality issues and it is very much a part of the elementary curriculum. However, it is not a part of the secondary curriculum, we make gross assumptions that secondary teachers come equipped with the maturity and the skill to broach these issues which is not always the case. So I think that probably secondary teachers need a course on how to teach difficult subject matter to students.

When Supervisor B was asked this very same question, the response was: Well I think it might have helped if, when I was college age, and before I went out into the teaching world, if I would have taken Father Busman's course. Seriously, about teaching Values In A Pluralistic Society and like having, just having an awareness, um, an awareness. The truth of the matter is I had all the courses because I went to a Jesuit College, so I took eighteen credits of Philosophy and fifteen credits of Theology. So there
was nobody, so other than that course, there was nobody better prepared
to talk about morality than I was. Trust me.

When each of the building principals was asked this question, their responses
were as follows:

Principal A:
I think there was a methods course in how to present sensitive, important
issues I think I would like to have had a course, in things like – you have
to have had psychology but in specific things like learning disabilities,
child abuse – the various things like that – that we encounter and how to –
what causes a lot – what behaviors and how to address them. It relates to
values and all – actually.

Principal B:
See, it’s difficult because that’s not my curriculum, but, for example, in
social studies, I did take a course on human conscience, like, and what’s
going on in the world, and I think that that went on in my senior year in
college, and I did get a chance to take it, and I think that that gives you a
chance to think a little bit more.

Thematic Statement 4:
Teacher implementation of lessons addressing issues of morality within the literature
presented at the high school level:

Reimer, Paolitto, and Herah (1990) in *Promoting Moral Growth. From Piaget To
Kohlberg* discuss the paramount prerequisites for curriculum planning which leads to
lesson planning on the part of teachers:
In moving from theory to practice teachers must do two things. First, in their thinking they must reexamine their teaching role. That role involves (1) to create cognitive conflict and (2) to stimulate social perspective taking in students. These two principles derive directly from the theories of Piaget and Kohlberg. Second, in their behavior teachers need to set in motion certain patterns of social interaction. We therefore present pedagogical steps, based on theory and research in classrooms, known to foster moral reasoning. These steps include the development of moral awareness, the art of asking questions, and the creation of a positive classroom atmosphere conducive to moral development. (1990, p. 120)

This philosophy is very much like that of Nel Noddings' (2002) wherein she discusses the need to tell stories and allow students to develop their own stories in order to both empower students and broaden the curriculum/lesson plan field of discussion to allow for original thoughts and experiences.

Reimer et al. (1990) continue:
In our work we have found that teachers are not able to begin curriculum practice until they reexamine their assumptions about their teaching role in the classroom. Three themes highlighted in the beginning of this book are fundamental to this paradigm shift: (1) the necessity of increasing our own awareness of moral issues before we can expect students to do so, (2) the recognition that many teacher and student interactions have a moral dimension, and (3) the realization that certain kinds of social interaction are more conducive than others to moral development. (p. 121)
When participants within focus group A were asked how they would implement instruction concerning morality within the literature presented, 3 interviewed responded as follows:

Interviewee 1:

Usually we have this whole discussion about the do now format, but, when I read a book, like right now we are reading The Crucible. I will put define vulnerability, and then I will have them apply it to a real life situation, in what position were you when you felt vulnerable, am, or think of an example from the book, assess it to real life, but we just apply it to real life and then they share it and then they understand what vulnerability is, kind, kind of adapt, and say, oh yeah, one time I was vulnerable and this is how I felt, I felt weak and then apply it to the character who was weak, who was vulnerable, and in that way they know what they feel, because a lot of things they don't address they don't know what it is to feel, they don't know what deception, what manipulation or stuff like that is and once they define it and apply it to something they know they feel and how they may make others feel.

Interviewee 5:

And also an examination of motives, when you look at characters, you know and you have Macbeth, who starts out in Shakespeare to show that he is actually a good man, really a hero at the beginning of the play, of course you know, all through third person from the other characters and what makes a good person decide to turn bad and then when he makes that
conscious decision to turn bad pulls out all of the stops, he doesn’t go back, he’s aware of the decision, when we start talking about motivation of different characters you bring it back to real life, you know, where else do you see this, can you give examples today, and they respond to that real well.

Interviewee 4:

I think one of the things that I look to do in addition to discussion is straight exposure, for the sake of contemplation and thinking about it when you think about, when you get to freshman and now they are reading stories about that don’t just have the happy ending, and you say why, just through questions ask them some things, and even on the other end of the spectrum the seniors where maybe you have authors who are writing from a point of view that the authors themselves don’t endorse, and they have to work through that, to simply expose them to it and let them think about it and to go through the process.

The participants from focus group B were asked the same question and 2 participants responded:

Interviewee 4:

The first thing I would do is I would do journals, where, and they are personal, and you just flat out ask them the question, is steering ever ok, is, you know, why and when, and then you have them answer and then you discuss it, and hopefully you have a setting, like you said it, where they are comfortable that they are able to share and that they are honest
with each other, but, I teach seniors, it’s different, they are a little bit more mature.

Interviewee 12:

Just want to say, with journals, just to give a quick example, you are actually giving kids an opportunity to get things off their chests that they kind of normally wouldn’t have, and I know that one of her students talked about his mother leaving, and this is a student that I had, and I never even knew that the whole year, and, he felt comfortable enough to say that in front of the whole class and talk about responsibility, and whether he felt that it was the right thing to do, and, you know, I have to applaud that type of...

The respondents are somewhat consistent within their collective responses, and apparently in agreement in that they would try to elicit responses concerning literary elements that are found within the pieces studied. But they did not discuss having their students consider essential questions nor enduring understandings that would allow the students to explore well beyond the boundaries of the regular and the expected format presented within the English classroom.

Each Supervisor of English was asked this question and the responses reflect a slightly different perspective than those received from the focus group participants:

Supervisor A:

Um, that depends on the type of students I have. If it is an AP class and they are more intellectually able I would probably be more direct. If it is a lower level class where the students are not as analytical and are not as
able to think through life's ... students that don't have the life skills to
make good decisions, I think I would give them more background,
probably start with lecture, or, have them do research on the issue
themselves, so that they have a basic understanding of the issues and all
of the parameters around the issue. And, would probably pose questions
and have them write about them, talk about them, speak about them.

Supervisor B:
I'd try not to make it obvious. I'd try not to make it obvious. Like, um,
in, like just in discussing the characterization, the plot, the theme like, I
think that all comes out. I'd try not to hit them over the head with it. ... the Canterbury Tales, you can't teach the Canterbury Tales without
explaining to the students about the Roman Catholic Church, what
Chaucer is satirizing and like there is certainly, when you are discussing
the characters and what they are doing and not doing, whoever, like you
are definitely discussing morality, directly. The students are making
judgments based on, like, when I tell them there are rules for the monks,
those are the rules for the friars, whatever, then they can, it sort of comes
naturally, if you will. With Antigone, when you do Antigone, like,
obviously most of them side with Antigone, you know. And, and you
can't argue with them, even though some students will say that Creon
is trying to keep peace, and he is trying to keep, a, you know, authority
and the good of the entire city-state, if you will. But they can see,
obviously, the imperative to bury the dead, in any culture. So, and that
one is, it is a great play because, you know, you can see both sides. You can. But I don't really say, I don't think I really, I think I do it indirectly, if you will.

Consistent with the responses of the focus groups, the supervisors appear to talk about how they would engage different levels in the discussion and analysis of the piece of literature at hand; however, neither discusses either aiding teachers of English in developing plans that would clearly address moral issues — more in-depth enduring understandings or, for that matter, addresses moral issues with their own students.

Each of the two building principals was asked the same question at the focus groups and the supervisors of English. Their responses indicate some degree of non-congruence.

Principal A:
Well, it first starts with how you set up classroom management, the rules that you have for how your class runs, how the kids conduct themselves from the time they walk in the door and that you address it from when they pick on other students, when students give answers how other people respect them, and in respect of yourself as a teacher, and using what they call that teachable moment when something comes up that is not planned for your lesson for the day, you can adjust your lesson plan, use that situation to teach them about morals and about character development.

Principal B:
Usually, a lot of the times, either giving a reading and the kids are reading, but they are reacting for it, and you give a question and answer discussion.
how do they react to it. Another way could be a debate. Like, with
suicide, when I taught Sociology we did a lot of moral dilemma things in
Sociology and the kids would take different issues and then debate it, and,
that’s the way you can bring it out, because they don’t always have to take
how they feel so that they are comfortable taking a stand on capital
punishment, is it right, is it wrong. You know, a debate is a way of kids
addressing it without having to put themselves out there, so, and that is
why I think that is effective, all of them.

In responses that are deemed similar to both the focus groups and the supervisors,
the principals spoke about acquiring the authoritarian high ground within the classroom
as well as what type of format, be it lecture or debate, the form of the lesson would take.
Again, there appears to be an absence of an in-depth response concerning what form, as
Noddings (see Noddings, 2002) discusses, an in-depth analysis that conveys the reader
well beyond the literal reading of the literary piece. The essential questions: why are we
reading this piece, how does it relate to past pieces that have been studied, what are the
essential questions the writer poses within the piece, what is/are the enduring
understanding(s) that we may derive from both the experience of reading and the
collegial experience of discussion that we may take away from this experience. None of
these important questions that convey the moral issues within the canon of literature are
addressed in the responses from the participants in the interview.

Thematic Statement 5:
The role of curriculum revision and overall school reform with regard to addressing
issues of morality within the literature presented at the high school level:
When asked if they had the opportunity to change the English curriculum in any way, what would they choose to change and why, 9 participants in focus group A responded. It should be noted that this response represents one of only several responses that covers the majority of the focus group. The responses are as follows:

Interviewee 1:

Number one wants to know if you are only thinking secondary? Because, I think, as I’m listening to this, this is my problem. Some of the kids are coming into this school and they are reading the books, that we have to teach them, in seventh and eighth grades, and we have these problems with HISPA scores and SAT scores and all that but they are not learning what they should be learning at the lower levels, so, like there is no continuity, and that bothers me. It’s the fact that freshman last year, I think we started to read *To Kill A Mockingbird*, they already know that. *Romeo and Juliet*, they already read that. I have kids that are telling me that they already saw *Hamlet*, or read *Hamlet*, and these are my lower levels, in sixth grade, and the problem is, yeah they have read it but they have no idea what the morality of it was, they just did it because, the problem is, I mean, I know we are different districts but we have no continuity as far as education is concerned, and like where does it begin where does it end, what are they supposed to learn out of high school, I guess this is sort of overlapping with scores where we are worried about this and worried about that, I don’t think it’s only, I don’t think it should be left up to be our problem, I think it’s unfortunate that we don’t work
with the lower grade levels but then, in a sense, let us teach different things that we know they won't touch.

Interviewee 9:

Our hands are tied with having a district-wide mid-term (exam) now, we have this obligation to get them to do well on this test, it's unfortunate that we are reiterating a story that they already heard in place of something I could have, ok, fine if you have read that then let's read something else, but no, I can't afford to because maybe there are three or four of you that did read, you can probably use a refresher so let me help you out so that your parents don't call and complain.

Interviewee 8:

I think that, um, we try to cover too much, it's such a, I mean we all complain about how much there is to finish. British Lit., sophomore year, freshman year, senior year, there is just too much. I'd rather have a few pieces and fall in love with it, hopefully, and do, I spend more time than I should which always makes me have to rush.

Interviewee 1:

The curriculum is over-bearing.

Interviewee 8:

It's just a lot, it's so much that you could really teach within the novels that you are given, or the works that you are given, but you are in such a rush.
Interviewee 6:

Number seven and I were talking about how our lower level students are so ill-prepared, they don't know parts of speech, so how can you talk about writing when they don't know that, and, we are trying to build on skills that they are already lacking. Um, then we are given grammar books that don't have any instruction, on top of all the literature books that we don't have time to cover, but, there's gotta be an answer, I mean I feel for all the elementary teachers that have to teach everything.

Interviewee 10:

And it's the deeper discussions, that's the part that gets trimmed off; you don't have time to devote to these in-depth discussions about morality or these larger issues that have to sacrifice to, alright, keep going, keep going, keep going, alright, what do I have to do next, I think that's what you miss out on, because....

Interviewee 1:

You try to teach for your lesson plans, like, ok by the end of the week I have to have that done, so we have to have a quiz on Tuesday, otherwise I'm going to be behind, your head is like....

Interviewee 7:

Sorry, you have those four writing samples in the writing folder for each of the four marking periods, I would love to see some more contemporary literature included in the curriculum, but that would mean that they would have to take some things out, the kids would be able to relate better to it if
we had more contemporary pieces.

Responses from focus group A to this question seem to reflect the following concerns: the elementary system is eclipsing our efforts by presenting these curriculum pieces prior to the students arriving at the high school; we are restricted to a narrow list of offerings to read due to the nature of the district mid-term exam; the curriculum is too overbearing and we are too rushed to complete it; there are no deep discussions due to time and choices; we just teach to lesson plans; and, we really require more contemporary pieces in the curriculum. Again, as before, there was almost no mention, save by respondent 10, of delving into a deeper discussion of what a major writer presents in his/her literature.

When asked if they view the school as an institution that has an obligation to address issues of morality, the majority of participants in focus group A responded “yes” while 2 participants did not respond favorably.

Interviewee 9:

No, I don’t view the school as having an obligation, I really don’t, they have ignored their, like we, as teachers, would assume the school has an obligation but I have not seen it, besides that anti-violence prompt be an obligation, I’ve seen just numbers and comprehension, and recognizing literary terms as their obligation for whatever means possible to pass mid-terms and finals, and, um, and there is more to literature than what’s the character’s tone, and unfortunately I have not seen an obligation to morality.

Interviewee 7:
I'm not so certain, what about our Human Relations forums?
Interviewee 9:

Well, sure, we have to address it, because we are supposedly turning these kids loose in this world when they are eighteen years old, whether they are going to college or out into the work force, they're going to be participants in a democracy that is going to require them to have a sense of their own morality as well as the wherewithal to be educated and deal with what comes their way, I think that's our job, if we are doing anything less we are not doing our job.

When asked if you, as a classroom teacher, a supervisor of English, or as a building principal take on an active role in providing a forum for an intellectual and caring discussion of issues of morality within the classroom setting focus group A responds in the following manner:

Interviewee 7:

As a teacher who doesn't yet have tenure, no, because I feel like that would really be like opening myself up for something, those are really touchy subjects, if I wanted to put myself out there like that, wahoo, a big, old target, no, I wouldn't.

Interviewee 7:

Do you mean in the classroom or among your colleagues, I would think that that would be terrific, if we had a forum for something like that, because a lot of other questions come from this, if there’s discrepancy between family values and values that are being
discussed, even, you are backed up by administration, you know, that it part of the curriculum to address these issues, that would be a concern, and, you know, I look at, and I know this isn’t even part of your study, how many families that are choosing to home school their children because they don’t like the values that are being presented in the public school system.

Interviewee 10:
I have a random thought, and I don’t think this has anything to do with the question, but, there also comes a point where, you know, parents are coming in here and saying why are you trying to parent my child, that’s my job, and we have talked a lot about the lack of instruction at home, but, what if the parent takes exception to the fact that you are trying to provide some sort of moral instruction to their child, I think there are some parents who would not appreciate some of the things that we address or teach.

Three participants responded and 2 of the 3 appeared to have serious reservations concerning either their direct employment status or their possible potential interaction with and criticism from the parents of their students if they were to take a more active role in providing a forum for the moral development of their students.

When the participants in focus group B were asked if they had the opportunity to change the English curriculum in any way, what would they choose to change and why, they responded as follows:
Interviewee 3:
I would like to put more modern works in there so that the morality
applies more to the decisions, because, even though, un. good literature
transcends time and it should it's so alien to them that they don't really
put themselves in, it's more difficult to put themselves into that position
because they don't relate to that culture, that time, and, why are we
reading this, some even perceive it as boring.

Interviewee 11:
Especially with junior literature, British Literature, Canterbury Tales, you
name it.

When asked if they view the school as an institution that has an obligation to
address issues of morality, members of focus group B responded in the following
manner:

Interviewee 9:
Well, sure, we have to address it, because we are supposedly turning these
kids loose in the world when they are 18 years old, whether they are
going to college or out into the work force, they're going to be participants
in a democracy that is going to require them to have a sense of their own
morality as well as the wherewithal to be educated and deal with what
comes their way, I think that's our job, if we are doing anything less we
are not doing our job.

When focus group B was asked, would you as a classroom teacher, a supervisor
of English, or a building principal, take an active role in providing a forum for an
intellectual and caring discussion of issues of morality, I participant responded in the following way:

Interviewee 12:

Just go back to what I think, it has to flow naturally, and, I have only one year of teaching and a lot to learn, and, this is a veteran group out here

Supervisor A was asked, if you had the opportunity to change the English curriculum in any way, what would you choose to change and why? The response was as follows:

Supervisor A:

Um, I think I would change the teaching methodology that is employed within the classroom. And, yes of times when teachers present the morality issue, they talk about it and they don’t let the kids talk about it, and, clearly most educators are mature individuals, I say that because not all of them are, and, they have already learned many of life’s lessons and when they talk about their life and their situation they share their knowledge but they don’t give the students the time to air their concerns, pose questions, or share their concerns or discuss their thoughts on morality issues.

When asked, if you view the school as an institution that has an obligation to address issues of morality, Supervisor A responded:

Supervisor A:

Yes.
Supervisor A was also asked, would you, as a classroom teacher, a supervisor of English, or a building principal, take on an active role in providing a forum for an intellectual and caring discussion of issues of morality, he responded:

Supervisor A:

Um, absolutely. And I don’t think that there are many teachable moments that are not written into the curriculum and when you have the opportunity to show young people what the right path is it is your responsibility to engage in the discussion at that moment. Teachable moments probably, the things that students take out of the classroom are those moments that are spontaneous, that enable you to give them a life lesson or an enduring understanding that they will use for the rest of their lives.

When supervisor B was asked, if you had the opportunity to change the English curriculum in any way, what would you choose to change and why, the response was as follows:

Supervisor B:

What would I choose? I like, I’m sorry, I’m kind of old fashioned, I like the canon, I like the literary, I like all the dead white men. No, but I do like the new pieces we put in, like the contemporary authors. I think you can teach everything you need with, God forgive me, Shakespeare. Just give them enough Shakespeare and somebody who knows how to teach it and you are going to cover almost everything.
When asked, do you view the school as an institution that has an obligation to address issues of morality, the response of Supervisor B was:

Supervisor B:

I'm going to sound like I'm contradicting myself, I think we have to, if we are going to say we are teaching the total child, then I think we do have to address issues of morality. But, I think maybe we are going to have to streamline those issues to how you are going to treat other people, other individuals, like a sense of fair play. Like almost going back to what the I said about the Greeks, you know, that kind of a, like the whole idea of the polis, the city state, the population, the people and the good, if you go back and look at the Greek tragedies, whatever, the good of the whole.

When asked, would you, as a classroom teacher, a supervisor of English, or a building principal, take on an active role in providing a forum for an intellectual and caring discussion of issues of morality, Supervisor B responded:

Supervisor B:

Sure, I would be willing to do that.

When principal A was asked about changing the English curriculum, the response was:

Principal A:

It doesn't have to be morality, does it? Writing, because kids can't write, some of the teachers can't write -- even, I think grammar and sentence structure and we need a lot of work plus the ability to put a sentence together plus the fact the communication is the key and so also write more
descriptively, but basic writing and grammar needs work, SAT agrees with me now, too.

When asked, do you view the school as an institution that has an obligation to address issues of morality, Principal A responded:

Principal A:

Yes, it's what I said before, schools that - there is no other more important organization in this country.

Principal A, when questioned, would you as a classroom teacher, a supervisor of English, or a building principal, take on an active role in providing a forum for an intellectual and caring discussion of issues of morality, responded:

Principal A:

Yes, I would, and did.

Principal B was also asked if the opportunity arose to change the English curriculum in any way what would be changed and why. The response was:

Principal B:

Am I going to sound old fashioned, but, I know the we do need literature and stuff, but, I have a son that is twenty-three years old and he went through all honors classes and he doesn't know writing. So, I think we need to infuse more grammar back into the English curriculum, that was taken out. And, he is a fabulous reader, he reads three to four books, but, he says mom I think I know why I write this but I don't know what the rules are. And he was straight honors from, all through high school. AP and everything and he had one teacher, in eighth grade, who taught
When asked, do you view the school as an institution that has an obligation to address issues of morality, Principal B responded:

Principal B:

Yes, I do. I think that is how we raise the consciousness of kids.

Noddings (1993), in Educating For Intelligent Belief Or Unbelief discusses curriculum and pedagogy issues:

Anything that becomes part of the formal curriculum is cast far too specifically and rigidly, examined unappreciatively by partisan and sectarian eyes, evaluated by student achievement, and - worst of all - made intolerably boring to all but a handful of students passionately interested in the subject.

My preference would be to include the material as sets of suggestions for enriching and supplementing standard topics. These sets of suggestions would be part of a meta-level of curriculum planning, and teachers would be urged to consider them as they plan lessons and units. In addition, a variety of suggestions would be made in connection with specific topics.

Further, there ought to be gifts freely given in education. Aristotle once said that teaching does whatever it does "as a friend." In the discussion of religious, metaphysical, and existential questions, teachers and students are both seekers. Teachers tell stories, guide the logic of discussion, point to further readings, model both critical thinking and kindness, and show by their openness what it means to seek intelligent belief or unbelief. Students long for gifts of this sort from their teachers. (pp. 134-135)
Although some responses across the focus groups, the supervisors, and the principals discuss ways to enhance and augment the current curriculum, most notably, the inclusion of more modern pieces, none of the respondents really touch upon moving beyond the expected, the pre-learned pre-teaching format that is presented on the college and university levels. In short, there is no discussion, no yearning for what Noddings (2002), in a powerful and yet simplistic fashion, calls the sharing of gifts vis-à-vis the literature. One could argue that that process is the essence of the charge that teachers of literature truly have and one that must be cultivated and allowed to bloom within the secondary school classroom.

Thematic Statement 6:
The view of educators regarding the state of morality within the community at-large, and, whether educators sense an obligation to assist in the moral development of the youth within their charge:

The participants of focus group A, within the scope and sequence of the 32 questions that they were asked in this interview, respond to several questions that related directly to thematic statement 6:

When asked about their definition of morality, the responses were as follows:

Interviewee 4:
As what should be done but can be coerced through law.

Interviewee 5:
Something that involves ethical decisions.

Interviewee 7:
The difference between doing something good and doing something bad
and knowing that there is a difference.

When focus group A was asked if moral issues should be addressed within the public school setting, they responded as follows:

Interviewee 6:

Yes, because we just went to a workshop on it.

Interviewee 6:

Yes, the whole workshop was on ethical questions and teaching the kids how to balance out both sides of a dilemma, and to have a tilt factor so that when you are coming to a decision you are not just jumping to a conclusion and quickly making a hasty choice, you weigh both sides, looking at the situation and making the right decision. Sometimes there may be these tilt factors that influence you one way or the other, based on the context of what is happening at the time.

Interviewee 9:

Yes, I find it just seems impossible to discuss literature in a classroom without asking students for their, for their connection with their stance on, can teach all day long on character, tone, theme but it's irrelevant, the most teachable moment is when I get their eyes, their attention about what you would do if you were in the same situation, it's not literature any longer it's something that they can, like a life-lesson that they can appreciate, like a life-lesson that they can appreciate, even though it is literature it's like a – I get those students that don't really care so much about literature to suddenly care because it's about their life now, even
though it's not, yeah, I think you have to have it in a classroom discussion.

Interviewee 3:
I think that it should be addressed, I feel like education is a means for preparing a student and they are dealing with moral issues everyday, and if they can't deal with that then that is something that will be a problem for them in their life and that should be addressed.

Interviewee 8:
I look at it through literature, absolutely, moral lessons should be taught through literature, that's just, whether it's teaching them for the first time about something or even just reinforcing something that they have already learned, but also, cheating that we have going on with plagiarism and with kids just not doing something on their own.

Interviewee 6:
We are also surrogate parents, we see them more and we spend more time with them than their own families do, so, in that case we have to teach them morals because nobody else is doing it.

Interviewee 4:
If I remember correctly one of the basic premises behind education is that it serves a sole function, that being preparing people for if they ever have to serve on a jury and that is why you make public education available to everybody, they have to serve on that jury so they have to be ready.
Interviewee 5:
The problem is that we live in an immoral world and there is a lot of moral relativism going on out there, it puts us in a position, ah, I don’t want to say, antagonistic relationship, but not everybody is on the same page when it comes to morals, and I think that’s a problem, you know, we espouse one set of morals and yet there is that subculture that is getting more and more powerful with another set of morals, you know, cheating is fine as long as you don’t get caught, getting caught is wrong, that is being stupid. that’s what we are facing and I hear it more and more, you know, the cheating, they want their kid to get in ....

When participants in focus group A were asked, can educators involved in the selection of the literature assist in the development of the moral consciousness of students and the society at-large, they responded as follows:

Interviewee 9:
Picking the novels and things you want to read.

Interviewee 5:
Well, I think that’s what makes the Great Books the Great Books, when you look at the conflict, and when you look at the moral dilemmas inside the literature, that’s what makes works classic, it’s, a lot of the time, decisions that the characters are confronting.

Interviewee 9:
Yeah, I agree, I go to the bookroom a lot, but I’m always trying something, I don’t care if it’s on their mid-term or their final, I care
about doing something different than they are used to or dusting something off that they are not used to or hasn’t been out in a while, and just hope that they can come to that challenge of reading. I, and I finished *The Stranger* and that was something that completely annoyed them because it was something that they didn’t want to deal with, and its morality was not accessible, it was something very foreign to them, a small percentage of students came to me and said they appreciated that because it was something that asked them to think a little harder, ....

When focus group participants were asked, do you believe that issues of morality addressed in the literature should be analyzed and discussed limited to the classroom or more globally, with respect to one’s place within the community at-large, their responses were as follows:

**Interviewee 6:**

I know they are addressed in history classes, so, I think that covers that, we are not the only ones, we don’t have a corner on the market.

**Interviewee 5:**

Oh, everything is global, we have to apply it outside, we can’t just teach books and not look outside the literature to the world around us, that’s important.

**Interviewee 7:**

I agree with that, I think that even if it is addressed in the classroom as part of the curriculum it’s going to be taken outside the classroom to the home, because I do believe, especially if we hit a nerve with the kids on
some particular issue, it is something that they keep with them, and I think it is something that helps them to develop their own sense of morality, based on what they hear from their classmates, and that it is not just what they are hearing in the home, so, I think that is very important.

Interviewee 4:

But, I think that it’s a huge part of the equation that, I think you just came up with it before, but, yeah you hit upon it, we are not the end all and the be all for the teaching of morality, where are the parents, what are they saying, and are they getting involved in discussions that I think we wish we would have with ourselves, ....

Focus group B teachers were asked for their definition of morality:

Interviewee 9:

I would say the morals within a particular culture, the accepted morals of that time

Interviewee 6:

I would say just knowing the difference between what’s right and what’s wrong

Interviewee 11:

I would say, I would follow along with ----’s, whatever the consensus is within a right-minded majority

Interviewer 4:

I would say that’s ethics, when you look at a group of people that’s what ethics is, I think moral is personal, on a personal level, the difference
between right and wrong, and understanding, like conscience

Participants from focus group B were asked should moral issues be addressed in
the public school setting:

Interviewee 8:
I was going to say, I don’t perceive that there is a deficiency or absence of
morality in our society today, there is no more or less morality than there
was in our society 10, 20, 50 or 100 years ago, I think part of the
problem with a lot of teachers by the nature of our job we are....

The participants in focus group B were asked, can educators involved in the
selection of the literature assist in the development of the moral consciousness of students
and the society at-large? Their responses were as follows:

Interviewee 9:
I deliberately took that to heart when I gave the “IS” (International
Studies) freshman course, I deliberately picked pieces of literature that
would weigh certain moral issues, starting with Odyssey, and
Grendamesh, right up to World War I and World War II and Hiroshina
and All's Quiet On The Western Front and Cry The Beloved Country, I
want kids to face these issues, across, basically across geographic
boundaries, I chose them knowing they were going to raise these
questions, and I wouldn’t have done it any other way.

Interviewee 10:
I just think that we have to have some sort of standard that, what do you
do when kids or parents oppose certain works that are being read, there
are kids who don't want to read *Lord of the Flies* because it can be interpreted in a Christian way, you know, explain the Christian symbolism in a certain way, they won't do that, some of them oppose summer readings, and of course sometimes it's an excuse because the kids don't want to do the work, but I think there has to be some uniformed decision that's made when students refuse to read the work, what's going to happen to them, do you give them an alternative source, you know, what have you, I mean I give a project where kids have to read censored books and I have to send permission slips and things like that, but when kids refuse to do it, or parents oppose it, I think there needs to be a policy, of, ok, so this is the alternative, I think it varies from case to case. Respondents from focus group B were asked, do you believe that issues of morality addressed in literature should be analyzed and discussed limited to the classroom and the curriculum or more globally, with respect to one's place within the community at-large? The single response recorded is as follows:

Interviewee 9:

I just think that's the whole point, Howard Gardner, education only matters as long as it means something outside the walls of the classroom, and, in that case, if we can't connect it to their real world it's not going to mean anything to them anyway.

English Supervisor A was asked, can educators involved in the selection of the literature assist in the development of the moral consciousness of students and the society at-large, and the supervisor's response was as follows:
Supervisor A:
I think that all, as I said before, all educators need to act as role models for students. The selection of literature, like personally, when I was in high school I had a teacher who, it was an honors English class, and, she was my sophomore and senior English teacher, and, we had questions about literature we were reading and why it was selected and why we were exposed to it and she did a whole unit on pornography versus literature of literary merit. And, I remember, it was in the sixties, I would never do this today, she had us all read *Candy* and this was after the school day and we all sat around after school because we were interested, this was not during the school day and we discussed why there was no literary merit in this book it was just blatant sexuality. There was no characterization, there was no development of setting and time frame, it was not particular to any milieu, there was no verisimilitude in it and we were able, as teenagers, to look at this piece of literature and determine why it was pornographic as opposed to another piece of literature, um, let's say a Kurt Vonnegut piece which was very popular and decide whether because of this experience I am very sensitive a) censorship issues, b) I am very sensitive to the literature I pick making sure it has literary merit, and, as part of the literature process I make sure the kids understand why the literature is being taught and what lessons they are taking away from the literature that go beyond the teaching of English, um, and, transcend into the teaching of values.
When asked, do you believe that issues of morality addressed in literature should be analyzed and discussed limited to the classroom or, more globally, with respect to one's place within the community at-large, Supervisor A responded:

Supervisor A:

Well, I think that it can't help but be addressed globally. I know that some of the literature that we teach - the morality issues are addressed in the classroom, but, I also know that the school in which I was a supervisor had support groups on every issue known to man. And, probably they discussed the issues that were discussed within the English curriculum. I don't think you can pigeonhole talking about any issue in the high school situation.

When English Supervisor B was asked, can educators involved in the selection of the literature assist in the development of the moral consciousness of students and the society at-large, the supervisor's response was as follows:

Supervisor B:

Oh, absolutely, absolutely. I had taken courses at Seton Hall, it's funny, I had taken courses at Seton Hall in the department of Judeo-Christian Studies and I took a course with Father Bosman, Values In A Pluralistic Society. We talked about a lot of these issues, and we did sample lessons because we had to be aware, and I'm even more aware being in this school because I never taught so many children who were Hindu's, I have never taught so many varied religious groups in my life. And, I think it's wonderful to, and I want, and I think it is wonderful to be able to address
all of those groups and be able to find a commonality of good behavior, of
moral behavior, which there is among people of good will, if you will.

When asked, do you believe that issues of morality addressed in literature should
be analyzed and discussed limited to the classroom and the curriculum or more globally,
with respect to one’s place within the community at-large, Supervisor B responded:

Supervisor B:

I think you can get into trouble there. Alright? I think you are having a
class discussion and it’s centered on morality, in, like, the question of
morality in a particular work, ok? Obviously, students will bring in
examples from their lives and you would respond to them, but, I don’t
know, and then you have to be careful where the conversation goes.

Um, I think you have to concentrate, like, on the piece and then if
something else comes in you address it as it comes in.

When Principal A was asked, can educators involved in the selection of the
literature assist in the development of the moral consciousness of students and society
at-large, the responses were as follows:

Principal A:

Sure, but what they choose to be taught, what pieces and what emphasis
it is going to be given.

When asked, do you believe that issues of morality addressed in literature should
be analyzed and discussed limited to the classroom and the curriculum or more globally,
with respect to one’s place within the community at-large, Principal A responded:

Principal A:
More globally. Because, in every classroom, the kids are being prepared to go out into the world, especially in the high school, so it should be.

Principal B was asked, can educators involved in the selection of the literature assist in the development of the moral consciousness of students and the society at-large, and the response was as follows:

Principal B:

I think just by having kids question themselves on what they can read, we can have an impact.

When asked, do you believe that issues of morality addressed in the literature should be analyzed and discussed limited to the classroom and the curriculum or, more globally, with respect to one’s place within the community at-large, Principal B responded:

Principal B:

Well, I think, you can’t have it just restricted, I think, when I do history and think of what’s going on out there today you have to relate to today or else the kids are not going to get the lesson, *Hamlet* happened back then, it doesn’t relate to today, but, it does. So that’s it, I think you do have to relate it to today or else the kids aren’t going to get anything out of it.

While most respondents reply regarding a definition of morality, most responded with literal definitions at best containing no real substance or depth. When asked if issues of morality in schools should be addressed, most respondents responded favorably; however, some had specific and particular reservations: interviewee 6 from focus group
A indicated that teachers may appear, to parents and to others, as surrogate parents if they take on this role; interviewee 9 from focus group B indicated that teachers should be more deliberate in selecting moral issues pieces from the curriculum; and, interviewee 11 from focus group A suggested that teachers need "standards" from the school hierarchy in order to function properly with regard to issues of morality within the school setting.

When asked if issues of morality should be addressed within the school setting, most respondents replied "yes" but, as before, most responses were not accompanied by any in-depth rationale for the response or any in-depth discussion on the issue. It should be noted that there are a few responses that did contain some depth of response: interviewee 9 from focus group A clearly stated, aligning with Noddings and others, that we must ask the students for their stance on issues of morality thereby tapping their views and empowering them; interviewee 5 from focus group A indicated that there was a great deal of "moral relativism" about and that discussions on moral issues could lend to a better understanding of relativistic thinking and a clearer sense on the part of students with regard to their own stance on the issues. Interviewee 5's response aligns quite nicely with McGinn's (1997) view:

In effect, it (relativism) makes moral value a direct function of what people believe to be valuable. If one group judges something to be good and another judges it to be bad, the theory must say that both are right, since the thing has both dispositions. The only way to avoid this, clearly, is to invoke a notion of being good that is independent of moral reactions, so that we can say that one group is right and the other wrong because of what is good (or bad). (p. 21)
Interviewee 9 is focus group B had a very interesting and, in this researcher's view, a very introspective and intelligent response when asked about the development of the moral consciousness of students and their contributions to the community at-large in that he compares the experience of the student and of the teacher to that which Gardner (1993) speaks about with regard to giving to and participating in the community within which the school resides. Gardner speaks of the networking of the school community with the community at-large. He addresses the need for students to not only be cognizant of community resources but also of community needs. He calls for an organization within the school that can foster a dialogue and develop successful experiences vis-à-vis the community:

A third role in the individual-centered school is called the school-community broker. Just as the student-curriculum broker attempts to intercede on the student's behalf within the school walls, the school-community broker searches for educational opportunities for the student within a wider community.

In my own view nothing is more important in a student's educational career than the encountering of a discipline or craft that fits the particular blend of intelligences – a pursuit worthy of a student's efforts for years or even a lifetime. Individuals of accomplishment often attribute enormous importance to "crystallizing experiences" where they first confronted a pursuit that fit their learning strengths and styles. All too often, these matches occurred completely by chance.

The goal of the school-community broker is to increase the likelihood that students will discover a vocational or avocational role that matches their own
profile of intelligences. To accomplish this goal, the broker assembles
information about apprenticeships, mentorships, community organizations, and
the like; each of these learning opportunities should exemplify a particular blend
of intelligences. This information is stored in some kind of a data base and made
available to interested students and parents. (pp. 73-74)

It should also be noted that interviewee 9 from focus group B provided
responses that also align with Sergiovanni and Starratt's (1988) notion of the school is the
community – the community is the school, wherein he speaks about the obligatory liaison
that must exist between the two separate but linked organizational structures:

As the school struggles to become a community, its members must address such
questions as What can be done to increase the sense of family, neighborliness,
and collegiality among the faculty of a school? How can the faculty become
more of a professional community in which members care about each other and
help each other to learn and to lead? What kinds of school-parent relationships
need to be cultivated to include parents in this emerging community? How can
the relationships that exist among and between teachers and students be defined
so that they embody community? How can teaching and learning settings be
arranged so that they are more like family? How can the school itself, as a
collection of families, be more like a neighborhood? What are the shared values
and commitments that enable the school to become a community of mind? How
will these values and commitments become practical standards that can guide the
lives community members want to lead, what community members learn and
how, and how community members treat each other? What are the patterns of
mutual obligations and duties that emerge in the school as community is
achieved? (p. 69)

Summary

Chapter IV focuses on the individual responses of 27 educators: 23 classroom
teachers of English, 2 supervisors of English, and 2 building principals participating in
the case study. I have sought to garner the responses of all participants across 32
interview questions reflecting my thesis question and 6 subsidiary questions. In an effort
to further define and limit the scope of my inquiry, I have further divided the 6 subsidiary
questions into 6 thematic statements. My goal vis-à-vis the research is to elicit responses
and analyze same in order to ascertain the presence of a major theme or major themes
across the respondents. My analysis of the interview responses is deliberately selective in
scope and sequence, given the amount of material gathered; however, all of the responses
are present, in the appendices, for a more complete analysis if desired.

This researcher's plan is to see if there is a qualitative congruence or non-
congruence regarding one's perception of issues of morality within the literature
presented at the high school level; to see if there was agreement, qualitatively, within
each subgroup, namely, within teacher focus groups, within supervisors of English, and
within building principals; and examine the data for the possible presence of evidence for
a triangulation (see Bogdan & Biklin, 2003) set across all three subgroups.

Efforts were also made to correlate, qualitatively, interviewee responses,
selectively, with elements of grounded theory (see Bogdan & Biklin, 2003) in order to
further qualify and further validate the richness of interviewee responses and aid in the
confirmation of overall research findings.
Chapter V
CONCLUSIONS OF THE CASE STUDY

Introduction

Chapter five of this researcher's effort provides the reader with the scope and sequence of the case study, including the format design selected for a qualitative analysis of the data derived from the interviews of twenty-seven participants. The scope of this research takes into account the perceptions of three distinct but married educational groupings: teachers of English, supervisors of English, and building principals regarding issues of morality found within the literature presented at the high school level. The reader is also afforded the opportunity to look, introspectively, at the data in order to see emergent themes and evidences of congruence and/or non-congruence with the research question, the 6 subsidiary questions, and, for analysis purposes most salient, the 6 thematic statements narrowing the subsidiary questions.

A qualitative study, under any foreseeable circumstances, is a major undertaking that challenges the researcher's ability to not only arrive at formal outcomes but, to also organize the voluminous data that is forthcoming from such a study. Toward this effort, this researcher sought to limit the scope and sequence of the case study to a selective process of analysis of interviewee responses across the interview questions and the developing thematic statements. Open coding is employed, allowing for the least restrictive format for data collection and, to a degree, the most open-ended and qualitative friendly (see Strauss & Corbin, 1998, pp. 101-121). It is through the
employment of the open coding process that emerged thematic statements are observed and gathered for qualitative analysis. Again, the complete set of data analysis is present for a more introspective assessment by future researchers if they so wish to do so.

The purpose of this case study is to assess the awareness on the part of teachers of English, supervisors of English, and of building principals of the existence of issues of morality within the literature presented in English classes, and to assess how they address these issues within the classroom setting.

A Summary of the Research Findings

The presence of issues of morality within literature has been the focus of many studies. By interaction with the reader, it is a vehicle by which we learn and continue to learn about how we are viewed by others, how we are judged by others, and how we ought to conduct ourselves within the society in which we take part.

This researcher became interested in the topic of this case study vis-à-vis engagement with thousands of adolescents and hundreds of educators over the course of almost four decades of teaching, supervising, and administrating at the high school level. It seems, with more current discouraging indications, that students neither have their own “voice” nor are they in a position, vis-à-vis their teachers and supervisors and administrators, wherein they might possibly develop their own “voice” regarding issues that most certainly would impact on them and, to a vast degree, govern how they will live their lives and, vicariously, influence the lives of others. Dr. John Sexton (2005), current President of New York University, indicated his sense of the tenor of life today in a recent interview with Richard D. Heffner:

I think that in fact that pervasively in our society there’s this appetite for simplicity and an allergy to nuance and complexity. And I think that the results if, if, if we don’t address this dogmatism, whatever its causes... if we don’t address this pervasive dogmatism the results for our society and for our universities will be disastrous.

And where does it come from? Starts off with the shrinking attention span of Americans. The raising of a generation that requires, doesn’t just enjoy... as, as all of us do, but requires almost a consistent diet of hyper stimulation. But, surface hyper stimulation.

The, the movement of, down to the sound bite from, from even the paragraph to the sentence to the sound bite. The blending of entertainment and, and news. The development of feedback channels for information to where we seek the information we know will not trouble us. So, so we seek our news, for
example, from the stations which will give us the news that we find politically palatable, will give us, you know, that slant. The vast, overwhelming unfiltered, yes ... that might be good in some ways bad in others ... but, but uncorroborated amount of data that's out there, you know. The over supply of information, but without any standards associated with it so that you can't, you have the development of the pseudo-fact. And, and this, this ... even for the most sophisticated of, of listener it creates a kind of unwillingness to rely on the information except the information that supports one's own views.

All of these things begin to develop a kind of what I call "secular" dogmatism that's much more pervasive than the theological dogmatism connected to politics that's gotten the attention of the media. And the result is that we just ... we, we collapse into a kind of intellectual relativism and a conversation stopper can become "Well, that's your opinion. I've got my opinion." And we're not engaging each other because this bleeds over, immediately, into political discourse. ... and that's where the danger to the civil discourse comes. (pp. 2-3)

Dr. Sexton's insightful comments during this PBS show illustrate what this researcher argues has happened to and is continuing to occur with alarming regularity within our secondary schools at this moment in time. Although Dr. Sexton was obviously focusing on his area of potential intervention into this matter, namely, the university systems throughout the nation, this researcher not only believes that this inability to have sensible civil discourse, meaningful, in-depth, theoretical discussions
devoid of any quick responses and/or quick resolutions to the prevailing problem/issues under discussion occurs on the secondary level as well. As Dr. Sexton puts it, we have to develop a framework for dialogue/interaction with each other that goes beyond the simplistic and beyond the one word response to an issue or a question and move to discourse that affords “a much richer and much more textured and nuanced and complex way of understanding things” (Sexton, 2005, p. 5). This researcher’s notion is that if teachers of English, supervisors of English, and building principals’ perceptions of issues of morality within the literature are strong and supportive, then we, all of us, as educators of young adults, are in a position to move the bar for civic discourse, introspective analysis of great writers and their messages for all of us to a higher level enhancing the position of the individual, the group, and the community at-large in the process.

This researcher sought to gather the perceptions of 27 educators across 32 questions dealing with demographics and, for the most part, concerns regarding issues of morality within the literature presented at the high school level. (see appendices H - M) The major research question and ensuing 6 subsidiary questions served as a guiding force for the culling of educators’ perceptions regarding the issues posed in the case study. An interface grid was established establishing specific interview questions with 1 or more of the 6 subsidiary questions. (see appendix F) 6 major thematic statements were formed as natural outcomes of the 6 subsidiary questions and serve as a critical central point for the analysis of the interviewee responses throughout the interview protocol. (see appendix E)

The interviews took place in the school setting after regular school hours and lasted approximately 1 hour each. 6 interview sessions over the course of several months covered all 6 participant groups. All groups were asked the same 32 questions,
and researcher notes and a tape recording of each session served to memorialize the efforts. All participants were informed both verbally and in writing that their contribution to the case study would be confidential and that the results of the study would be safeguarded by the researcher.

The forthcoming data, the participant responses, were open coded for a simplistic analysis of the results. This researcher reviewed each response and sought to ascertain, in a qualitative manner, if any congruence or non-congruence with the interview questions, the subsidiary questions or the thematic statements is observed. An open coded analysis of responses from each of the three participant groups, namely, teachers of English, supervisors of English, and building principals, is employed. Finally, responses are grouped for analysis by subsidiary question (see appendix E) and by thematic statement. (see appendix F) Given the voluminous amount of material gathered vis-à-vis interviews, this researcher elected to focus on and analyze those responses that appear to be most salient given the research question, the subsidiary questions, the thematic statements, and, this researcher’s concern regarding the perceptions of educators concerning the presence of and potential application of issues of morality found within the literature presented at the high school level. Patton (2002) provides a rationale for data collection which this researcher employs in this case study:

Beginning with cross-case analysis means grouping together answers from different people to common questions, or analyzing different perspectives on central issues. If a standardized open-ended interview has been used, it is fairly easy to do cross-case or cross-interview analysis for each question in the interview. (p. 440)
From a qualitative analysis of the data collected across all of the participants, this researcher has formulated a set of conclusions and a set of recommendations based on the case study findings.

Conclusions

All data were cross referenced with the established major thematic statements that are forthcoming from this researcher's 6 subsidiary questions. The findings, qualitative in scope, reflect the perceptions of the participants across 32 interviewee questions.

Theme 1:
Acknowledgement of teacher, supervisor and principal awareness of moral content in the literature presented at the high school level:

The findings here indicate that although most participants acknowledged the presence of issues of morality within the literature presented at the high school level, several voiced reservations concerning the handling of implementation of these issues. It is further noted that while teachers of English and supervisors of English seem to be more comfortable discussing the existence of issues of morality within the literature, building principals, while they responded affirmatively, did not discuss the question at any length regarding these issues. While principals appear to welcome discussion of moral issues in their respective schools, neither offers any understanding of those curriculum pieces that might contain elements of morality and could be utilized with their students. Again, while teachers and supervisors indicate, albeit briefly, what format they might use for addressing moral issues, the building principals are more distant in their responses.

Theme 2:
effectiveness of departmental planning sessions in developing
ways of discussing issues of moral content within the classroom setting:

Teacher and supervisor responses indicate, more so than with any of the other thematic statements, dissatisfaction with the availability of opportunities to meet, collegially, and discuss, plan, and share information regarding curriculum and, most notably, issues of morality found within the literature. Reasons for this dissatisfaction include ineffectual planning on the part of administrators, and the overwhelming emphasis that reportedly is placed on state and standardized testing. Building principals seem to be less aware in their responses regarding the absence of opportunities to work collegially on issues of morality within the literature. Principals do echo the overwhelming attention that is paid to standardized tests and test scores.

Theme 3:

Education "major" preparedness for the addressing of issues of morality with the literature presented at the high school level:

While most of the participants across all three groups offer one to several courses that they have had on the undergraduate or graduate levels on issues of morality within literature, most, again, stated that they believed that they should have been offered more coursework and guidance in regard to dealing with issues of morality within the literature presented at the high school level. Several indicate that they felt unprepared to deal with such issues, given their training.

Theme 4:

Teacher implementation of lessons addressing issues of morality morality within the literature presented at the high school level:
A significant portion of the teachers responding, and both supervisors responding, felt that they were prepared to and do involve planning and implementation of issues of morality within their literature offerings. Again, some teachers of English indicate that they felt unprepared and/or uneasy engaging in discussions in class regarding issues of morality. The building principals appear to be removed from decisions regarding the implementation of discussions/analysis of issues of morality found within the literature in classrooms under their direct supervision and control.

Theme 5:

The role of curriculum revision and overall school reform with regard to addressing issues of morality within the literature presented at the high school level:

While most teachers are in agreement with the need to revise curriculum planning in order to address this issue, some are opposed to such a revision and view the matter as a family issue. None of the teachers put forth ideas regarding an in-depth plan for the revision of curriculum or school reform. While both supervisors indicated that curriculum revision would be helpful in this regard, neither put forth ideas regarding an in-depth plan for the revision of curriculum or school reform. Both principals offer agreement with the need for revision but cite more "nuts and bolts" issues that took precedence over issues of morality.

Theme 6:

The view of educators regarding the state of morality within the community at-large, and, whether educators sense an obligation to assist in the moral development of the youth within their charge:
While all respondents seem to acknowledge, each in his/her own unique way, that the community reflects an overall need for more clarity with regard to morality and moral decision-making, there are no real efforts noted toward a plan that would combat that which all agreed is destructive and non-productive and evil within the society at-large.

Dr. John Sexton (2005), President of New York University, during an interview with Richard Heffner on the PBS show The Open Mind, spoke once again about the propensity for us to seek the simplistic, the quick fix, the sound bite, the mundane rather than look for opportunities to explore nuance and complexity in our civil discourse:

And we wonder why our civil discourse is collapsing. It’s not just ... it’s not just the talk shows. It’s this pervasive need for simplicity. Which, by the way, has gotten a lot worse, a lot worse in our so-called security obsessed society. We’re, we’re in an almost Orwellian way ... we’re reminded every day in all kinds of ways to be afraid. And fearful people want simply answers. (p. 2)

It would appear that if we, as citizens, as a community of interactive thinkers, are to become equipped with the tools to handle both a troubled and complex world, then we need to embrace a sense of community among us and garner those educational tools that enable us to deal with both complexity and nuance as those concepts, the prevailing ones, confront us on a daily basis. There is no better place than the school in which to begin to foster that kind of mind set, to foster that kind of educational planning that will provide the vehicle by which many if not all citizens can seek intellectual growth vis-a-vis complexity and nuance. In order for this to occur, however, the perceptions of teachers, supervisors and administrators need to be focused, and the richness of the curriculum pieces within the departments of English need to be addressed, utilized and embraced in
the process. Issues of morality do exist within the canon of the English department curriculum, and they offer complexity and nuance that should be explored, in-depth, and not, as Dr. Sexton would probably offer, in a simply simplistic fashion. We owe this endeavor to our children, to ourselves and, perhaps most salient, to our communities.

Finally, Nel Noddings (1999), in *Justice and Caring: A Search for Common Ground in Education*, speaks about the community and the school and, in this researcher's opinion, presents the argument quite eloquently:

... when we ask how all children can be nurtured, we begin to treat nurturance as a distributable commodity and to raise questions of justice. If every child should have it, then some children do and some don't, that is unfair. How can we rectify this injustice? What policies do we need to be sure that every child is nurtured? How can we have communities in which every child is cared for? I doubt that an ethic of caring can move from the realm of personal relationships into the realm of educational policy without generating its own questions of distributive justice. Intosfar as this is true, caring cannot stand alone as the basis of school communities.

Relationships are good. I hope almost everyone will agree. But I doubt that relationships are the only good or the supreme good. And I don't think those whose views emphasize caring have claimed this. There are other goods. If so, we need ways to think about what they are. If we care for others, one thing we will do is respect their sense of what is good and to respect the diversity of educational projects that flow from these sources. But this does not excuse as from the need to provide students resources to think about their own view of a
good life and a good education.

These resources may be of diverse sorts. There may be conversational forums where such issues are raised and discussed. These will surely include some exploration of religious, philosophical, and cultural sources. What kind of institutions are required? Will we want schools where there is a marketplace of ideas and a conversation between traditions? Will we want schools in which one tradition reigns and is more deeply explored? Is there some middle ground here? I don’t propose to answer any such questions. My point is that as a view of caring tries to address complex and contentious issues of schooling, it will find it hard to avoid such questions. It will find that it has a place of a vision of human flourishing, but that there are some other pieces. It will find that it has to address the question of how relationships fit into a larger package of educational goods. It will find it has raised questions of justice of its own. It will probably have to step outside of an understanding of caring to address those kinds of questions. It will need more than caring to constitute community. (pp. 176-177)

Recommendations

The need for a caring and sensitive approach to addressing issues of morality within the literature presented at the high school level has, most arguably, never been greater than at this moment in time. A simplistic overview of the literature within the high school will not serve to allow students to grapple with the complexities and nuances (see Sexton) that the tenor of the times present. These are real concerns that must be addressed if we are to become equipped with the knowledge base that will be required to deal with twenty-first century issues.
1. School administrators must see the value in and provide the time for meaningful department planning sessions on a regular basis that are devoted to the discussion of issues of morality so that staff become more sensitive to these issues and proficient with regard to delivering cogent and complex lesson plans filled with appropriate nuance and one's that allow for individual differences, and, in order to accomplish this task, administrators must be afforded the opportunity to return to academe and garner that which will make them more perceptive to, and, more encouraging of their staff to the discussion of issues of morality within the English classroom setting.

2. Curriculum planners at the high school level must develop ways of providing for discussion of issues of morality across the curriculum, charging other departments within the school community to move from a position of exclusion to a position of inclusion, thereby signaling to students the full worth of the endeavor.

3. Teacher preparation programs on the collegiate level must provide training for teachers-in-training on how to recognize, how to create lessons for, and how to deliver instruction regarding issues of morality present within the literature of the English curriculum to their students focusing on complexity and nuance.

4. Curriculum committees must be established in order to revise the current curriculum goals/objectives/strategies/techniques to include encouraging full and in-depth discussion by students on moral issues of complexity and of nuance.

5. School personnel must seek ways to engage in an open, active and complex dialogue with the greater community in an effort to firmly establish and acknowledge the school as the community, and, the community as the school (see
Sergiovanni, 1992) thereby giving one's sense of moral values more credibility and worth.

6. A triangulation format of care, concern and intellectual fever must be established and maintained and continually enhanced between teachers of English, supervisors of English, and building principals in order to create a forum in which all parties are part of the fostering of complex and in-depth discussions on issues of morality found within the literature presented at the high school level.

7. Future researchers who express an interest in this case study may wish to broaden the study to include all "core" academic areas of the high school curriculum to attempt to explore, more fully, the notion of a community of effort and concern within the school setting.

8. Future researchers who express an interest in this case study may wish to broaden the study to include demographics (i.e. gender, age, number of years teaching) in their analysis of the responses.

9. High school students must be encouraged wherever and whenever within the school setting to develop their own "voice" regarding issues of substance, complexity and nuance; they must feel empowered and they must develop the ability to dialogue with significant others on important issues of the day.

10. Future researchers may wish to replicate this case study either in an independent school environment or a public school setting with different district factor groupings (DFG).
Bibliography


Campbell, C. E. (1992). *Personal morals and organizational ethics: How teachers and principals cope with conflicting values in the context of*
school cultures. (Doctoral Dissertations, University of Toronto. Digital Dissertations, AATNY78851).


Appendix A

Composition of the Interview Subgroups

Focus Group A: (teachers of English)

Number of/Gender of Participants:

male teachers (3)  female teachers (7)  total participants (10)

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Appendix B
Composition of Interview Subgroups
Focus Group B (teachers of English)

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Appendix D

Interview Protocol

1. What is the gender of the interviewee?
2. How many years have you been involved in education?
3. How many years have you been involved in education for the district?
4. What is your highest degree held?
5. What are your work-related responsibilities for the district?
6. What is/are your primary goal(s) in working with young adults?
7. Based on the premise that morality can be subjective how do you define morality?
8. What leads you to believe that there is/is not a lack of understanding of moral values in our current culture?
9. Why should moral issues be addressed within the public school setting? Yes/No?, Why/Why Not?
10. Do you believe that educators have a moral responsibility to assist in the development of the whole child? Yes/No, Why/Why Not?
11. Which notion do you embrace, and why?
   a. That we, as educators, should engage in the curriculum to improve student analytical skills. Why?
b. That we, as educators, should help develop the student's sense of his/her place and responsibility within the community at-large. Why?

12. What are examples of moral issues found in the literature of the high school curriculum.

13. Which of the literary works that your district's curriculum presents have moral issues? Please justify your response.

14. Specifically, which teaching style do you embrace, and, why?
   a. lecture format
   b. question-answer format
   c. collaborative, student-driven format

15. How would you approach addressing issues of morality within the classroom setting? (cite examples)

16. Why do you feel prepared/unprepared to approach issues of morality within the classroom setting?

17. In what ways should the English curriculum include the teaching of moral issues found within the literature that is presented?

18. Can educators involved in the selection of the literature assist in the development of the moral consciousness of students and the society at-large? Why? Why Not?

19. Do department planning sessions aid you in addressing issues of morality in literature presented to your students? Yes/No? How?

20. What strategies/techniques would you like to see discussed in department meetings that would help you in addressing moral issues with your students?
21. What course(s) would you like to have had the opportunity to take on the collegiate level that would have addressed and possibly enhanced your ability to entertain issues of morality in the literature presented, and, why?

22. What do you believe the role of the English Supervisor should be regarding the addressing of issues of morality found within the literature presented at the secondary level?

23. What do you believe the role of the building Principal should be regarding the addressing of issues of morality found within the literature presented at the secondary level?

24. Do you believe that issues of morality addressed in literature should be analyzed and discussed limited to the classroom and the curriculum or, more globally, with respect to one's place within the community at-large? Why? Why Not?

25. Do you believe that administrators and supervisors of English should provide timely and innovative in-service programs on how to best address issues of morality found in literature? Why? Why Not?

26. If you had an opportunity to change the English curriculum in any way, what would you choose to change, and, why?

27. Do you view the school as an institution that has an obligation to address issues of morality? Why? Why Not?

28. Does the cannon of literature that comprises the English curriculum provide a medium for the analysis and discussion of issues of morality? Why? Why Not?
29. Do graphic displays of violence and sexuality, most especially displayed in
the media, pose a threat to the moral development of our youth? Why? Why
Not?

30. Does the teaching of such enduring understandings as caring for one's fellow
human being, learning about just and fair decision-making, and, discussing
what is morally appropriate or not appropriate for the moral development of
our youth really make a discernable difference in the total development of our
youth? Why? Why Not?

31. Would you, as a classroom teacher, a supervisor of English, or, a building
Principal take on an active role in providing a forum for an intellectual and
care discussion of issues of morality within the classroom setting?
Why? Why Not?

32. Do you believe that the swift and invasive development of technology both
within and without the classroom has changed one's perception of morals and
Appendix E

Major Themes Across The Interview Questions

1. Acknowledgement of teacher awareness of the presence of moral content in the literature presented at the high school level and the subsequent desire to address these issues within the classroom setting. (questions 9, 12, 13, 15, 16, 17, 18, 27, 28)

2. Effectiveness of departmental planning sessions and in-service sessions in developing ways of addressing issues of moral content within the classroom setting. (questions 16, 19, 26, 22, 25, 31, 32)

3. Collegiate studies as a major preparation for addressing issues of morality within the literature presented at the high school level. (questions 2, 4, 16, 21)

4. Teacher-implementation of lessons addressing issues of morality within the literature presented at the high school level. (questions 9, 10, 11, 14, 15, 17, 18, 24, 27, 30)

5. The role of curriculum revision and overall school reform with regard to addressing issues of morality within the literature presented at the high school level. (questions 8, 22, 23, 25, 26, 31)

6. The view of educators regarding the state of morality within the community at-large, and, whether educators sense an obligation to assist in the moral
development of the youth within their charge. (questions 6, 7, 8, 9, 10, 11, 18, 24, 27, 29, 30, 31)
Appendix F

Interface Analysis – Subsidiary Questions & Interview Questions

Subsidiary Question 1:
How do teachers of English, supervisors of English, and principals acknowledge the moral content of the literature included in the curriculum approved by the Board of Education?

Interview Questions That Apply To Subsidiary Question 1:

Question #9 – Should moral issues be addressed within the public school setting?
Yes/No? Why/Why Not?

Question 12 – What are examples of moral issues found in the literature of the high school curriculum?

Question 13 – Which of the literary works that your district’s curriculum presents have moral issues? Please justify your response.

Question 15 – How would you approach addressing issues of morality within the classroom setting?

Question 16 – Why do you feel prepared/unprepared to approach issues of morality within the classroom setting?

Question 17 – In what ways should the English curriculum include the teaching of moral issues found within the literature that is presented?
Question 18 – Can educators involved in the selection of the literature assist in the development of the moral consciousness of the students and the society at-large? Why/Why Not?

Question 27 – Do you view the school as an institution that has an obligation to address issues of morality? Why/Why Not?

Question 28 – Does the canon of literature that comprise the English curriculum provide a medium for the analysis and discussion of issues of morality? Why/Why Not?

**Subsidiary Question 2:**

How do English departmental planning sessions address strategies and techniques that may be utilized to address issues of moral decision-making in the classroom setting?

**Interview Questions:**

Question 16 – Why do you feel prepared/unprepared to approach issues of morality within the classroom setting?

Question 19 – How do departmental planning sessions aid you in addressing issues of morality in the literature presented to your students?

Question 20 – What strategies/techniques would you like to see discussed in department meetings that would help you address moral issues with your students?

Question 22 – What do you believe the role of the English Supervisor should be regarding the addressing of issues of morality found within the literature presented at the secondary level?

Question 25 – Do you believe that administrators and supervisors of English should provide timely and innovative in-service programs on how to best address issues of morality found in literature? Why/Why Not?
Question 31 – Would you, as a classroom teacher, a supervisor of English, or, a building Principal take on an active role in providing a forum for an intellectual and caring discussion of issues of morality within the classroom setting? Why/Why Not?

Question 32 – Do you believe that the swift and invasive development of technology both within and without the classroom has changed one’s perception of morals and ethics? Yes/No? Why/Why Not?

Subsidiary Question 3:

If teachers of English, supervisors of English, and principals acknowledge the existence of morality in literature, in what manner does this acknowledgement reflect teacher preparation at the collegiate level?

Interview Questions:

Question 2 – How many years have you been involved in education?

Question 4 – What is your highest degree?

Question 16 – Why do you feel prepared/unprepared to approach issues of morality within the classroom setting?

Question 21 – What course(s) would you like to have had the opportunity to take on the collegiate level that would have addressed and possible enhanced your ability to entertain issues of morality in the literature presented, and, why?

Subsidiary Question 4:

If teachers of English, supported by both supervisors and principals do teach moral content, how do they do so?
Interview Questions:

Question 9 – Should moral issues be addressed in the public school setting?
Yes/No? Why/Why Not?

Question 10 – Do you believe that educators have a moral responsibility to assist in the development of the whole child? Yes/No? Why/Why Not?

Question 11 – Which notion do you embrace, and, why?
   a. that we, as educators, should engage in the curriculum to improve student analytical skills
   b. that we, as educators, should help develop the student’s sense of his/her place and responsibility within the community at-large

Question 14 – Specifically, which teaching style do you embrace, and, why: lecture format, question/answer format or collaborative, student-driven format?

Question 15 – How would you approach addressing issues of morality within the classroom setting?

Question 17 – In what ways should the English curriculum include the teaching of moral issues found within the literature that is presented?

Question 18 – Can educators involved in the selection of the literature assist in the development of the moral consciousness of students and the society at-large? Why/Why Not?

Question 24 – Do you believe that issues of morality addressed in literature should be analyzed and discussed limited to the classroom and the curriculum, or, more globally, with respect to one’s place within the community at-large? Why/Why Not?
Question 27 - Do you view the school as an institution that has an obligation to address issues of morality? Why/Why Not?

Question 30 - Does the teaching of such enduring understandings as caring for one's fellow human being, learning about just and fair decision-making, and, discussing what is morally appropriate or not appropriate for the moral development of our youth really make a discernable difference in the total development of our youth? Why/Why Not?

Subsidiary Question 5:

If the moral development of students is, in fact, the goal of teachers of English, supervisors of English, and principals how does this goal influence curriculum revision and overall school reform?

Interview Questions:

Question 18 - Can educators involved in the selection of the literature assist in the development of the moral consciousness of students and the society at-large? Why/Why Not?

Question 22 - What do you believe the role of the English Supervisor should be regarding the addressing of issues of morality found within the literature presented at the secondary level?

Question 23 - What do you believe the role of the building Principal should be regarding the addressing of issues of morality found within the literature presented at the secondary level?
Question 25 – Do you believe that the administrators and the supervisors of English should provide timely and innovative in-service programs on how to best address issues of morality found in literature? Why/Why Not?

Question 26 – If you had the opportunity to change the English curriculum in any way, what would you choose to change and why?

Question 31 – Would you as a classroom teacher, a supervisor of English, or a building Principal take on an active role in providing a forum for an intellectual and caring discussion of issues of morality within the classroom setting? Why/Why Not?

Subsidiary Question 6:

How do teachers of English, supervisors of English and principals view the state of morality within the school community and the community at-large, and, do they perceive an obligation to assist in the moral development of the students within their charge?

Question 6 – What is are your primary goal/goals in working with young adults?

Question 7 – Based on the premise that morality can be subjective how do you define morality?

Question 8 – What leads you to believe that there is is not a lack of understanding of moral values in our current culture?

Question 9 – Should moral issues be addressed in the public school setting? Yes/No? Why/Why Not?

Question 10 – Do you believe that educators have a moral responsibility to assist in the development of the whole child? Yes/No? Why/Why Not?

Question 11 – Which notion do you embrace, and why?
a. that we, as educators, should help develop the student's sense of his/her place and responsibility within the community at-large?

b. that we, as educators, should help develop the student's sense of his/her place and responsibility within the community at-large?

Question 18 – Can educators involved in the selection of the literature assist in the development of the moral consciousness of students and the society at-large? Why/Why Not?

Question 24 – Do you believe that issues of morality addressed in the literature should be analyzed and discussed limited to the classroom and the curriculum or more globally, with respect to one's place within the community at-large? Why/Why Not?

Question 27 – Do you view the school as an institution that has an obligation to address issues of morality? Why/Why Not?

Question 29 – Do graphic displays of violence and sexuality, most especially displayed in the media, pose a threat to the moral development of our youth? Why/Why Not?

Question 30 – Does the teaching of such enduring understandings as caring for one's fellow human being, learning about just and fair decision-making, and discussing what is morally appropriate or not appropriate for the moral development of our youth really make a discernable difference in the total development of our youth? Why/Why Not?

Question 31 – Will you, as a classroom teacher of English, a supervisor of English, or, a building principal take on a active role in providing a forum for an
intellectual and caring discussion of issues of morality within the classroom setting?

Why? Why No
Appendix G

Selected responses for Interview Questions that have a meaningful interface with

Subsidiary Questions

Subsidiary Question 1

Question 9: Focus Group A:

Should moral issues be addressed within the public school setting? Yes/No?

Why/Why Not?

Teacher 6: “Yes, because we just had a workshop on it”.

Teacher 6: “Yes, the whole workshop was on ethical questions and teaching
the kids how to balance out both sides of a dilemma, and to have a
tilt factor so that when you are coming to a decision you are not
just jumping to the conclusion and quickly making a hasty choice,
you weigh both sides, looking at the situation and making the right
decision, sometimes there may be these tilt factors that influence
you one way or the other, based on the context of what is
happening at the time”.

Teacher 9: Yes, I find it just seems impossible to discuss literature in a
classroom without asking students for their, their connection with
their stance on, can teach all day long on character, tone, theme but
it’s irrelevant, the most teachable moment is when I get their eyes,
their attention about what you would do if you were in the same
situation, it's not literature any longer it's something that they can, like a life-lesson that they can appreciate, like a life-lesson they can appreciate, even though it is literature it's like a – I get those students that don't really care so much about literature to suddenly care because it's about their life now, even though it's not, yeah, I think you have to have it in a classroom discussion

Teacher 3: I think it should be addressed, I feel like education is a means for preparing a student and they are dealing with moral issues everyday, and, if they can't deal with that then that is something that will be a problem for them in their life and that should be addressed.

Teacher 10: Hasn't literature afforded the opportunity to bring up a lot of those moments where there is that question of whether there would be a moral decision that you wouldn't have if a parent instilled these values in their child because literature covers a broad spectrum and puts characters in such a diverse, you know, number of situations that we can address things with them that aren't addressed.

Teacher 2: I agree, because a lot of the times they also model behavior that they see at home, they don't share the morals and values that many others, you know, but you know they believe, they believe what they see, it's just like with the discipline, the reason tat some of these kids act up or do what they are doing is unfortunately they
don’t know any better.

Teacher 8: And moral education is just like going to some ethical issues that they have gone to in their early years and through high school, as English teachers and teachers in general you find that they don’t really think twice about some things like copying somebody’s else’s homework or copying something from the internet and I don’t know if that is something you are talking about moral issues but they don’t look at it as cheating, they look at it almost as it is there and they should use it.

Teacher 6: Rather than taking it back to an honesty issue.

Teacher 8: Right, right, I look at it through literature, absolutely, moral lessons should be taught through literature, that’s just whether it’s teaching them for the first time about something or even just reinforcing something that they have already learned, but also, cheating that we have going on with plagiarism and with kids just not doing something on their own.

Teacher 6: We are also surrogate parents, we see them more and we spend more time with them than their own families do, so, in that case we have to teach them morals because nobody else is doing it.

Teacher 5: The problem is that we live in an amoral world and there is a lot of moral relativism going on out there, it puts us in a position, ah, I don’t want to say, antagonistic relationship, but not everybody is on the same page when it comes to morals, and I think that’s a
problem, you know, we espouse one set of morals and yet there is that sub-culture that is getting more and more powerful with another set of morals, you know, cheating is fine as long as you don’t get caught, getting caught is wrong, that is being stupid, that’s what we are facing and I hear it more and more, you know, the cheating, they want to get their kid in,.....

Teacher 10: Also, if I can, taken that moment, when I find in my classes sometimes students will take a stand on something, offer an opinion about a decision that a character has made, and I’ll say do you have that opinion, why do you feel that way, and so often they don’t feel the way they do, and asking them why, sometimes they get that look on their faces, they can’t tell you why right away, why they feel that way, or, if I were that character why I would act a certain way, they don’t think about the motivation behind their behavior.

Teacher 7: But that’s why I think that it’s so important that the literature is so conducive to that, because you have conflicts in literature, you have characters in some kind of a decision about how some kind of conflict is going to be resolved, and for a lot of these kids, as you said before, they are not in some of these situations, maybe it’s not being addressed at home, this might be the first time that they have had to think about it themselves like what would my decision be, what is the right thing to do, what is the wrong thing to do, and
that’s why I think it’s almost inevitable that morality has to come up when you are a teacher of English.

Teacher 3: But, morality will come up, whether or not you teach it is irrelevant, because, there is a statistic out there, and this comes from the Drama background, that eighty percent of communication is nonverbal, they are learning morals simply from watching, how you act to people, they are learning how they are supposed to act, and, they are paying attention to that more than they are what you actually say, so, yeah, you can say yes morals are great, but they will listen more to what you do, and that’s why they will follow what their parents think….

Focus Group B:

Teacher 8: I don’t perceive that there is a deficiency or absence of morality in our society today, there’s no more or less morality than there was in our society ten, twenty, fifty or one hundred years ago, I think part of the problem with a lot of teachers by the nature of our job we are exposed to sophomores, freshman, juniors and seniors in high school, students ranging in age from fourteen to eighteen, these students may not be fully developed in terms of their moral capacity, so, what some teachers perceive as a lack of morality may be a lack of accountability or maturity, I think part of the problem we arrive at here is that the nature of our society in terms of legality and legal issues is and being a teacher in a public
school, all of that is kind of conspiring against us, it's prohibitive of us to talk about morals, or speaking about morals, because we are afraid to get sued over it, ....I think that our society is kind of prohibitive of us discussing moral issues even if it's relevant to the literature because, you never know, I'd rather not discuss it in class, then to have to deal with a law suit from a parent, or, being a first year teacher to get called in by my supervisor about why I'm being derogatory towards fundamentalist Christians, in retrospect it's is something if I had been a lot wiser or a little more experienced I may have avoided in its entirety.

Teacher 6: Um, I don't really have an issue about teaching morals, I really don't have a problem with teaching morals, as long as the teacher, he or she, is not putting their own morals out there, and, as long as the students are free to express their own in a comfortable environment, I think that's good, and as long as the teacher does not put their input on it.

Teacher 0: I do think it's the responsibility of the school district, and I don't want to say to teach morality but to expose students to it, and I think as English teachers that starts from the very beginning of literature, from the Odyssey on they are being exposed to morality, from all different cultures and really, in the end, I want to say they all tell us the same story, they all give us the same examples, examples of exemplary morality, and I think it's up to the students
to interpret it in their own way, and choose, and not up to the teacher to say well this is the way, this is the best way.

Teacher 1: I agree with number zero, and I think as English teachers we have the unique opportunity to bring all kinds of ideas into discussion, you can talk religion, politics, morality, history, science—all kinds of things in an English literature classroom, primarily it's the responsibility of the teacher, as we have all said, not to impose our own morality on the class but to show them possibilities, open it up for discussion, because I think a lot of teenagers are looking for something, some direction, some way to go, they are looking for role models to say, you know, these are some positives and negatives, and then let the kids decide from there. But I think it is a unique opportunity.

Question 9: Supervisor A:

Um, yes they should be addressed in the public school setting. Students need to know what is the right decision that will keep them within the confines of not only the legal system but the realm of human kindness and how to interact with their fellow man.

Question 9: Supervisor B:

Absolutely, I think they should be addressed, because we are constantly making choices and it's part of our responsibility as teachers to help young people develop their sense of values and to make, to help them make moral choices. Now having said that, my morality might not be someone
else's morality so I can't superimpose my morality on somebody else.

What I think we have to look for, in particular in English classes, in the literature, and in the classes, like reach some consensus. ...as an adult, with all these years of experience, I realize that there is a huge gray area and that we have to talk about that grey area with our students and simply give them an awareness so that when they are faced with a moral problem or moral dilemma they will be able to reflect on their own values and come up with a good solution or a good choice.

Question 9: Principal A:

Yes, because they are not getting them anywhere else. In society they are getting the wrong moral issues. So, the school ought to provide the right ones.

Question 9: Principal B:

Yeah, I think they should be. You have to make students aware and raise their consciousness...and just think in English also there is all moral dilemmas and should the characters do this should they do that....I think it should be addressed, I think it makes kids think more and look at other alternatives.

Question 11:

Which notion do you embrace, and why?

a. That we, as educators, should engage in the curriculum to improve student analytical skills
b. That we, as educators, should help develop the student’s sense of his/her place and responsibility within the community at-large?

Teacher 5: they are interconnected

Teacher 2: I think it can happen the other way around, if you give them a sense of personal responsibility then they can start to think more and care more about their voice and if you first recognize them as an individual and make them think that they matter, they will care more in making their better decisions and care more about doing what is right, if they feel as though they are valued and appreciated and recognized.

Question 11: Focus Group B:

Teacher 7: no matter what the student does or learns in high school he will have to learn how to behave in the world, no matter what, they will learn that, so I think that a teacher should only focus on it, only focus on academics, you know, the supermarket, the TV, and the movies would help him do the other things, so we have to focus simply on that

Teacher 4: I would have to disagree with number seven, only because, especially when we were talking about morals earlier and everyone was naming all the things that were wrong, in the society and with these kids’ morals, if they are not getting it from us they are only getting it from those, then where are they getting it, and I also think that we show them, we are moral examples to them every single day, they learn morality through us whether we call the lesson morality or not, you know, they pick up on that stuff, they know what kind of person you are, they can smell it a mile away, I think that, also, that isn’t part of analyzing relating things to real life, isn’t that part of analyzing, so I think that actually, anyway, you can tie both in together, so....
Teacher: I'd like to answer both questions, but if I had to choose on, personally, I don't care if a child graduates and doesn't know the difference between metaphor and simile, if they can make the difference between what's right and wrong.

Question 11: Supervisor A:

Supervisor A: I don't think you can separate the two, I think they need their analytical skills and should use these analytical skills to fit into the community at-large, to know what is appropriate, what is inappropriate, and to know how to act in various situations and react to various situations.

Question 11: Supervisor B:

Supervisor B: I pick both, you have to do both, I have to help them with their analytical skills, obviously when we are teaching the literature and how to analyze a piece of poetry, drama, and then the same skills we are developing there can be a transfer into everyday life, into their character development.

Question 11: Principal A:

Principal A: the role of the school is to prepare young adults to go out and function as members of society.

Question 11: Principal B:

Principal B: we have to develop their analytical skills, because without that they don't know what their place is, I think they really need to analyze and find out how they feel and not just follow what someone else is telling them should be their place in society.

Question 12: Focus Group A:
What are the examples of moral issues found in the literature of the high school curriculum?

Teacher 6: Scarlet Letter – discussions re: keeping a secret or confessing and admitting Arthur’s sin; Roger’s decision to either torture poor people or leave them alone; Death of a Salesman – what to do about Willy Loman

Teacher 3: what isn’t, I feel like most of the stories we teach no matter what the level, they are universal for a reason, they touch, on almost everything

Question 12: Focus Group B:

Teacher 10: affairs, things like adultery and like that, you know, its in the Odyssey, The Crucible, I don’t know much British Lit, you’ll have to help me out there, sometimes I think its close to home, you don’t know how many kids have gone through that, and, you know, what it has done to their families

Teacher 3: I think that lying and to help yourself are prevalent themes, like in The Crucible, but um, a lot of people and a lot of kids would say well I would lie, and then saving my life I would absolutely, and they say it very definitely, without question, even when they look at Holden Caulfield and Catcher in the Rye, and he’s so lying to his parents and everything

Question 12: Supervisor A:

Supervisor A: it is almost impossible to pick a piece of literature that does not have an innuendo of sex and violence; it seems that our culture is fascinated by it, I’m not sure that it is because it is just good reading or they are interested in reading about something that they hope they are never involved in personally

Question #12: Supervisor B:
Supervisor B: Antigone, about issues of the individual conscience versus society or the rule of government, Hamlet, he is tortured for the entire play because he wants to do the right thing, he wants to make sure he is killing the right person, and, obviously he is not a violent man, he is a thinker, how Polonius uses Ophelia to get information, in To Kill A Mockingbird there is segregation, the whole idea of a person being true to himself and fighting the good fight, even though he knows he is going to loose

Question 12: Principal A:

Principal A: I really can’t think of good examples of good moral education, I can think of examples of immoral

Question 12: Principal B:

Principal B: I am not as familiar with it, in social studies we did genocide, native American, British issues, film orientation issues, that could be, I assume, in the literature that you are addressing

Question 13: Focus Group A:

Which of the literary works that your district’s curriculum presents have moral issues? Please justify your response.

Teacher 7: Canterbury Tales, all the characters make moral decisions about how they are going to live their lives, Macbeth – every Shakesperian play

Teacher 5: Lord of the Flies, A Separate Peace, The Crucible

Teacher 7: Frankenstein

Teacher 3: what isn’t

Teacher 5: Of Mice and Men

Question 13: Focus Group B:
Teacher 4: I would say To Kill A Mockingbird, The Pact, I think almost all works of literature, I mean it wouldn't be a classic, it wouldn't be a "work" if it didn't have those central moral concepts.

Teacher 3: I think the student-driven is getting out of control, I want to be on record with that, I'm not saying we shouldn't, we should listen to what students have to say, but is or if they don't want us to teach at all, its just that they have to come up with every single thing and if you went into half the classrooms and relied on them to lead every discussion or thing that you want to accomplish, good luck, good luck to you, I mean, I just think that it's a great thing, all lecture is obviously not effective, but I think your going the other way and every observation you get has, it just seems as though it's so heavily emphasized and I fail to see the merits of it, I think, like, its like this whole language approach, its like something gets lost along the way, we have a degree to teach.

Question 13: Supervisor A:

Supervisor A: I can't think of any piece of literature that doesn't have moral issues, it is the foundation of our society, people write about moral issues and by reading about them they show the reader about how they can be resolved, or, should be resolved in a logical manner, I don't think there is a book in our curriculum that does not have literary merit, I think there is a difference between blatant sexuality and blatant violence without moral issues, but, when they are combined and the reader is able to think through why and why not the characters acted the way they did within the frame of the book it can come to a positive outcome, it has literary merit.

Question 13: Supervisor B:
Supervisor B: Crime and Punishment, the idea of guilt and how guilt plays upon a person, Song of Solomon

Question 13: Principal A:

Principal A: I can’t think of specific ones, but the Classics, it’s the contemporary stuff that I find objectionable

Question 13: Principal B:

Principal B: I didn’t supervise the English department, so I’m not, yeah, I know you have Hamlet, which has moral issues, your English Literature, and, To Kill A Mockingbird, The Monkey House, Tuesdays with Morrie – it was a moral

Question 22: Focus Group A:

What do you believe the role of the English Supervisor should be regarding the addressing of issues of morality in the literature presented at the secondary level?

Teacher 3: maybe, by providing options, I think the best way to teach morality is to connect it to their lives, otherwise they won’t get it

Teacher 6: if we had more time for collegiality and sharing and less time for paperwork the supervisor could share more information that is out there

Question 22: Focus Group B:

Teacher 4: I think that, just with the essential question, making sure that we are addressing it

Teacher 7: I guess to let people know, like number eight, how far we can and can not go

Teacher 9: Um, when we bring things from outside the classroom that they are not going to be totally offensive, that they can actually be run by somebody
Question 22: Supervisor A:

Supervisor A: certainly a resource to the teachers that are in their charge, they should have a basis understanding of the literature and what is in the literature that may pose issues, just a person that they can come to if they feel the need to discuss the issues and how to broach them in the classroom.

Question 22: Supervisor B:

Supervisor B: I want to get in and try to help them, I want to support the teachers and praise them and give them encouragement, and, if someone is having difficulty I want to help them, like giving constructive criticism, feedback, like, why don’t you try this, I think you can lead by example and I think if people feel comfortable you can certainly make suggestions, but I don’t think that people are comfortable, you can’t force somebody to address those issues if the person is not comfortable addressing them.

Question 22: Principal A:

Principal A: setting the standard, setting direction for department influencing what pieces are selected, monitoring.

Principal B: if it is in the curriculum they have to see that its upheld, that teachers are addressing them, aid the teachers, look and see where it fits in.

Question 23: Focus Group A:

What do you believe the role of the building principal should be regarding the addressing of issues of morality found within the literature presented at the secondary level?

Teacher B: with regard to issues of morality and our perceptions as teachers within the building, I think that a lot of the problems we encounter in our own classrooms.
as teachers and in the hallways as people supervising the hallways, and with administrators, is a lack of, I guess I would say strict enforcement of the rules in their entirety, the teacher, if a rule is not upheld by an administrator or some school policy is not fully implemented in its entirety then the kids kind of see that there is a loophole or way around it, and this may lead to some of the problems we see as a lack of morality, why worry, my mother wrote my paper, so what, my parents are going to complain, the administration will get tired of hearing it and eventually I'll get passed on through this honors class, I'm going to graduate high school with honors and AP and all staff without every doing things for myself.

Teacher 9: I think that short of the Principal taking a book and hitting a kid with it, I don't think that really, up front, they have a say on what we do in our end other than enforcing the rules.

Teacher 10: just going on what number eight was saying, at my previous school, just standing in the halls and listening to the kids, it was amazing because there were so many discipline problems at the school, and the school was so overcrowded, nothing could get done so, you know, a kid could do something, I mean a kid could, flat out, cuss you out, and you write them up, and, they would be right back in your room the next day, and, you know, there's no moral learned there, there's no right or wrong learned there, there're like, oh, I just told this teacher off and here I am right back in class, there's no punishment, so, I think that, for the administrators, like number eight, you've got to stand up and stick to the rules, but I think that is really hard for them, you know, each school has at least eight hundred kids populate it.
Teacher 0: I think that the building Principal’s job is to let the entire staff know that it is not just the English Department that’s responsible for morality, I think that that’s the feeling on the part of some of the staff, oh well, let the English Department do that.

Subsidiary Question 2

Question 16: - Focus Group A

Why do you feel prepared/unprepared to approach issues of morality within the classroom setting?

Question 16 – Focus Group A:

Teacher 4: - sometimes I feel uncomfortable

Teacher 9 – I feel prepared to teach morality

Teacher 8 – you take on a responsibility of saying what you say – it can almost be brought up against you at certain times, you’ve got to be very careful

Teacher 9 – (in response to teacher 8) yes

Teacher 2 – I feel they are exposed to more on TV than they are from the book that we have them read

Question 16 – Focus Group B:

Teacher 8 – eight doesn’t feel unprepared to teach it, eight feels cautious about having to do some sort of tap dance around it using some kind of thin form of civic speech or something so as to not be pejorative or derogatory or to hurt anyone’s feelings in terms of, you know, people are sensitive, students more so than some others, a kid goes home today and says, mom, daddy, number eight was making fun of, whatever, and then I’m in a conference with my supervisor about why I’m doing this, and, it’s a lose,
lose situation, its easier to not approach the subject than to focus on doing it in such a guarded manner

Teacher 11 - I agree with number eight, I think it even goes beyond the issues of being afraid of being sued and things taken out of context and all that, if you look at something as simple as To Kill A Mockingbird or something like that, the use of the N word, I think it goes beyond that, you don’t know, sometimes, whether to say black or Afro American, how politically correct should you be and when, I mean, works like Fahrenheit lend themselves to discussions like that, if, again, as number four said, and number six, that you have the right setting, but you have to have mature enough students, you have to be a teacher that doesn’t allow derogatory, and most of us, you know, wouldn’t do it anyway, b/c, you have to have enough control that you don’t let something like that, you know, happen, because some of these kids, especially the lower level, you know, are going to go nuts, they’re going to think those words are funny what have you, they don’t understand the implication, so, I think its even beyond simply taking things out of context because how do you even approach the simplest of terms sometimes

Question 16 - Supervisor A:

Supervisor A - the life experience I have had, the perspective from having taught for so many years, seeing so many types of students, having children of my own, interacting with parents, all gives you a comfort level that younger teachers don’t have, you know how to broach the subject with various types of students, you have a sensitivity to how they are going to react, you know when to be direct, when to be indirect

Question 16 - Supervisor B:
Supervisor B - I think most prepared, I'll say to a student if I think he is coming out of left field, I will say perhaps you will want to think of it this way, or, I'll say I understand what you are thinking, but, what about this, I don't think you should be afraid of it, I think sometimes people are afraid to allow somebody to talk and say his or her piece and have respect for somebody else's opinion and say I can see how you think that way, I may not agree with you, then it's ok

Question 16 - Principal A:

Principal A - prepared, because I was raised correctly, with moral and values, it's how I raise my own kids, it is how I conduct my life

Question 16 - Principal B:

Principal B - one problem, when you have a lot of new teachers giving their opinion, with morality issues you have to let the kids develop their own issues, you can't make them into your views, you have to accept their beliefs - that might be different and then debate it

Question 19 - Focus Group A:

Teacher 9 - I don't recall any time a moment like today, have everyone come and discuss some opportunities to discuss what our curriculum is teaching right now, we are usually doing a lot of red tape and it is not about education and pushing forward a little bit

Teacher 7 - Unfortunately, there is too much emphasis put on how many pieces of writing are going to be put in the writing folder, how are we going to do our i's and cross out i's, like the color of the writing folders we use for each year, that, I don't
remember discussing with them, in the last couple of years anyway, that would even deal with how we teach, how we teach the literature.

Teacher 6 - I can remember, district wide, on very, very rare occasions we were allowed to meet as departments, but the district has not permitted it because, they consider it dangerous, we have been asking for this for ages - that we want sophomore teachers to get together and share ideas and discuss what works and what doesn't work, it makes sense and so, of course, they don't do it, it's only been the last few years that they have had the convocations at the beginning of the year, we don't get any chance to have a say in it, where we are lectured to and then sent off on our merry way, but it should be time for planning instead of more paperwork.

Question #19: Focus Group B:

Teacher 4 - No, I never had a, never

Teacher 7 - Ah, well, I have had experience with that, I have only been here for three months, so, I, in my second year of teaching, we, back in North Carolina, we had decided to rewrite the curriculum because the inter-course test had changed, four teachers sat down and, just stuff that we were able to come up with, and obviously each one of us would have done it differently in class, but, I knew it helped me as a beginning teacher, to discuss issues that I probably wouldn't have.

Teacher 2 - I also have had previous experience in another school where every week we had to do, we sat down at a department meeting and she gave us all these terms and it was called character education and we would spend Monday, almost the entire day going or at least half the period going over, like, lines dealing with it, and this
went nine to twelve, and, of course, it was all done in English classes, um, but every Monday we would have to do character education

Question 19: Supervisor A:

Supervisor A - Not always, I'm too busy in the nuts and bolts process of education, the curriculum model that we are now using poses essential questions that directly reference issues of morality and they do from the literature, and I have touched on those at department meetings

Question 19: Supervisor B:

Supervisor B - No, we are always taken up with administrivia and someone else's agenda and taking care of test scores

Question 19: Principal A:

Principal A - Yes, the department came to some agreement about what ideas are going to be emphasized in the classroom

Question 19: Principal B:

Principal B - No, usually department meetings aren't so curriculum on a particular piece of literature, I don't see how

Question 20: Focus Group A:

What strategies/techniques would you like to see discussed in department meetings that would help you address moral issues with your students?

Teacher 9 - just sharing lesson plans, units that teachers have approached in different levels, and to try to find other materials, like do some non-fiction that would allow a different approach to morality, just to get together and communicate what you did
in the past, and try to do one thing different this year, just give us time as educators instead of just jamming us into meetings about everything.

Teacher 10 - as a first year teacher I think that is something that has always astounded me, just being here last year doing student teaching, there was never an opportunity to get together to talk about content rather than all the red tape.

Teacher 5 - well, it's not a priority, you look at the powers to be, it seems to be these days how we look to the public, it's all about numbers, we deliver a product, that product is the HSPA and assessment, I really have to say it but it's almost a thorough strategy and what happens in a classroom has gone out the window.

Teacher 6 - I would like to see us be given a lot more free rein to do other pieces of literature that we feel are important.

Teacher 3 - you will never be allowed to do that (what #6 said) when there is such a focus on standardized testing, you can standardize a test if everyone is teaching something different, you can't make a test where there are fifteen different teachers and fifteen different curriculums, there is no way to do it.

Teacher 8 - on several different occasions just common grades or times of planning, I have had discussions with my colleagues about literature, about moral issues, and it's nice to, even if we are not allowed to, it would be great if we could devote some faculty time to it, department time or even in-service time to it, and, have someone come in and discuss these issues with us.

Question 20: Focus Group B:

Teacher 9 - I'm not sure that we need it, because how we address it individually is based on where we are from and who we are, when you ask the question of what...
Informs our morality as we teach our students, how do we approach it, mine is having been a parent and having three teenagers, and its going to be different for somebody else, and because of when I was born and where I'm from, we all come from different places, and I think nobody can tell you how to teach morality, because, if you teach it in a way that's not comfortable to you the kids are going to see right through that

Question 20: Supervisor A:

Supervisor A - I don't think that every teacher needs the structure of teaching moral issues with their students, I do think that through the mentoring process of new teachers they need to know how to broach these subjects, just out of inexperience, I'm sure they are not comfortable with some of the issues, if you expect students to act in a certain way then you need to act that way, teachers need to have the sensitivity to broach upon these subjects in a thoughtful manner so that they don't offend and the outcome of teaching these moral issues is one that enables students to learn and grow from the lessons learned in class.

Question 20: Supervisor B:

Supervisor B - I'd like to have time during the department meetings just to have teachers talking about sharing best practices, sharing successful lessons, talking about what they are doing in the classroom, like a real intellectual exchange of ideas, and, in that exchange of ideas, and, in that exchange, you're going to get to the morality and how you approach it, we really need time.

Question 20: Principal A:
Principal A – the importance of the teacher setting the example of high moral standards, of how the teacher conducts himself, of how she dresses, of how she presents in the classroom

Question 20: Principal B:

Principal B – how you can develop strategies so get kids to think without being judgmental, how you get other kids accepting of other kids, talk about putting kids down, those are strategies teachers need to work with, talk about something totally off the wall

Question 32: Focus Group A:

Do you believe that the swift and invasive development of technology both within and without the classroom has changed one’s perception of morals and ethics? Yes/No?

Why/Why Not?

Teacher 8 – it’s just too easy, we are reading short stories, and they went online for criticisms, last year’s vocab book was on line so not all of the answers were correct, they don’t even think, there’s no process, there’s no – ‘I’ve done a great job’ – its almost as if they expect an A without working for the A

Teacher 6 – finding a short cut all the time

Teacher 8 – finding a short cut and they don’t think that they are cheating, the internet is the root of all evil, I hate it, I can’t work without it and I hate it

Teacher 3 – but some things are regarded as ok, a student in a classroom was having a conversation right in front of me about downloading music on her ipod and she downloaded hundreds of thousands of dollars of music and paid for not one of them, and, I had to say something at that point in spite of the fact that I did not know the kid, (I said) – say, you don’t think there is a problem with that and she said no, she totally thought it
was ok, it's on the internet, I'm allowed to download it, nobody's come after me yet, I haven't gotten caught

Teacher 5 - they also believe that if it's on the internet, it's valid

Question 32: Focus Group B:

Teacher 3 - we are not technologically advanced so much, despite the fact that everything claims it is the case

Teacher 11 - I agree with number three, if we are talking about the school itself, but, society as a whole, video games and, you know, all the violence and the reason I think it would have addressed, influenced, as number twelve said, they have been desensitized to violence outside of school

Question 32: Supervisor A:

Supervisor A - technology has made it more immediate and more accessible than it has been. In the past, the same more issues that are prevalent in this day and age were prevalent during the ancient Greek times, I think the same issues are probably universal

Question 32: Supervisor B:

Supervisor B - Yes, in a sense, I think that some people are spending too much time on the computer. When you talk about morals and ethics I think you have to be out there in the main stream with your fellow man or woman, you have to be in the mix, and, I think sometimes you can be disengaged and isolated with the technology even though it books you up to other people, I worry about the technology not giving us a real, true connection with people and, like, living in the moment, and being aware, so I don't know about morality, I think its (technology) depersonalizing-out society in some ways
Question 32: Principal A:

Principal A - yes, its impersonal, it has cut off one-on-one relationships, it's a virtual reality, people are cut off from their feelings and effect of their actions.

Question 32: Principal B:

Principal B - no, I don't think it has, these games that are cut there might, if they are done without anyone questioning it, talking to them, I think that if you stay involved, I don't think it impacts on them, but, if a kid is left on his own, I think it can cause a problem.

Subsidiary Question 3

If teachers of English, supervisors of English, and principals acknowledge the existence of morality in literature, in what manner does this acknowledgement reflect teacher preparation at the collegiate level?

Question 16: Why do you feel prepared/unprepared to approach issues of morality within the classroom setting?

Question 16: Focus Group A:

Teacher 4 - sometimes I feel uncomfortable.

Teacher 9 - I feel prepared to teach morality.

Teacher 8 - you take on a responsibility of saying what you say - it can almost be brought up against you at certain times, you've got to be very careful.

Question 16: Focus Group B:

Teacher 8 - eight doesn't feel unprepared to teach it, eight feels cautious about having to do some sort of tap dance around it using some kind of thin form of civic speech or something so as to not be pejorative or derogatory or to hurt anyone's feelings.
in terms of, you know, people are sensitive, students more so than some others, a kid goes home today and says mommy, daddy, number eight was making fun of, whatever, and then I'm in a conference with my supervisor about why I'm doing this, and, it's a lose, lose situation, its easier to not approach the subject than to focus on doing it in such a guarded manner

Teacher 11 - I agree with number eight, I think it ever goes beyond the issues of being afraid of being sued and things taken out of context and all that, if you look at something as simple as To Kill A Mockingbird or something like that, the use of the N word, I think goes beyond that, you don't know, sometimes, whether to say black or Afro American, how politically correct should you be and when, I mean, works like Fahrenheit lend themselves to discussions like that, if, again, as number four said, and number six, that you have the right setting, but you have to have mature enough students, you have to be a teacher that doesn't allow derogatory, and most of us, you know, wouldn't do that anyway, but, you have to have enough control that you don't let something like that, you know, happen, because some of these kids, especially the lower level, you know, are going to go nuts, they're going to think these words are funny what have you, they don't understand the implication, so, I think its even beyond simple taking things out of context because how do you even approach the simplest of terms sometimes

Question 16: Supervisor A:

Supervisor A - the life experience I have had, the perspective from having taught for so many years, seeing so many types of students, having children of my own, interacting with parents, all gives you a comfort level that younger teachers don't have,
you know how to broach the subject with various types of students, you have a sensitivity
to how they are going to react, you know when to be direct, when to be indirect

Question 16: Supervisor B:

Supervisor B – I think most prepared, I’ll say to a student, if I think he is coming out of left field I will say perhaps you will want to think of it this way, or, I’ll say I understand what you are thinking, but, what about this, I don’t think you should be afraid of it, I think sometimes people are afraid to allow somebody to talk as say his or her piece and have respect for somebody, else’s opinion and say I can see how you think that way, I may not agree with you, then its ok

Question 16: Principal A:

Principal A – prepared, because I was raised correctly, with morals and values, its how I raise my own kids, it is how I conduct my life

Question 16: Principal B:

Principal B – one problem, when you have a lot of new teachers giving their opinion, with morality issues you have to let the kids develop their own issues, you can’t make them into your own views, you have to accept their beliefs, that might be different and then debate it

Question 21:

What course(s) would you like to have had the opportunity to take on the collegiate level that would have addressed and possible enhanced you ability to entertain issues of morality in the literature presented, and, why?

Question 21: Focus Group A:
Teacher 6 – The Bible as Literature, there are so many biblical references in the works we teach.

Teacher 2 – Philosophy, if I had a stronger background then I could bring that through, especially at the senior level, like in Their Eyes Were Watching God

Question 21: Focus Group B:

Teacher 0 – I know it was not a department course for me, Humanities, I think it would have been helpful.

Teacher 8 – dynamics of religion, examine different types of religion, customs, ritual, and so, that one

Teacher 6 – there are actually courses that I’ve done over the summer at Monmouth University, there are Humanities courses, and, I think, what number are you?

Teacher 9 – number nine

Teacher 6 – number nine, we did Religious Diversity, right?

Teacher 9 – no, Immigration

Teacher 6 – ok, but they also had things on all different cultures and all kinds of diversity so that kind of reviewed these kinds of questions, you can learn about it so that if you didn’t learn about it in college you had a second chance to do so.

Question 21: Supervisor A:

Supervisor A – on the secondary level I really don’t think we have courses like this, when I was working toward my first masters, because it was a program for elementary educators and you did, we had to do a specific study of morality issues and we were required to present lessons that would teach morality or values, and it is very much a part of elementary education, however, it is not part of the secondary curriculum,
we make a gross assumption that secondary teachers come equipped with the maturity and the skills to broach these issues, which is not always the case, secondary teachers need a course on how to teach different subject matter to students

Question 21: Supervisor B:

Supervisor B - seriously, about teaching 'Values in a Pluralistic Society' and, like, having an awareness, I had all the courses because I went to a Jesuit college, so I took eighteen credits in Philosophy and fifteen credits in Theology, so there was nobody better prepared to teach morality that I was.

Question 21: Principal A:

Principal A - a methods course on how to present sensitive, important issues, things like learning disabilities, child abuse, it relates to values and all.

Question 21: Principal B:

Principal B - see, it's different, because that's not my curriculum.

Subsidiary Question 4

If teachers of English, supported by both supervisors of English and principals do teach moral content, how do they do so?

Question 14: Specifically, which teaching style do you embrace, and why: lecture forest, question/answer form, or, collaborative, student-driven format?

Question 14: Focus Group A:

Teacher 7 - all three, sometimes in the same period
Teacher 6 - (no response)
Teacher 5 - all three
Teacher 6 - all three
Question 14: Focus Group B:

Teacher 7 - I would have to say all of them, because, if you concentrate on just one you have so many kids who are different kinds of learners, you know that is hard to do at times.

Question 14 - I think the student-driven is getting out of control, I want to be on record with that, I'm not saying that we shouldn't, we should listen to what students have to say, but, its as if they don't want us to teach at all, its just that they have to come up with every single thing and if you went into half the classrooms and relied on them to lead every discussion or thing that you wanted to accomplish, good luck, good luck to you, I mean, I just think that its a great thing, all lecture is obviously not effective, but I think your going the other way and every observation you get has, it just seems to me as though its so heavily emphasized and I fail to see the merits of it, like, its like this whole language approach, its like something gets lost along the way, we have a degree to teach.

Question 14: Supervisor A:

Supervisor A - I think a good teacher uses all three, I personally like to pose questions and have students answer them and pose questions of their own, that gives them the tool to think through the issues in a piece of literature and decide why the characters act the way they do, why the author included an anecdote or scenario that would have morality issues, by throwing it to them and having them think it through enables them to learn how to make the decisions, and, its in a safe environment, they are not living through the issues they are living through the characters actions.

Question 14: Supervisor B:
Supervisor B: I use a combination of all three, there are times when I think I have to lecture them and give them some information, question and answer, I love, and usually I do quite well with that, then there is the collaboration piece, I don’t use that as much, I am more old-fashioned, I’m more A and B, I am

Question 14: Principal A:

Principal A – collaborative

Question 14: Principal B:

Principal B – I think a combination of all three in order to be an effective teacher

Question 15: How would you approach addressing issues of morality within the classroom setting?

Question 15: Focus Group A:

Teacher 1 – when teaching the Crucible I will put define vulnerability, then have them apply it to a real life situation, they don’t know what deceptions is, what manipulation is, once the define these and apply them they know what to feel and how they can make others feel

Teacher 2 – by an examination of motives, like in Macbeth, we start talking about motivation of different characters you bring it back to real life, where else do you see this, can you give examples today, and they respond to that real well

Teacher 4 – in addition to discussion, straight exposure, when you get to freshmen and they are reading stories that don’t have a happy ending and you say, why, just through question ask them some things, and even on the other end of the spectrum, the seniors, where maybe now you have authors who are writing from a point of view that
the authors themselves don't endorse, and they have to work through that, to simply expose them to it and let them think about it and to go through that process.

Question 15: Focus Group B:

Teacher 4 - the first thing I would do is I would do journals, where, and they are personal, and you just flat out ask them the question, is stealing ever ok, is, you know, why and when, and then you have them answer and then you discuss it, and hopefully you have a setting, like you said it, where they are comfortable that they are able to share and they are honest with each other, but, I teach seniors, its different, they are a little bit more mature.

Teacher 2 - I just want to say, with journals, just to give a quick example, you are actually giving kids an opportunity to get things off their chest; that they kind of normally wouldn't have, and I know that one of her students talked about his mother leaving, and this is a student that I had, and I never knew that the whole year, and he felt comfortable, enough to say that in front of the whole class and talk about responsibility, and whether he felt that it was the right thing to do, and you know, I have to applaud that type of.

Question 15: Supervisor A:

Supervisor A - addressing issues of morality depends on the type of student; I have, if an AP class and they were more intellectually able, I would probably be more direct, if it were a lower level class where students are not as analytical and are not as able to think through life's ..., students that don't have the life skills to make good decisions, I would give them more background, I would start with lecture or have them do research on the issue, so that they have a basic understanding of the issues and all the
parameters around the issue, I would pose questions, have them write about them, talk
about them

Question 15: Supervisor B:

Supervisor B — I'd try not to make it obvious, like just in discussing the
characterization, the plot, the theme, I think that all comes out, what Chaucer is satirizing,
when you are discussing the characters and what they are doing and not doing, like you
are definitely discussing morality, directly, the students are making judgments, based on,
when I tell them these are the rules for the monks, these are the rules for the friars, then
they can, it sort of comes out naturally, when you do Antigone, obviously most of them
side with Antigone, and you can't argue with them, even though some students will say
that Creon is trying to keep the peace and he's trying to keep authority and the good of
the entire city-state, but, they can see the imperative to bury the dead, in any culture, so,
and that one is, it is a great play because you can see both sides

Question 15: Principal A:

Principal A — it first starts with classroom management, the rules you have for
how your class runs, how the kids conduct themselves from the time that they walk in the
door

Question 15: Principal B:

Principal B — usually, a reading and then Q&A, another could be a debate, we did
a lot of moral dilemma things in sociology, the kids would take different issues and then
debate it

Question 16: Why do you feel prepared/unprepared to approach issues of morality
within the classroom setting?
Question 16: Focus Group A:

Teacher 4 - sometimes I feel uncomfortable

Teacher 9 - I feel prepared to teach morality

Teacher 8 - you take on a responsibility of saying what you say, it can almost be brought up against you at certain times, you’ve got to be very careful

Teacher 9 - Yes

Teacher 2 - I feel they are exposed to more on TV than they are from the book that we have them read

Question 16: Focus Group B:

Teacher 8 - eight doesn’t feel unprepared to teach it, eight feels cautious about having to do some sort of tap dance around it using some kind of thin form of civic speech or something so as to not be pejorative or derogatory or to hurt anyone’s feelings in terms of, you know, people are sensitive, students more so than some others, a kid goes home today and says mommy, daddy, number eight was making fun of, whatever, and then I’m in a conference with my supervisor about why I’m doing this, and, it’s a lose, lose situation, its easier to not approach the subject than to focus on doing it in such a guarded manner

Teacher 11 - I agree with number eight, I think it even goes beyond the issues of being afraid of being sued and things taken out of context and all that, if you look at something as simple as To Kill A Mockingbird or something like that, the use of the N word, I think it goes beyond that, you don’t know, sometimes, whether to say black or Afro American, how politically correct should you be and when, I mean, works like Fahrenheit lend themselves to discussions like that, if, again, as number four said, and
number six, that you have the right setting, but you have to have mature enough students, you have to be a teacher that doesn’t allow derogatory, and most of us, you know, wouldn’t do that anyway, but, you have to have enough control that you don’t let something like that, you know, happen, because some of these kids, especially the lower level, you know, are going to go nuts, they’re going to think these words are funny what have you, they don’t understand the implication, so, I think its even beyond simply taking things out of context because how do you even approach the simplest of terms sometimes

Question 16: Supervisor A:

Supervisor A – the life experience I have had, the perspective from having taught for so many years, seeing so many types of students, having children of my own, interacting with parents, all gives you a comfort level that younger teachers don’t have, you know how to broach the subject with various types of students, you have a sensitivity to how they are going to react, you know when to be direct, when to be indirect

Question 16: Supervisor B:

Supervisor B – I think most prepared, I’ll say to a student if I think he is coming out of left field, I will say perhaps you will want to think of it this way, or, I’ll say I understand what you are thinking, but, what about this, I don’t think you should be afraid of it, I think sometimes people are afraid to allow somebody to talk and say his or her piece and have respect for somebody else’s opinion and say I can see how you think that way, I may not agree with you, then its ok

Question 16: Principal A:

Principal A – prepared, because I was raised correctly, with morals and values, it’s how I raise my own kids, it is how I conduct my life
Question 16: Principal B:

Principal B – one problem, when you have a lot of new teachers giving their opinion, with morality issues you have to let the kids develop their own issues, you can’t make them into your views, you have to accept their belief, that might be different and then debate it.

Question 24: Do you believe that issues of morality addressed in literature should be analyzed and discussed limited to the classroom and the curriculum, or, more globally, with respect to one’s place within the community at-large? Why/Why Not?

Question 24: Focus Group A:

Teacher 6 – I know they are addressed in history classes, so, I think that covers that, we are not the only ones, we don’t have a corner on the market

Teacher 5 – everything is global, we have to apply it outside, we can’t just teach books and not look outside the literature to the world around us

Teacher 7 – I agree with that

Teacher 8 – we are not the end all and the be all for morality, where are the parents, what are they saying, and, are they getting involved in discussions that I think we would wish to have with ourselves

Question 24: Focus Group B:

Teacher 9 – I just think there’s this whole point, Howard Gardner, education only matters as long as it means something outside the walls of the classroom, and, in that case, if we can’t connect it to their real world it is not going to mean anything to them anyway

Question 24: Supervisor A:
Supervisor A - I think that it can't help but be addressed globally. I know that some of the literature that we teach, the morality issues are addressed in the classroom. I also know that the school in which I was a supervisor had support groups on every issue known to man, and, probably they discussed the issues that were discussed within the English classroom. I don't think you can pigeon hole talking about any issue in the high school situation.

Question 24: Supervisor B:

Supervisor B - I think if you are having a class discussion and it is centered on morality, obviously students will bring examples from their lives and you would respond to them, and then you have to be careful where the conversation goes, I think you have to concentrate on a piece and then if something else comes in you address it as it comes in.

Question 24: Principal A:

Principal A - more globally

Question 24: Principal B.

Principal B - I think you can't have it just restricted, you have to relate to today or else kids are not going to get the lesson. Hamlet happened back then, it doesn't relate to today, but it does.

Subsidiary Question 5

If the moral development of students is, in fact, the goal of teachers of English, supervisors of English, and principals how does this goal influence curriculum revision and overall school reform?

Question 16: Why do you feel prepared/unprepared to approach issues of morality within the classroom setting?
Question 16: Focus Group A:

Teacher 4 – sometimes I feel uncomfortable

Teacher 9 – I feel prepared to teach morality

Teacher 8 – you take on a responsibility of saying what you say, it can almost be brought up against you at certain times, you’ve got to be very careful

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Teacher 2 – I feel they are exposed to more on TV than they are from the book that we have them read

Question 16: Focus Group B:

Teacher 8 – eight doesn’t feel unprepared to teach, eight feels cautious about having to do some sort of tap dance around it using some kind of thin form of civic speech or something as to not be pejorative or derogatory or to hurt anyone’s feelings in terms of, you know, people are sensitive, students more so than others, a kid goes home today and says mommy, daddy, number eight was making fun of, whatever, and then I’m in a conference with my supervisor about why I’m doing this, and, it’s a lose, lose situation, it is easier not to approach the subject than to focus on doing it in such a guarded manner

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you have to be a teacher that doesn't allow derogatory, and most of us, you know, wouldn't do that anyway, but, you have to have enough control that you don't let something like that, you know, happen, because some of these kids, especially the lower level, you know, are going to go nuts, they're going to think these words are funny what have you, they don't understand the implication, so, I think it is beyond simply taking things out of context because how do you even approach the simplest of terms sometimes

Question 16: Supervisor A:

Supervisor A - the life experience I have had, the perspective from having taught for so many years, seeing so many types of students, having children of my own, interacting with parents, all gives you a comfort level that younger teachers don't have, you know how to broach the subject with various types of students, you have a sensitivity to how they are going to react, you know when to be direct, when to be indirect

Question 16: Supervisor B:

Supervisor B - I think most prepared, I'll say to a student if I think he is coming out of let field, I will say perhaps you will want to think of it this way, or, I'll say I understand what you are thinking but, what about this, I don't think you should be afraid of it, I think sometimes people are afraid to allow somebody to talk and say his or her piece and have respect for somebody else's opinion and say I can see how you think that way, I may not agree with you, then it is ok

Question 16: Principal A:

Principal A - prepared, because I was raised correctly, with morals and values, it is how I raise my own kids, it is how I conduct my life

Question 16: Principal B:
Principal B – one problem, when you have a lot of new teachers: giving their opinion with morality issues, you have to let the kids develop their own issues, you can’t make them into your views, you have to accept their beliefs, that might be different, and then debate it

Question 17: In what ways should the English curriculum include the teaching of moral issues found within the literature that is presented?

Question 17: Focus Group A:

Teacher 5 – we all do that, every time we examine good versus evil, we do it in a lot of different ways, through lecture analysis

Teacher 9 – violence awareness day, I think it can be and should be applied on different levels, not just English, other teachers could take time to speak to students on these levels, just because I’m an English teacher and I know how to help students write, does that mean I have the burden of teaching them morality

Teacher 7 – I’m sure, for example all of the history classes, even some of the health classes could certainly – for those types of questions

Teacher 9 – I think that was the only time I was asked to approach it (Violence Day), you must talk about morality

Teacher 3 – I feel that every curriculum no matter what the discipline is going to talk about it

Question 17: Focus Group B:

Teacher 3 – I don’t think it should, I don’t think you can force this upon a teacher, and I think that number seven, as seven said, if you analyze the literature, you are, in essence, going to be doing this, I think to force you into, well, we need to discuss,
how are you not going to impart your own opinion in that, I think everyone does it because the issues are there

Teacher 6 – I know I'm going to shock with this one, but, it kind of goes back to our essential question, it does go back to it because that was what we are taught, you know, the essential question, it could be a question about lying, then it goes back to, again, analyzing the literature, and, again, they form their own ideas, their own morals, and their own experiences, and they put it all in, so, in a way, we are doing it

Teacher 0 – I just want to say, the curriculum just naturally lends itself to the teaching, it is not like we are going to say of morality today, I don't think that any of us does that, it needs to be that teachable moment and it happens every day

Teacher 3 – Just real quick, and when they force us to do like the bleep, what ultimately happens, we do not effectively teach, like out of nowhere I'm going to talk to you about um, what, you, out of context, and they say what the heck are you doing

Teacher 1 – along those lines, the same lines, I think the week we had anti-violence when there were more fights that week than there were the rest of the year, I also want to say, along the lines of what I think number zero said, was that in all contexts whether you are talking about a person and his/her morality, the more sympathetic you can be, and the sympathetic you are to another person, ideally, hopefully, the better we will all get along with each other, morality can kind of be a springboard to understanding people a lot better

Question 17: Supervisor A:

Supervisor A – since I am a proponent, I believe we should not censure the literature, this enables the students to touch upon these issues and learn from them what
was detrimental, they would be able to talk about how the situation should have been handled, or, could have been handled in another situation, it provides them with a safe environment to learn how to act in society without being directly involved in the moral issue, its almost an aesthetic distance where they can look at an issue, distance themselves from it, and make good decisions without being directly involved in the situation.

Question 17: Supervisor B:

Supervisor B: I think we have to do it indirectly and I'll tell you why, as much as I think it is important to teach morality or help students formulate their own values and judgments based on compassion and love for other human beings I don't want to become a right-wing conservative, I'm not going to say God spoke to me and I know this is the right way, I find people who are like that (to be) self-righteous prigs, (and) obnoxious.

Question 17: Principal A:

Principal A: through discussions, through how applicable it is to real current situations, applying discussions to real life situations today.

Question 17: Principal B:

Principal B: asking, what is the moral dilemma, what are the alternatives that the character could have done, what are some of the different things without saying what is right and wrong.

Question 25: Do you believe that administrators and supervisors of English should provide timely and innovative in-service programs on how to best address issues of morality found in literature? Why/Why Not?

Question 25: Focus Group A:
Teacher 8—yes, I do, because at times you might feel uncomfortable. I know there are kids in my classrooms who have tried to commit suicide, and here I am talking about suicide, and I don't feel I'm capable about talking about such a sensitive issue because, God forbid, I should trigger something. I'm not going to counsel them because that's not our function, but, we have to be better prepared.

Teacher 6—yes, they should bring it to use since we are not allowed to go out, we are prevented from interacting with all the other English teachers, teachers of English across the country.

Question 25: Focus Group B:

Teacher 3—no, I'll keep the reasons to myself.

Question 25: Supervisor A:

Supervisor A—I don't know if it should just address the literature, I'm thinking as an administrator and the nuts and bolts end of the cost of having stuff developed for the English teachers when actually I think of every teacher, whether you are a social studies, science or physical education teacher needs to know how to address values education and morality issues in their classrooms, I don't think it is integral to the English classroom, I think it is integral to education.

Question 25: Supervisor B:

Supervisor B—I think it would be a good idea, I just don't know, in our current climate, in the current climate of our country, like how that's going to go, because people are going to say, what's morality, like, who's morality, is it your morality, the Judeo-Christian tradition, is it Islam, the Hindu religion, I think it is difficult, and then you think of a commonality, like a general, sort of the golden rule kind of thing, and then you are
going to run into problems just the way the political, religious climate is in the country now, because I think there might even be a backlash against some of the religious right and the conservative....

Question 25: Principal A:

Principal A – yes, we are the role models, we are responsible for the direction, we should know what is current and implement it.

Question 25: Principal B:

Principal B – would it be nice, it might be, but, right now we are bogged down by NCLB, I have to be honest, this is not my priority now, my priority now is to get the scores up.

Question 26: If you had the opportunity to change the English curriculum in any way, what would you choose to change and why?

Question 26: Focus Group A:

Teacher 1 – the kids are coming into school and they are reading the books that we have to teach them in seventh and eighth grades, they have read it but they have no idea of what the morality of it was, I know we are different districts but we have no continuity as far as education is concerned.

Teacher 9 – our hands are tied with having a district-wide mid-term, we have this obligation to get them to do well on the test.

Teacher 8 – I think that we try to cover too much, there’s just too much, I’d rather have a few pieces and really spend time, getting to know that piece and falling in love with it.

Teacher 1 – the curriculum is over-bearing
Teacher 10 - and, it's the deeper discussions, that's the part that gets trimmed off, you don't have time to devote to those discussions about morality, or those larger issues that have to be sacrificed, alright keep going, what do I have to do next

Teacher 7 - I would love to see some more contemporary literature included in the curriculum, but, that would mean they would have to take some things out, the kids would be able to relate better to it if we had more contemporary pieces

Question 26: Focus Group B:

Teacher 3 - I would like to put modern work in there so that the morality applies more to the decisions, because, even though, um, good literature transcends time, and it should, it is so alien to there that they don't really put themselves in, its more difficult to put themselves into that position because they don't relate to that culture, that time, and, why are we reading this, some even perceive it as boring,

Teacher 11 - especially with junior literature, British Literature, Canterbury Tales, you name it

Question 26: Supervisor A:

Supervisor A - I would change the teaching methodology that is employed within the classroom, and, lots of times when teachers present the morality issue they talk about it and they don't let the kids talk about it, most educators are mature individuals, not all are, and they have already learned many of life's lessons and when they talk about their life and their situation they share their knowledge but they don't give the students the time to air their concerns, pose questions, or share their concerns or discuss their thoughts on morality issues

Question 26: Supervisor B:
Supervisor B – I like the canon, the literary, I like all the old dead men, no, but I do like the new pieces we put in, like the contemporary authors, I think you can teach everything you need with, God forgive me, Shakespeare, just give them enough Shakespeare and somebody who knows how to teach it and you are going to cover almost everything.

Question 26: Principal A:

Principal A – writing, kids can’t write, some teachers can’t write, communication is the key, they need to write more descriptively.

Question 26: Principal B:

Principal B – we do need literature and all that stuff, but, my son doesn’t know writing, we need to infuse more grammar back into the English curriculum.

Subsidiary Question 6

How do teachers of English, supervisors of English, and principals view the state of morality within the school community and community at-large, and, do they perceive an obligation to assist in the moral development of the students within their charge?

Question 27 – Do you view the school as an institution that has an obligation to address issues of morality? Why/Why Not?

Question 27: Focus Group A:

Teacher: – (the majority of the participants responded, as one, “yes”)

Teacher 9 – no, they have ignored their, as teachers, we would assume the school has an obligation, but, I have not seen it, I’ve seen just numbers and comprehension and recognizing literary terms, as there is more to literature than what’s this character tone, and, unfortunately, I have not seen an obligation to morality.
Teacher 7 - I'm not so certain, what about our human relations forum

Teacher 5 - well, where else do they get it, they don't get it at home, they don't get it from the media, if we are educating them where is the moral character, where does character education come into it, sadly, the school used to be a place where the home rules were backed up, I think they just don't get a lot of character at home, some of them are raised by tv's, we are in an affluent community where you have two-parent-working households and who is watching the kids, the maids who don't speak English and tv

Teacher 8 - as part of the freshman curriculum you read The Scarlet Ibis and we are talking about how kids are so incensed with how the older brother treats his younger brother, and, they think it's just terrible but yet they don't translate that to their own life, how they treat each other, you hope that just one or two of them get it, that we should treat each other better, they can see it in the literature but sometimes it just doesn't transfer to their life

Question 27: Focus Group B:

Teacher 9 - well, sure, we have to address it, because, we are supposedly turning these kids loose in the world when they are eighteen years old, whether they are going to college or out into the work force, they're going to be participants in a democracy that is going to require them to have a sense of their own morality as well as the wherewithal to be educated and deal with what comes their way, I think that's our job, if we are doing anything less we are not doing our job

Question 27: Supervisor A:

Supervisor A - yes

Question #27: Supervisor B:
Supervisor B – if we are going to say we are teaching the total child, then I think we do have to address issues of morality, but, I think maybe we are going to have to streamline those issues to how you are going to treat other people, other individuals, like a sense of fair play, like going back to what I said about the Greeks, like the whole idea of a polis, the city state, the population, the people, and the good, if you go back and look at Greek tragedies, the good of the whole, what’s good for society and what would be helpful for us to live harmoniously in that society.

Question 27: Principal A:

Principal A – yes, there is no more important (as) organization in this country.

Question 27: Principal B:

Principal B – yes, I do, I think that is how we raise the consciousness of kids.

Question 28: Does the core of literature that comprises the English curriculum provide a medium for the analysis and discussion of morality? Why/Why Not?

Question 28: Focus Group A:

Teacher 6 – yes, but, some of the pieces are rather dated and it would be nice to have more current pieces incorporated in what we already have.

Question 28: Focus Group B:

Teacher 7 – yes, absolutely.

Question 28: Supervisor A:

Supervisor A – absolutely.

Question 28: Supervisor B:

Supervisor B – oh, absolutely, without a doubt.

Question 28: Principal A:
Principal A – yes, much more abstract than math or French, it is where culture is written about, (where) human relationships are addressed, this is the place where you can really do it and all must take it

Question 28: Principal B:

Principal B – I think it does, yes, I think we have a wide range of readings that address it

Question 29: Do graphic displays of violence and sexuality, most especially displayed in the media, pose a threat to the moral development of our youth? Why/Why Not?

Question 29: Focus Group A:

Teacher 7 – absolutely
Teacher 5 – it desensitizes

Question 29: Focus Group B:

Teacher: (no response)

Question 29: Supervisor A:

Supervisor A – I think we all have been exposed to violence, I don't think you can protect any one individual from violence, especially in the age of media in which we live, I think that sheltering young people gives them an unrealistic view of society, I think that with strong parental intervention and strong values education in school that students can learn the filtering mechanisms that they need to employ in order to become productive moral members of society

Question 29: Supervisor B:

Supervisor B – I think to some extent they do, but, I think it depends more on their family background, I don't like violence in the media and I think it has some effect, but,
if you counter that with a good, strong foundation in the home, with a sense of right and
wrong, with a sense of respect for others, I think that a kid, a child that is brought up in
that type of atmosphere, can see that this is a video and criticize it and rationalize it for
what it is, young people who are not connected to their families, that is their sole means
of identification and sense of reality, if they are not interacting with their peers, if there is
something really amiss, if they are just watching those videos and playing those games, if
that's their reality, which obviously would not be normal, then we could counteract it, I
don't think it is going to ruin the child if you counterbalance that with good parenting and
good, strong social life, socializing with peers who are health and a good influence on
them.

Question 29: Principal A:

Principal A – totally, completely, they pose a threat to the moral development of
youth, parents are not giving them values, schools are not giving them values, they think
media, etc. are the norm, (it's) horribly offensive.

Question 29: Principal B:

Principal B – I think, sometimes, it makes them colder to what is going on out
there, less sensitive, but, I think that if they are brought up and understood the differences
(then) I don’t think it does.

Question 30: Does the teaching of such enduring understandings as caring for one’s
fellow human being, learning about just and fair decision-making, and, discussing what is
morally appropriate or not appropriate for the moral development of our youth really
make a discernable difference in the total development of our youth? Why/Why Not?

Question 30: Focus Group A:
Teacher 5 – we hope so

Teacher 10 – we are getting there late in the game when you have a senior they are very far along in their character development, so, it is hard, it gets harder to make a dent, or, to get inside

Teacher 8 – I don’t think we get a chance, college is the place to mature and explore, sometimes it is ok to talk about these issues, these adult issues or these morally assertive issues and they need exposure younger so that they are not overwhelmed in college with what is presented to them

Teacher 9 – so, it is good

Teacher 9 – it is just, not so much we have to prepare them for college but you have an obligation as an educator to impart knowledge or to become a significant memory in their lives, an inspiration, and how they watch what you do, and it is important for what they see so, if you want to touch on some touchy things, so be it, take the kid’s gloves off and be ok with it, just as long as you have an educational tone about it I don’t see anything wrong with it, I think it is very difficult sometimes to be able to do that with all the constraints that we have

Question 30: Focus Group B

Teacher 11 – I’m going to say yes, because I just think that we do our best, or, we are limited, and if what we go through here at school is not reinforced at home, then, unfortunately, there is nothing that we can do about it, we do have a responsibility to try, and through analysis and some discussion then perhaps some kids can latch onto these ideas and see what really is morally right and morally wrong, but, unfortunately, everybody, you know, everybody is, learns from their own experiences, and many of
these kids don't have the reinforcement at home, so it is not going to take hold, but you have to try

Question 30: Supervisor A:

Supervisor A – absolutely, parents who provide values education at home act as strong role models for their children, produce children who are, become, strong role models for their children, if things of immoral issues are perceived as acceptable they will learn they are acceptable in the future, it won't matter what literature they are reading, I think it is what you live and how you are trained that is the factor, I have been in the classroom where we’ve read things that have been questioned and students, because of the way their families have raised them say that is not the way to live, that is not the way I’ve been brought up, that is not a good way to be, I really think that the roots of these young people have a lot to do with the way they perceive and interact with regards to moral issues

Question 30: Supervisor B:

Supervisor B – I think it helps, if a child doesn’t have a good foundation at home then I don’t know how much I’m going to get through to him in high school, however, if he had even a medium of some kind of training or background and is confused, then I think I, or any other teacher who poses these questions, can have a positive effect

Question 30: Principal A:

Principal A – yes

Question 30: Principal B:
Principal B – yes, I think you need to help to develop that, that is their inner self, we need to learn from lessons of the past, from novels, so that it helps them to make better decisions.

Question 31: Will you, as a classroom teacher, a supervisor of English, or, a building principal take on an active role in providing a forum for an intellectual and caring discussion of issues of morality within the classroom setting? Why/Why Not?

Teacher 3 – as a teacher who doesn’t yet have tenure, no, no, those are really touchy subjects, if I wanted to put myself out there like that, I wouldn’t.

Teacher 7 – amongst our colleagues, I would welcome it, I would think that would be terrific, if we have a forum for something like that, because a lot of other questions come from this, if there is a discrepancy between family values and values that are being discussed, are you backed up by the administration?

Teacher 10 – there comes a point where parents are coming in here and saying 'why are you trying to parent my child, that’s my job and we have talked about the lack of instruction at home, what if the parent takes exception to the fact that you are trying to provide some sort of moral instruction to their child, I think there are some parents who would not appreciate some of the things that we address or teach?

Teacher 6 – we have a lot of these discussions in the faculty room

Teacher 7 – absolutely.

Teacher 6 – people from all disciplines discussing all types of students, involving what is on TV, what we were in the faculty room, what is in the newspaper, so we are
discussing these moral issues, we are just not having an official in-service and not getting any kind of PB (professional) hours for it

Question 31: Focus Group B:

Teacher 2 – I just go back to what I think, it has to flow naturally, and, I have one year of teaching and a lot to learn, and, this is a veteran group out here

Question 31: Supervisor A:

Supervisor A – absolutely, and I don’t think that there are many teachable moments that are not written into the curriculum, and, when you have the opportunity to show young people what the right path is it is your responsibility to engage in the discussion at that moment, teachable moments probably, the things that students take out of the classroom are those moments that are spontaneous, that enable you to give a life lesson or an enduring understanding that you will use for the rest of your lives

Question 31: Supervisor B:

Supervisor B – sure, I would be willing to do that

Question 31: Principal A:

Principal A – yes, I would, and, I did

Question 31: Principal B:

Principal B – (no response)
Appendix H
Complete Participant Responses to the Interview Questions
Focus Group A, Teachers of English

1. Persons interviewed: male: 3 female: 7
   interviewee 1: female
   interviewee 2: female
   interviewee 3: male
   interviewee 4: male
   interviewee 5: female
   interviewee 6: female
   interviewee 7: female
   interviewee 8: female
   interviewee 9: male
   interviewee 10: female

2. How many years have you been in teaching?
   interviewee 1: eight years
   interviewee 2: less than a year
   interviewee 3: one year
   interviewee 4: four years
   interviewee 5: ten years
   interviewee 6: twenty-one years
3. How many years have you been involved in education for this district?

- Interviewee 1: eight years
- Interviewee 2: less than one year
- Interviewee 3: one year
- Interviewee 4: four years
- Interviewee 5: six years
- Interviewee 6: twenty-one years
- Interviewee 7: thirteen years
- Interviewee 8: six years
- Interviewee 9: five years
- Interviewee 10: less than a year

4. What is your highest degree?

- Interviewee 1: MA
- Interviewee 2: BA
- Interviewee 3: MA
- Interviewee 4: MA
- Interviewee 5: BA
- Interviewee 6: MLS
- Interviewee 7: BA
interviewee 8: BA
interviewee 9: BA
interviewee 10: MA

5. What are your work related responsibilities for the district?

interviewee 1: teacher of English, cheerleading coach, senior class advisor, Folio advisor, tennis coach
interviewee 2: teacher of English, member – BEST Mentoring Program
interviewee 3: teacher of English, teacher of Drama
interviewee 4: teacher of English
interviewee 5: teacher of English
interviewee 6: YAG team member, co-chair Attendance Review Committee
interviewee 7: teacher of English
interviewee 8: teacher of English, Student Council Advisor
interviewee 9: teacher of English
interviewee 10: teacher of English

6. What is/are your primary goal/goals in working with young adults?

interviewee 1: relate to them to receive productivity for their future
interviewee 2: I want to see success in our young adults
interviewee 3: prepare students for success in life
interviewee 4: establishing and developing sound communication skills that will be employed both in and out of the classroom
interviewee 5: educating them and inspiring them to achieve their goals and make connections with literature

interviewee 6: to instill in them a love and respect for the written word; to prepare them to be successful when they venture out into the "real world"

interviewee 7: my goal is to help each student to reach his/her potential as a learner

interviewee 8: to use literature as a vehicle for explaining the societal issues, critical thinking skills and enhance writing skills through practice

interviewee 9: establish, maintain and create further interest in language as a tool and as a freedom for student

interviewee 10: provide students with a rich and diverse literary experience (exposure to many different literary forms); develop writing skills that will carry them through various aspects of the educational careers and beyond; encourage discussion, critical thinking, analysis, perspective – taking, etc.; provide a safe environment in which every student feels welcome, accepted and valued

7. Based on the premise that morality can be subjective how do you define morality?

Interviewee 4: As what should be done but can be coerced through law.

Interviewee 5: Something that involves ethical decisions
8. What leads you to believe that there is/is not a lack of understanding of moral values in our current culture?

Interviewee: (no response)

9. Should moral issues be addressed within the public school setting? Yes/No?

Why/Why Not?

Interviewee 6: Yes, because we just went to a workshop on it.

Interviewee 6: Yes, the whole workshop was on ethical questions and teaching the kids how to balance out both sides of a dilemma, and to have a tilt factor so that when you are coming to a decision you are not just jumping to the conclusion and quickly making a hasty choice, you weigh both sides, looking at the situation and making the right decision, sometimes there may be these tilt factors that influence you one way or the other, based on the context of what is happening at the time.

Interviewee 9: Yes, I find it just seems impossible to discuss literature in a classroom without asking students for their, their connection with their stance on, can teach all day long on character, tone, theme but its irrelevant, the most teachable moment is when I get their eyes, their attention about
what would you do if you were in the same situation, its not
literature any longer its something that they can, like a life-
lesson that they can appreciate, like a life-lesson that they
can appreciate, even though it is literature its like a -- I get
those students that don’t really care so much
about literature to suddenly care because its about their life
now, even though its not, yeah, I think you have to have it
in a classroom discussion

Interviewee 3

I think that it should be addressed, I feel like education is a
means for preparing a student and they are dealing with
moral issues everyday, and, if they can’t deal with that then
that is something that will be a problem for them in their
life and that should be addressed.

Interviewee 10

And they need to work on empathy

Interviewee 2

Which is all literature

Interviewee 6

Right, right, how many times do any of us make reference
to To Kill A Mockingbird where they say you can’t
understand a person until you have walked a mile in his or
her shoes?

Interviewee 10

Hasn’t literature afforded the opportunity to bring up a lot
of those moments where there is that question of whether
there would be a moral decision that you wouldn’t have if a
parent instilled these values in their child because literature
covers a broad spectrum and puts characters in such a
diverse, you know, number of situations that we can
address things with them that aren't addressed

Interviewee 2

I agree, because a lot of times they also model behavior that
they see at home, they don't share the morals and values
that many others, you know, but you know they believe,
they believe what they see; it's just like with the discipline,
the reason that some of these kids act up or do what they
are doing is unfortunately they don't know any better

Interviewee 8

And moral education is just like going to some ethical
issues that they have gone to in their early years and
through high school, as English teachers and teachers in
general you find that they don't really think twice some
things like copying somebody else's homework or copying
something from the internet and I don't know if that is
something you are talking about moral issues but they don't
look at it as cheating, they look at it almost as it is there and
they should use it,

Interviewee 6

Rather than taking it back to an honesty issue,

Interviewee 8

Right, right, I look at it through literature, absolutely, moral
lessons should be taught through literature, that's just,
whether its teaching them for the first time about something
or even just reinforcing something that they have already
learned, but also, cheating that we have going on with plagiarism and with kids just not doing something on their own.

Interviewee 6

We are also surrogate parents, we see them more and we spend more time with them than their own families do, so, in that case, we have to teach them morals because nobody else is doing it.

Interviewee 8

Right.

Interviewee 6

In the case that you sided to the parents sided with them that their students did not do anything wrong in stealing these tests and acting out and that is why we had to attend this ethics workshop for the second time in two years, but, we have to do something, they have to learn ethics and morality.

Interviewee 4

If I remember correctly one of the basic premises behind education is that it serves a social function, that being preparing people for if they ever have to serve on a jury and that is why you make public education available to everybody, they have to serve on that jury so they have to be ready.

Interviewee 5

The problem is that we live in an amoral world and there is a lot of moral relativists going on out there; it puts us in a position, ah, I don't want to say, antagonistic relationship,
but not everybody is on the same page when it comes to morals, and I think that’s a problem, you know, we espouse one set of morals and yet there is that subculture that is getting more and more powerful with another set of morals, you know. Cheating is fine as long as you don’t get caught, getting caught is wrong, that is being stupid, that’s what we are facing and I hear it more and more, you know, the cheating, they want their kid to get in, ethically, as a parent my son is trying to get into this computer science class, twenty three kids out of an entire district, he had to write an essay, if I told you what this essay looked like, you know, it’s a thirteen year old boy’s essay, you know, and I said to him revise it, one, you know (whistle) right over his head, and when he entered it into the computer I wasn’t going to correct it because it says right there its got to be his work, any change or modification is cheating, and, of course, he was happy with that because he thinks it’s the masterpiece of all time, and yet there is a part of me, and I just know, he’s so not getting in because there are all these other parents are going to be sitting there, you know, “to espouse my theory of computer science” and that’s not a thirteen year old, but I know exactly, they are going to look at this essay and say what is his mother, what does she teach, and
Yet, you know I had to show him, this is your work

Interviewee 10

Also, if I can, taken that moment, when I find in my classes sometimes students will take a stand on something, offer an opinion about a decision that a character has made, and I'll say do you have that opinion, why do you feel that way, and so often they don't think about why they feel the way they do, and asking them why, sometimes they get that look on their faces, they can't tell you why right away, why they feel that way, or, if I were that character why I would act a certain way, they don't think about the motivation behind their behavior,

Interviewee 7

But, that's why I think that it is so important that the literature is so conducive to that, because you have conflicts in the literature, you have characters in some kind of a decision about how some kind of conflict is going to be resolved, and for a lot of these kids, as you said before, they are not in some of these situations, maybe it's not being addressed at him, this might be the first time that they have had to think about it themselves like what would my decision be, what is the right thing to do, what is the wrong thing to do, and that's why I think its almost inevitable that morality has to come up when you are a teacher of English,

Interviewee 7

But, morality will come up, whether or not you teach it is
irrelevant, because there is a statistic out there, and this comes from the Drama background, that eighty percent of communication is nonverbal, they are learning morals simply from watching, how you act to people, they are learning how they are supposed to act, and, they are paying attention to that more than they are what you actually say, so, yeah, you can say yes morals are great, but they will listen more to what you do, and that's why they will follow what their parents think, yeah, cheating is ok as long as you don't get caught because that's what they do and not necessarily what they say, they may be going "no, that's not ok", and often their kids are going, yeah, but that's not what you do,

Interviewee 2

It's kind of like saying to them you can't cheat in school and then they hear their parents say that they are looking for the best accountant to take the least amount of taxes, how can we cheat the government at income tax time, but, that is a moral dilemma, that you know, and that's exactly what you are saying, do as I say, not as I do, you know,

10. Do you believe that moral educators have a moral responsibility to assist in the development of the whole child? Yes/No? Why/Why Not?

Interviewee 2

I think we definitely do, especially with their parents not giving them as much moral support at home, and um, I
think if they are not able to answer the questions about the character situation as Megan was saying before then, you know, they need some kind of background in it, if they don’t have some background they are not going to be able to further themselves.

Interviewee 7: You really have to educate the whole child, though, no matter how skills we give them, you are not going to be able to do anything with the skills if you are not going to educate the whole child, they have to know how to leave here and go forth and use this in order to reach their potential, you really do have to educate the whole child.

Interviewee 4: It’s going to happen on an adult, I think it’s a funny question that you are asking teachers, like, in part. I think of the profound effect that my teachers have had on me, it’s going to happen whether I think about it constantly or not.

Interviewee 8: Um, I think also that, like, as far as, like, for classroom management, I know that this is not related to the teaching of English, but, I’d say seventy-five percent of your teaching is managing your class, twenty-five percent is do you know your discipline very well, so that getting the class to listen to you is the hardest part, with teaching the whole child you must model behavior for them, you must be at the door, say good morning to them, be polite,
show them, because I find that as a teacher I have few instances with my students because I feel like I present myself in a polite, well mannered way and that it is hard to be rude to someone who is being polite, and also they don’t know how to act with one another as adults or as young adults, and, we have gotten so far away from saying please and thank you and someone opening the door and just being polite and not being a person you hear around you that as a teacher you have to in some way model behavior for them because whether they like it or not you are the role model for them, so we do,

11. Which notion do you embrace, and, why?

a. That we, as educators, should engage in the curriculum to improve student analytical skills? Why?

b. That we, as educators, should help develop the student’s sense of his/her place and responsibility within the community at-large. Why?

Interviewee 5 I think they are interconnected. They are intertwined to a degree because once you teach them how to analyze things and learn analytical skills they are pretty much aware of their position within the community, that comes with, as you say, the education of the whole child, once you have taught them how to reason and once they have the ability to logically analyze things I think that comes out of that, they
Interviewee 2

But I think it can happen the other way around, if you can give them a sense of personal responsibility then they can start to think more and care more about their voice and if you first recognize them as an individual and make them think that they matter than they will care more in making better decisions and care more about doing what is right, if they feel as though they are valued, and appreciated, and recognized, maybe.

12. What are examples of moral issues found in the literature of the high school curriculum?

Interviewee 6

Right now we are talking about the *Scarlet Letter* and we just had a number of issues discussed there regarding keeping a secret or confessing to the father of Hester’s child, admitting Arthur’s sin, Roger’s decision whether to torture poor people or to leave them alone, so there are a number of issues in that; in *Death of a Salesman* we discuss what to do about Willy Loman and usually it leads into a debate about of bleeding hearts and the heartless, you know, what would you do if you had someone like Willy working for your company, so, those are just two examples from the sophomore curriculum.
Interviewee 3: What isn’t. I feel like in most of the stories we teach in the curriculum no matter what level, these are stories that are universal for a reason, they are taught in the curriculum for a reason, they touch on almost everything, this is about life, its all there, you pick which one you want to talk about that day, or which one the kids are interested in that day, but you talk about it, so, they are going to talk about it whether you want to or not.

13. Which of the literary works that your district’s curriculum presents have moral issues? Please justify your response.

Interviewee 7: *Canterbury Tales*, has all of the different people, the characters involved, and why Chaucer presents each of them as he does, the corrupt official, the doctor, the lawyer, all of them make decisions, moral decisions about how they are going to live their lives, ... *Macbeth*, ... every Shakespearian play.

Interviewee 5: *Lord of the Flies*, *Separate Peace*, *The Crucible*.

Interviewee 7: *Frankenstein*.

Interviewee 3: What isn’t.

Interviewee 5: *Of Mice and Men*.

14. Specifically, which teaching style do you embrace, and, why?

   a. lecture format

   b. question/answer format
c. collaborative, student-driven format

Interviewee 7 All three, sometimes in the same period, all three, I think that they need lecture, you have to teach them, so they need that, I think that they understand it better with a question/answer format where they are talking to each other, so that is where your collaboration comes in also where you have them working in pairs and groups, sometimes things will come out in groups where one of them will never consider, so I think that all three are vital,

Interviewee 6 We just got that pyramid that shows that showed that we should only lecture a little and that they learn better when they teach and re-teach each other,

Interviewee 3 Because they all talk about different, um, its differentiated learning, lecture teaches different skills than, um, class discussion, that teaches different skills than collaboration, they are all different skills and all these skills are important, they are going to need to know, if they are going to college, how to take notes, but they are also going to need to know how to work with other people which is collaboration, you need to be able to analyze things verbally and to listen attentively,

Interviewee 6 Oh, and in going along with that, you are teaching all different learning styles and all different modalities, so you
can't just use one type because you are going to lose a lot
of your audience.

15. How would you approach addressing issues of morality within the classroom
setting?

Interviewee 1 Usually we have this whole discussion about the do now
format, but, when I read a book, like right now we are
reading *The Crucible* I will put define vulnerability, and
then I will have them apply it to a real life situation, in what
position were you when you felt vulnerable, um, or think of
an example from the book, assess it to real life, but we just
apply it to real life and then they share it and then they
understand what vulnerability is, kind of feel, and say, oh
yeah, one time I was vulnerable and this is how I felt, I felt
weak and then apply it to the character who was weak, who
was vulnerable, and in that way they know what they feel,
because a lot the things they don't address because they
don't know what it is to feel, they don't know what
decent, what manipulation or stuff like that is and once
they define it and apply it to something then they know
they feel and how they may make others feel.

Interviewee 5 And also an examination of motives, when you look at
characters, you know and you have Macbeth, who starts out
in Shakespeare very to show that he is actually a good man,
really a hero at the beginning of the play, of course, you know, all through third person from the other characters and what makes a good person decide to turn bad and then when he makes that conscious decision to turn bad pulls out all of the stops, he doesn’t go back, he’s aware of the decision, when we start talking about motivation of different characters you bring it back to real life, you know, where else do you see this, can you give examples today, and they respond to that real well,

Interviewee 4 I think one of the things that I look to do in addition to discussion is straight exposure, for the sake of contemplation and thinking about it when you think about, when you get to freshman and now they are reading stories about that don’t just have the happy ending, and you say why, just through questions ask them some things, and even on the other end of the spectrum the seniors where maybe now you have authors who are writing from a point of view that the authors themselves don’t endorse, and they have to work through that, to simply expose them to it and let them think about it and to go through that process,

16. Why do you feel prepared/unprepared to approach issues of morality within the classroom setting?
Interviewee 8: Un, sometimes I feel uncomfortable. I mean just that I'm not going to address it as well as I should, or, in some ways that I'm not, I'm going to be, um, insensitive to somebody in the classroom, that I'm unaware that they agree with that philosophy or possibly have, are from, you know not intentionally that I would be rude or insensitive but sometimes you can't control what other people are going to say, so it is, sometimes you walk into a very sticky situation where you're kind of opening a can of worms, kids sort of say things that later on you may have to deal with later on dazzling with the repercussions of someone saying something inappropriate, or, you maybe hurting someone's feelings so it is a hard thing, I think it's a hard thing to discuss these issues in class, you try to do the best you can, you hope that the point gets across that you are sensitive to everyone's needs and that, you know, you're not intentionally criticizing somebody's viewpoint, I'm dealing with freshman, so, they are very sensitive, its different than dealing with seniors who might have more opinions and have a thicker skin, its sometimes difficult, I feel prepared to teach morality in our curriculum, and I, its just interesting being a young teacher, in a sense not having experienced or forgetting what was canonized and
taught to me really when I was in high school, I just don’t
have a great memory of the things that I read, just a matter
of Shakespeare, I guess, and things of that nature, but, what
is still taught like some of the classics and, then now
teaching, I was just listening to what number four was
saying about a um, how the senior curriculum could be
very demanding to students and very much so inappropriate
from the freshman level, like, and that’s one of the things
I’m enjoying right now is teaching the senior curriculum
and saying there is no way you were mature enough to have
read this as a freshman, not all of you, maybe, um, maybe a
couple of you could have handled this, um, like things that
come to mind are The Song Of Solomon or The Stranger,
there is just no way that they have the capability to, not so
much worry about it being inappropriate but to respond to
the literature, and, to move forward in their analysis of that
literature, and not worry if its morally corrupt or if its just
the author’s entertaining you, and asking you to react, and,
there is something valuable in just saying that you don’t
have to be a fix it all to every student who is now trying to
deal with this loss of innocence, because they are all
loosing their innocence, even in their freshman year, they
understand loss of innocence well enough, but what I like
about the, I have some great separation I feel when I do have challenging things to teach, um, shocking things to teach, I separate myself just as much as I think the author has separated himself or herself from it, like, what's your reaction to it and it doesn't have to meld with what society thinks, I have something to add, I do think that's something with the freshman curriculum, there are issues in the freshman curriculum that very touchy to have to talk with thirteen and fourteen year olds, especially with The Past, I mean that book is The Song Of Solomon of freshman year, there are parts of it that are naughty and racy and then there is the issue of just teenage suicide and although its something that is going on in our society, you take on a responsibility of saying what you say, in turn, can be almost brought up against you at certain times, you've got to be very careful, you know, there's just that one phone call why did you say that, and then, so you do, you know I think its also, I think it definitely has to do with the age level, like freshman are different obviously from seniors where you might be able to address some of these racier types of content with them,
Interviewer 9: But even with the freshman I gave them excerpts from the *Odyssey* that I felt were morally corrupt, um, because I wanted them to understand, not to make them take away their innocence, but to have a reaction beyond the basics of a hero, like the darker side and that there is something valuable with that,

Interviewer 2: Um, I feel that they are exposed to more on television than the are from the books that we have them read, honestly, and they have more visuals that way than we'll ever give them, and, some of them don't even, well, they don't even try to use their imagination to, you know, get it until you force it upon them, so I think that, um, I feel, personally, very prepared offering things with moral content because of that because they are already exposed to so much, and, even radio advertisements and things, there are things that so much, there's so much, ah, I mean some of our books are pretty ncy and things that they wouldn't expect to have in a classroom, um, some of the students wouldn't expect to have it in the classroom, but, look at what they are doing with their free time,

17. In what ways should the English curriculum include the teaching of moral issues found within the literature that is presented?

Interviewee 3: Does that mean how we should address it?
Interviewee 5
I think we do all that, every time we examine good versus evil, and I think we do it in a lot of different ways, we do it through lecture, and we do it through, you know, having children really analyze what’s going on,

Interviewee 9
You know what comes to mind, that Violence Awareness we were asked to do, I believe it was last year, and, um, I did it and I had discussion with it after they had written, and I remember speaking to a foreign language teacher about that and they had expressed some jealousy, they actually said I wish I could speak to my students in that form, um, some sort of discussion format about bullying and what would you do, I said I do that every single day, I usually take an aspect of what we are reading and ask them what would they do, I would spend five or ten minutes upon it, the teacher was a little jealous that we were afforded the opportunity to expose them to write, I was a little put back by it because it seemed like it was an attempt to make the teaching of morality standard, it just didn’t ring true to have them, on this day, respond to this prompt, I, I, I don’t know, maybe I’m just being too critical about the assignment, I think it can be applied or maybe should be applied in different levels, different, not just English, you could ask other teachers to take their time to speak to
students on these levels, just because I'm an English teacher and I know how to help students write, does that mean I have the burden of teaching them morality,

Interviewee 7

I'm sure that there, for example, all of the history classes, even some of the health classes could certainly for those types of questions,

Interviewee 9

I just remembered of that being, connecting to that question of how would you approach it, I think that was the only time that I was asked to approach it, you must talk about morality, and, I did, and I said ok, I usually do it for five minutes or so every day and I had to devote a whole day to that,

Interviewee 3

I feel like every curriculum no matter what the discipline is going to talk about it,

Interviewee 7

I can't hear about Across The Curriculum

Interviewee 3

No, no, not about across the curriculum or morality across the curriculum, going back to the idea that you are going to be dealing with it anyway, in math class, the kid's going to get into a fight with his girlfriend or is going to steal a cell phone, its an issue of morality, whether it comes up in the actual curriculum is irrelevant, its gonna come up, just as a course of life,
Interviewee 5: Well, even with the question of cheating, that has to do with morality.

Interviewee 3: It's gonna come up no matter what.

18. Can educators involved in the selection of the literature assist in the development of the moral consciousness of students and the society at large? Why? Why Not?

Interviewee 3: Does that mean that you are trying to make that part of the curriculum?

Interviewee 9: Picking the novels and things you want to read.

Interviewee 6: Picking the more complex things rather than the easy, obvious answers.

Interviewee 5: Well, I think that's what makes the Great Books the Great Books, when you look at the conflict, and when you look at the moral dilemmas inside that literature, that's what makes works classic, it's, a lot of the time, decisions that the characters are confronting.

Interviewee 4: If you look at some of the curriculums, though, themes for the entire year, it's almost like you are browbeating the kids into thinking one way, if they are not skilled or apt to go alright that's just one point of view, if they sit through a whole year of going through book after book exposing one moral value what are they going to pick up after an entire year, if would almost be detrimental.
Interviewee 9: Yeah, I agree, I go to that book room a lot, but I'm always trying something. I don't care if it's on their mid-term or their final. I care about doing something different than they are used to or dusting something off that they are not used to or hasn't been out in a while, and just hope that they can come to that challenge of reading it, and I finished *The Stranger* and that was something that completely annoyed them because it was something that they didn't want to deal with, and its morality was not accessible, it was something very foreign to them, a small percentage of the students came to me and said they appreciated that because it was something that asked them to think a little harder, the rest just didn't read. I enjoyed having the ability to choose something that was often not chosen, I wish we could have more opportunity. It's an interesting concept to see which books are ok and which books we can order, you know, even the older books that are now being thrown away or, of that nature, why can't we reorder them, why are we still harping on the classics, even though the classics are great and they do have great ideas to share. I think that there is still something out there that we can continue to use.
Interviewee 6  
i know I have a difficult time with the sophomore  
curriculum, somebody dies in everything we read, the  
American authors are just so obsessed with death, and I tell  
the kids from the get-go to be prepared, at the end of the  
tunnel next year you get British lit,

Interviewee 4  
They see the progression all over again

Interviewee 5  
Yes, back to death

Interviewee 6  
But, there's got to be something there, but, getting back to  
what was said before, that's what makes classic books,  
classic, that they have stood the test of time, that there's got  
to be something in Shakespeare that makes us continue to  
read it in this day and age because it speaks volumes, but  
other things have come and gone

19. Do department planning sessions aid you in addressing issues of morality in the  
literature presented to your students? Yes/No? How?

Interviewee 9  
I don't recall any time a moment like today, have everyone  
come and discuss some opportunities to discuss what our  
curriculum is teaching right now, we are usually doing a lot  
of red tape and its not about education and pushing forward  
a little bit

Interviewee 7  
Unfortunately, there is too much emphasis put on how  
many pieces of writing are going to be put in a writing  
folder, how we are going to dot our i's and cross our t's,
like the colors of writing folders we use for each year, that, I don’t ever remember discussing with them, in the last couple of years anyway, that would even deal with how we teach, how we teach the literature.

Interviewee 6

If I may interject, um, I can remember district-wide on very, very rare occasions we were allowed to meet as departments, but, that the district has not permitted it because, they consider it dangerous, I guess, to get too many English teachers or math teachers to get together, but, we have been asking for this for ages that we want say sophomore teachers to get together and share ideas and discuss what works and what doesn’t work, it makes sense and so of course they don’t do it, its only been the last few years that they have had the convocations at the beginning of the year, but, again, we don’t get any chance to have any say in it, where we are lectured to and then set off on our merry ways, um, but, it should be a time for planning instead of more paper work.

20. What strategies/techniques would you like to see discussed in department meetings that would help you address moral issues with your students?

Interviewee 9

I think just sharing lesson plans, units that teachers have approached in different levels, like senior, junior, whatever, and, to try and find other materials, whether it is
in the book room or not, like do some non-fiction instead of what's in the bookroom, that would allow some, a different approach to morality, like just to have like, six, what number six said, just get together and communicate what you did in the past, and, let's try to do one thing different this year, not just try to reinvent it and go crazy, but, just give us time as educators instead of just jamming us into meetings about everything but, because I really haven't been to a department meeting, an in-service, except, a, that wasn't even an in-service, it was a Shakespeare Festival and it was great

**Interviewee 10**

As a first year teacher I think that is something that has always astounded me, just being here last year during student teaching, there was never an opportunity to get together and talk about content rather than, as was said, all the red tape and everything, and I think, trying to create opportunities where I could, and everybody I've talked to has always been helpful, but, why there isn't more time and opportunity given to us to sit around and, hey, what essential question, how to you kick off The Crucible, what do you ask them, this is what I have done, this is how they responded, and, yeah, we can do this on our own time, but, the fact that we've not, that it is not a priority has
always confused me,

Interviewee 5 Well, its not a priority, you look at the powers that be, it
seems to be these days how we look to the public, its all
about numbers, we deliver a product, that product is the
HSPA and assessment, I really hate to say it but its almost a
through strategy and what happens in a classroom has
gone out the window, they want to see lesson plans that
they can show the public, this is what our teachers are
doing, and its nothing to do with the individual child, let's
face it not every child responds well to a HSPA or an SAT.
does that mean the child hasn't learned something,
absolutely not, but as long as we have to be answerable to
the public, and I'm not even blaming the district, its all
about numbers, and admissions, and standings, and GPA's,
and, talk about math across the curriculum, the only thing
that matters these days are scores.

Interviewee 9 Yeah, just that math is, I understand it, maybe I can apply
it, but am I going to remember that discussion, I don't even
remember what my lesson plan was

Interviewee 6 We did cause and effect, but that was wrong

Interviewee 9 ! would much rather hear my colleagues interpretation of
morality in a novel that I haven't taught yet, maybe I will
teach it next year, I'd rather hear my colleague's interpretation of morality in that novel than his/her interpretation of mathematics in the story.

What I wanted to say was that part of the problem is that part of the problem is that we are a large district and we have to be in lock step and we are not given enough latitude that, I can understand that their are certain, um, that we are not given enough latitude, I can understand that we are given certain major works of literature that we have to teach, but, I would like to see us be given a lot more fre

In other pieces of literature that we feel are important that still meet the needs and its not that you have to read these stories and do this and do the district exams and all of that nonsense, which, have to be skewed anyway, because the grades are always so miserable and the exams are so poorly written, there not a true measure, we are doing ourselves a disservice and a disservice to the kids

You will never be allowed to do that when there is such a focus on standardized testing, you can't standardize a test if everyone is teaching something different, you can't make a test where there are fifteen different teachers and fifteen different curriculums, there is no way to do it, therefore,
because the public wants to specific scores No Child Left Behind, and highly qualified scores and all of that other bad words, um, you can’t do it and you won’t be allowed to as a teacher, its regardless of the art of teaching, it has nothing to do with teaching,

I was just going to say, real quick, back to just being able to discuss, I know that, on several different occasions just common grades or times of planning, that I have had discussions with my colleagues about literature, about moral issues, and, its nice to, even if we are not allowed to, it would be great if we could devote faculty time to it department time or even in-service time to it, and have someone come in and discuss these issues with us, or even just discuss amongst ourselves what we have and how we can approach, I mean that would be great for old teachers, for new teachers and everyone in the middle, but also I feel that we are lacking as a department, that you have at and we don’t have here, that we don’t have a place where we can go to meet, a department place, we have a bookroom, which I’m trying to make better, like a couch, but, a place where it would be so nice for us to go and just to eat lunch together, it just so happens that we have the
saner lunch, so we can talk about these issues, but even
something like that, a meeting place for just us as a faculty,
it has nothing with what you are doing but even just, I'm
sorry, but even as a way for use to interact with each other

21. What course(s) would you like to have had an opportunity to take on the collegiate level that would have addressed and possibly enhanced your ability to entertain issues of morality in the literature presented, and why?

Interviewee 6 The Bible as Literature. I would like to have had just a working knowledge, a more working knowledge of the Bible because there are so many biblical references in the works we teach, and, it would make life easier in explaining it to so many of the kids who don’t have any form of reference

Interviewee 8 Philosophy, I think its something that if I had a stronger background in philosophy then I could bring that through, especially at the senior level, like in Their Eyes Are Watching God, but it would be nice to have that background, I feel it's a weakness within my teaching that I don’t know enough about that area,

22. What do you believe the role of the English Supervisor should be regarding the addressing of issues of morality found within the literature presented at the secondary level?
Maybe, providing options, I saw a really good program through Newsweek that connected curriculum like Macbeth and Canterbury Tales and Separate Peace to current events and sent it to you once per month, and I think the best way to teach morality is to connect it to their lives, otherwise they won’t get it, it won’t make a point and that is one of the ways to do it,

If we had more time for collegiality and sharing and less time for paperwork the Supervisor could share more information that was out there, workshops, in-services, things like that, instead of the overwhelming amount of papers that have to be completed and turned in by a certain time and fill out this form and all that nonsense,

23. What do you believe the role of the building Principal should be regarding the addressing of issues of morality found within the literature presented at the secondary level?

I think the Principal sets the tone within the building, you know, and there is a strict adherence to rules and law and when there is a cause and effect relationship with the students when they realize that when they break the rules there are certain consequence, and there are schools that do not have that, and I do think that kids realize that when
they break the rules or cross the line then they are going to have to answer for it, but that they are treated fairly is also very important, students need to feel that if they have been wrongly accused or something isn't quite right that they have a voice, and I think that students need to feel fairness, but at the same time I really do think they need to feel that everyone pretty much follows rules, and that there is a good feeling about it, I think the people, when staff reacts negatively to rules then I think that there is a ripple down effect, and I think its important that the Principal sets the tone on that,

Interviewee 9

I think, also, when moments of morality get into a classroom supposed films that may be presented that might be indicative of what we were earlier in sense of a lot more of an alarming nature, visual and sexual and violence and things of that nature that are easy to access for students outside the classroom but now I'm using as a teachable moment I think the Principal can and should give me leeway to teach it and find a teachable moment in it and not be closed-minded to things that are generally taboo in a classroom like a rated R film and nudity, and violence and things of that nature, I should not have to be limited to petite books
24. Do you believe that issues of morality addressed in literature should be analyzed and discussed limited to the classroom and the curriculum or more globally, with respect to one's place within the community at-large? Why/Why Not?

Interviewee 6 I know they are addressed in history classes, so, I think that covers that, we are not the only ones, we don't have a corner on the market,

Interviewee 5 Oh, everything is global, we have to apply it outside, we can't just teach books and not look outside the literature to the world around us, that's important,

Interviewee 7 I agree with that, I think that even if it is addressed in the classroom as part of the curriculum it's going to be taken outside the classroom to the home, because I do believe, especially if we hit a nerve with the kids on some particular issue, it is something that they keep with them, and I think it is something that helps them to develop their own sense of morality, based on what they hear from their classmates, and that it is not just what they are hearing in the home, so, I think that is very important

Interviewee 4 But, I think that it's a huge part of the equation that, I think you just came up with it before, but, yeah you hit upon it, we are not the end all and the be all for the teaching of morality, where are the parents, what are they saying, and
are they getting involved in discussions that I think we wish
we would have with ourselves, and, ---

25. Do you believe that administrators and supervisors of English should provide
timely and innovative in-service programs on how to best address issues of
morality found in literature? Why/Why Not?

Interviewee 8: Yes, I do, because at times you might feel uncomfortable,
like, I know that there are kids in my classrooms that have
tried to commit suicide and here I am talking about suicide,
and I don’t feel that I am capable about talking about such a
sensitive issue because, God forbid, I should trigger
something, and that’s just me being sensitive to them, I’m
not going to counsel them because that’s not our function
but we have to be we have to be better prepared, we as
adults can understand it and we can rationalize and analyze
and discuss amongst ourselves and #1 can have an opinion
and I can disagree,

Interviewee 1: I is not here

Interviewee 8: We don’t have any hard feelings but sometimes within a
classroom you do need to be able to address these issues in
a sensitive manner, and I do think that as much as I say I’m
nervous about it I do it, and I hope I do it effectively but yet
I always feel that I can learn a better way,
Interviewee 6

Yes, they should bring it to us since we are not allowed to go out, we are not allowed to attend the NCTE convention, because it is held in November, the weekend before Thanksgiving, and, that is a district policy so we are prevented from interacting with all the other English teachers, teachers of English across the country, and other workshops, so, if they won’t let us go there they damn well better bring it to us.

26. If you had the opportunity to change the English curriculum in any way, what would you choose to change and why?

Interviewee 1

Number one wants to know if you are only thinking secondary? Because I think, as I’m listening to this, this is my problem, some of the kids are coming into this school and they are reading the books, that we have to teach them, in seventh and eighth grades, and we have these problems with the HSPA scores and SAT scores and all that but they are not learning what they should be learning at the lower levels, so, like there is no continuity, and that bothers me, it’s the fact that freshman last year, I think we started to read To Kill A Mockingbird, they already read that, Romeo and Juliet, they already read that, I have kids that are telling me that they already saw Hamlet, or read Hamlet,
and these are my lower levels, in sixth grade, and the problem is, yeah they have read it but they have no idea what the morality of it was, they just did it because, the problem is, I mean, I know we are different districts but we have no continuity as far as education is concerned, and like where does it begin where does it end, what are they suppose to learn out of high school, I guess this is sort of overlapping with scores where we are worried about this and worried about that, I don’t think its only, I don’t think it should be left up to be our problem, I think its unfortunate that we don’t work with the lower grade levels but then, in a sense, let us teach different things that we know they won’t touch,

Our hands are tied with having a district-wide mid-term now, we have this obligation to get them to do well on this test, its unfortunate that we are reiterating a story that they have already heard in place of something I could have, ok, fine if you have read that then lets read something else, but, no, I can’t afford to because maybe there are three or four of you that did not read and even the rest of you that did read you can probably use a refresher so let me help you out so that your parents don’t call and complain,
Interviewee 8: I think that, um, we try to cover too much, its such a, I'm mean we all complain about how much there is to finish, British lit, sophomore year, freshman year, there is just too much, I'd rather have fewer pieces and really spend time. getting to know that piece and fall in love with it. hopefully, and do, I spend more time than I should which always makes me have to rush,

Interviewee 1: The curriculum is over-bearing

Interviewee 8: Its just a lot, its so much that you could really teach within the novels that you are given, or the works that you are given but you are in such a rush,

Interviewee 6: Number seven and I were talking about how our lower level students are so ill-prepared, they don't know parts of speech, so how can you talk about writing when they don't know that, and, we are trying to build on skills that they are already lacking, um, then we are given grammar books that don't have any instruction, on top of all of the literature books that we don't have time to cover, but, there's gotta be an answer, I mean I feel for all of the elementary teachers that have to teach everything,

Interviewee 10: And it's the deeper discussions, that's the part that gets trimmed off, you don't have time to devote to these in-depth discussions about morality or these larger issues that
have to sacrifice to, alright, keep going, keep going, keep going, alright, what do I have to do next, I think that's what you miss out on, because...

Interviewee 1: You try to teach for your lesson plans, like ok by the end of the week I have to have that done, so we have to have a quiz on Tuesday, otherwise I'm going to be behind, your head is like...

Interviewee 7: Sorry, you have those four writing samples in the writing folder for each of the four marking periods, I would love to see some more contemporary literature included in the curriculum, but that would mean that they would have to take some things out, the kids would be able to relate better to it if we had more contemporary pieces,

27. Do you view the school as an institution that has an obligation to address issues of morality? Why/Why Not?

Interviewee: the majority = yes

Interviewee 9: No, I don't view the school as having an obligation, I really don't, they have ignored their, like we, as teachers, would assume the school has an obligation but I have not seen it, besides that anti-violence prompt be as obligation, I've seen just numbers and comprehension, and recognizing literary terms as their obligation for whatever means
possible to pass mid-terms and finals, and, um, and there is
more to literature than what's this character's tone, and
unfortunately I have not seen an obligation to morality

Interviewee 7 I'm not so certain, what about our Human Relations forums

Interviewee 5 Well, where else do they get it, they don't get it at home,
they don't get it from the media, so these kids, really, if we
are educating them where is the moral character, where
does character education come into it, sadly, the school
used to be a place where the home rules were backed up,
with some of us, if I went home as a child and said, the run
yelled at me, I didn't dare, that, right away, you did
something wrong, and I think they just don't get a whole lot
of character instruction at home, some of them are raised
by televisions, we are in an affluent community where you
have two parent working households and who is watching
the kids, the maids who don't speak English and the
television,

Interviewee 8 I think that what's interesting, and this may, maybe I'm
totally wrong in my interpretation of this, but um, as part
of the freshman curriculum you read the Scarlet Ibis and
we are talking about how the kids are so incensed with how
the older brother treats his younger brother, is not mentally
handicapped but definitely physically, and they think its
just terrible but yet they don’t translate that to their own
life, how they treat each other, and how regardless of
whether you might have a mental or physical disability but
you are still just, at times, absolutely rude and obnoxious,
it’s sometimes, sometimes you just, you hope that just one
or two of them get it, you know, that, its, we should treat
each other better, they can see it in the literature but
sometimes it just doesn’t transfer to their life,

28. Does the canon of literature that comprises the English curriculum provide a
medium for the analysis and discussion of issues of morality? Why/Why Not?

Interviewee 6 Yes, but, as we stated before, some of the pieces are rather
dated and it would be nice to have more current pieces
incorporated in what we already have.

29. Do graphic displays of violence and sexuality, most especially displayed in the
media, pose a threat to the moral development of our youth? Why/Why Not?

Interviewee 7 Absolutely

Interviewee 5 It desensitises

30. Does the teaching of such endearing understandings as caring for one’s fellow
human being, learning about just and fair decision-making, and discussing what is
morally appropriate or not appropriate for the moral development of our youth
really make a discernable difference in the total development of our youth?

Why/Why Not?

Interviewee 5 We hope so
Interviewee 10: We are getting them late in the game, though, when you have a senior, and I don’t teach seniors, juniors, coming into class, I mean, they’re very far along in their character development at that point, so, it’s hard, I think, it gets harder to make a dent, or to get inside.

Interviewee 8: Also, I think we don’t really get a chance, college is really the place to mature and explore, so, sometimes I agree with what number nine said, sometimes it’s okay to talk about these issues, these adult issues or these morally assertive issues, and that they need exposure younger so that they are not, um, overwhelmed in college with what’s presented to them, especially when it comes to, not that we should, I don’t know, discard that, abort.

Interviewee 9: No, it’s good.

Interviewee 3: Number nine likes it.

Interviewee 9: It’s just, not so much that we have to prepare them for college but you have an obligation as an educator, I think, um, to impart knowledge or to do what number four had mentioned, to become a significant memory in their lives, an inspiration, and how they watch what you do and, and it is important for what they see, so, if you want to touch on some touchy things, so be it, take off the kid gloves and be ok with it, just as long as you have an educational tone.
about it I don’t see anything wrong with it, I think it’s very
difficult sometimes to be able to do that with all the
constraints that we have,

37. Would you, as a classroom teacher, a supervisor of English, or as a building
principal take on an active role in providing a forum for an intellectual and caring
discussion of issues of morality within the classroom setting? Why/Why Not?

Interviewee 3 As a teacher who doesn’t yet have tenure, no, no, because I
feel like that would really be like opening myself up for
something, those are really touchy subjects, if I wanted to
put myself out there like that, wahoo, a big old target, no, I
wouldn’t,

Interviewee 7 Do you mean in the classroom or amongst our colleagues, I
would welcome it, I would think that that would be terrific.
if we had a forum for something like that, because a lot of
other questions come from this, if there’s discrepancy
between family values and values that are being discussed,
even, are you backed up by administration, you know, that
this is part of the curriculum to address these issues, that
would be a concern, and, you know, I look at, and I know
that this isn’t even part of your study, how many families
that are choosing to home school their children because
they don’t like the values that are being presented in the
public school system,
Interviewee 10: I have a really random thought, and I don't think this has anything to do with the question, but, there also comes a point where, you know, parents are coming in here and saying why are you trying to parent my child, that's my job, and we have talked a lot about the lack of instruction at home but, what if the parent takes exception to the fact that we are trying to provide some sort of moral instruction to their child, I think there are some parents who would not appreciate some of the things that we address or teach.

Interviewee 6: Getting back to what number seven was just saying, um, we have a lot of these discussions in the faculty room.

Interviewee 7: Absolutely.

Interviewee 6: Where, people from all disciplines discussing all topics involving students, involving what's on TV, when we are in that faculty room, what's in the newspaper, so we are discussing these moral issues, we just are not having an official in-service and not getting any kind of PB hours for it, but we are discussing it.

32. Do you believe that the swift and invasive development of technology both within and without the classroom has changed one's perception of morals and ethics?

Yes/No? Why/Why Not?

Interviewee 8: It's just too easy, we are reading short stories, and they went on line for criticism, what are you doing, like, but, and they...
go like last year's vocab book was on line and not all of the answers were correct, they don't even think, they don't think that that, there's no process, there's no — I've done a great job, it is almost as if they expect the A without working for the A,

Interviewee 6 Finding a short cut all the time

Interviewee 8 Yeah, find a short cut and they don't think that they are cheating, the internet is just the root of all evil, I hate it, I can't work it and I hate it,

Interviewee 5 Calm down.

Interviewee 3 But, some things are regarded as ok, for example, a student in a classroom while something else was going on, a student was having a conversation right in front of me about downloading music on her ipod, and she downloaded hundreds of thousands of dollars of music and payed for not one of them, ok, and I had to say something at that point in spite of the fact that I did not know the kid, its not my classroom, say you don't think there's a problem with that, and she said no, and, we proceeded to have this very large conversation in which I did absolutely no good in actually convincing her to my side of the story, she totally
thought that that was ok, it's on the internet, I'm allowed to download it, nobody's come after me yet, I haven't gotten caught,

Interviewee 5 They also believe that if it's on the internet that it is valid, that's the oldest,
Appendix I
Focus Group B, Teachers of English

1. Person interviewed:
   - Interviewee 0    female
   - Interviewee 1    female
   - Interviewee 2    female
   - Interviewee 3    female
   - Interviewee 4    female
   - Interviewee 5    female
   - Interviewee 6    female
   - Interviewee 7    male
   - Interviewee 8    male
   - Interviewee 9    female
   - Interviewee 10   female
   - Interviewee 11   female
   - Interviewee 12   female

2. How many years have you been involved in education?
   - Interviewee 0    1\textsuperscript{st} year
   - Interviewee 1    20
   - Interviewee 2    6
   - Interviewee 3    13
3. How many years have you been involved in education for this district?

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<thead>
<tr>
<th>Interviewee</th>
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4. What is your highest degree?

Interviewee 0  BS
Interviewee 1  MA
Interviewee 2  BA
Interviewee 3  BA
Interviewee 4  BS
Interviewee 5  MS
Interviewee 6  MA
Interviewee 7  BA
Interviewee 8  MAT
Interviewee 9  BA
Interviewee 10  BA
Interviewee 11  MA
Interviewee 12  BA

5. What are you work-related responsibilities for the district?

Interviewee 0  teacher of English
Interviewee 1  teacher of ASI/LAL
Interviewee 2  teacher of English, Octagon advisor
Interviewee 3  teacher of English
Interviewee 4  teacher of English
Interviewee 5  teacher of English, Newspaper advisor
Interviewee 6  teacher of English
Interviewee 7  teacher of English, Yearbook advisor
Interviewee 8  teacher of English
Interviewee 9  teacher of English
Interviewee 10  teacher of English, detention proctor, dance team asst.
                 advisor, drill team advisor
Interviewee 11  teacher of English
Interviewee 12  teacher of English, AIM committee member

6. What is/are your primary goal/goals in working with young adults?

Interviewee 0  To help them master the reading and writing competencies
                 necessary to compete in today's society.

Interviewee 1  To help low achievers develop more success and
                 confidence in their educational/language arts abilities.

Interviewee 2  Make them into independent thinkers who are responsible,
                 teach them English skills, but, more than that, to appreciate
                 reading and literature.

Interviewee 3  To have an effect on young adults' ability to learn and
                 grow.

Interviewee 4  To use literature as a tool to help guide them towards a
                 positive life experience.

Interviewee 5  Teaching literature, analysis skills, writing skills, helping
                 students get into college, teaching students to question, to
                 share their ideas, and, to express themselves.
Interviewee 6
I hope that they not only become good writers but also become good citizens and learn some values about life and various cultures.

Interviewee 7
To learn an appreciation for literature.

Interviewee 8
Teaching writing skills, critical reading skills and cultivating independent thinkers.

Interviewee 9
To prepare students to move forward into the “real world” after high school, whether the path leads to college or into the work force, to make them better human beings who can slug through something and reach their potential.

Interviewee 10
My goal is to make all students feel like they have something to offer to this world when they leave high school.

Interviewee 11
To see them achieve academically, learn to think critically and to view themselves as people with the potential to do well if they always try their best.

Interviewee 12
I work with mainly seniors. My goal is to create a seamless transition to college writing.

7. Based on the premise that morality can be subjective how do you define morality?

Interviewee 9
I would say the morals within a particular culture, the accepted morals of that time.

Interviewee 6
I would say just knowing the difference between what’s right and what’s wrong.
Interviewee 1  I would say, I would follow along with -----’s, whatever the conscious is within a right-misdled majority,

Interviewee 4 I would say that’s ethics, when you look at a group of people that’s what ethics is, I think moral is personal, on a personal level, the difference between right and wrong, and understanding like conscience

8. What leads you to believe that there is/is not a lack of understanding of moral values in our current culture?

Interviewee 2 I just think that, as far as school goes, kids just don’t know the difference from right and wrong, like simple things they don’t know, like how to even behave and respect other people, I think that there is a lack of understanding, yeah,

Interviewee 3 I think that even through literature you can see their lack of understanding, like in The Crucible Danforth is hanging over these people, and the kids go what would we do if we had to ...., they don’t really sympathize, empathize, they don’t see the error of the ways, they can’t even sometimes detect, you would think, the morals that would apply today, they don’t seem to respond to those,

Interviewee 11 I have actually given questionnaires to, um, we had given an assignment to students where they had to talk about what they would do in a given situation, we were talking about chivalry and things of that nature, with works like
Mort de Arthur and Sir Gwain and things like that, and we
gave them contemporary scenarios where they had to
discuss, you know, what would you do in line at Great
Adventure if someone cut in front of you, and the responses
to some of these questions was so black and white, there,
you know, of course you let somebody cut in front of you,
that’s what everybody else does, and we almost had no
disagreement, nobody discussed it, nobody said well what’s
ethical and what’s not ethical, it was black and white, well
everybody else does it so why don’t we, and the fact that
nobody disagreed or nobody, I don’t think we had, well,
maybe we had one student in three classes actually brought
the other issue up, whether this was morally right or not,
but the questions of morals and ethics didn’t really enter
into their minds, it was very, everybody else does it so why
can’t I,

Interviewee 9

I know a number of us in the last few years we have been
dealing with the issue of plagiarism, you, my mother wrote
this paper so the citation error is hers, or, in my case I
emailed this paper to a girl, I didn’t know she was going to
take this paper and copy it, and there’s, the girl would
defend herself, no, and the girl will defend herself, no, I
just didn’t understand the material so I just used it, there is
no connection that they stole something, they used
something that was someone else's, it's just off the radar
screen.

Interviewee 2
I don't think they take responsibility for it, because it's not
their fault, they just push responsibility onto other people.

Interviewee 4
I think we are, let me explain a little bit, I don't think
morality has changed over time, I believe that, with culture,
it's a timeless thing, there are people who struggle with
morality, I don't believe that it's just a new trend, I don't
believe that, from like a sociological perspective, I don't
believe that to be true, I think it's always the case and I
think that there's always teachers through every generation,
through every time that always say these kids are doing
this, and they are not moral, I think that, or, there even
institutions like school that, like, I believe, there has always
been trouble with morality, I don't think that people used to
be good and now they are bad.

Interviewee 11
Well, I agree with number four, but, I do think that it is
more, although, I think there has always been this issue
with not everybody has always been good in the past, I do
think that it is, I don't know, I can't even say, like within
the last decade or two, or how many years, I do think that it
is more prevalent, more people have been shrugging off
responsibility, its not that it hasn't existed, I just think that is more prevalent now, in other words, there should be consequences at home, it was just a different society and I just don't think there are those consequences at home, and that can be due to a number of factors, how religion has changed, how family structure has changed, I just don't think that teachers and education have the same value and respect that it has in the past, and, for that reason, I do think that it is more prevalent in today's society, that lack of responsibility,

Interviewee 12: Um, I tend to agree with both of you, because, on one level, morals are in place, but on another level we are so desensitized and children are desensitized because of the overwhelming exposure they have to the media and books and their friends, it would be difficult to keep them in a bubble and not expose them to that, so when you teach them right from wrong like we do in the classroom and the home, its something that they take with them, but, as far as morality goes its always been right from wrong and cemented in our foundations, now that we are communicating more and people are talking about it more its an issue for everybody now more than its ever been, particularly for us in the forefront,
9. Should moral issues be addressed within the public school setting? Yes/No?

Why/Why Not?

Interviewee 8: I was going to say, I don't perceive that there is a deficiency or absence of morality in our society today, there's no more or less morality than there was in our society ten, twenty, fifty or one hundred years ago, I think part of the problem with a lot of teachers by the nature of our job we are exposed to sophomores, freshman, juniors and seniors in high school, students ranging in age from fourteen to eighteen, these students may not be fully developed in terms of their moral capacity, so, what some teachers perceive as a lack of morality may be a lack of accountability or maturity, I think part of the problem we arrive at here is that the nature of our society in terms of legality and legal issues is and being a teacher in a public school, all of that is kind of conspiring against us, its prohibitive of us talking about morals, or speaking about morals, because we are afraid to get sued over it, I had a discussion today about The Crucible in terms of the image of America as a city upon a hill and a candle that lights the whole world, and it kind of led us in a round about way to to discussing our intervention in Viet Nam and even in Iraq today where we were going to protect "democracy" which
is our form of government and we are trying to be this image, this model for all of the world to see, is it moral, is it immoral, and then a student brought up the issue of us hunting out militant, fundamentalist Islamics, and I said to the student is it any different going after fundamentalist Islamics as it is going after fundamentalist Christians, which we have a rising majority of here in this country, or any other fundamentalist of that type, and after I said this I'm thinking in the back of my mind I hope this kid's parents don't call my supervisor, because he got kind of got quiet and looked upset for the rest of the period, so, I was like, oh, what did I just step into, so, I think that our society is kind of prohibitive of us discussing moral issues even if its relevant to the literature because, you never know, I rather not discuss it in class, than have to deal with a law suit from a parent, or, being a first year teacher to get called in by my supervisor about why I'm being derogatory towards fundamentalist Christians, in retrospect its something if I had been a lot wiser or a little more experienced I may have avoided it in its entirety.

Interviewee 6 Um, I don't really have an issue about teaching morals, I really don't have a problem with teaching morals, as long as the teacher, he or she, is not putting their own morals out
there, and as long as the students are free to express their
own in a comfortable environment, I think that's good, and
as long as the teacher does not put their input on it,

Interviewee 7
Um, number seven has seen a documentary recently where
someone had said that going through high school should be
four years later than they actually do, what they do in high
school, that makes eighteen to twenty-two as opposed to
fourteen to eighteen, because from ages fourteen to
eighteen they absorb so much, so I think that, no, morality
should not be taught in a public high school, that, just the
stuff should be taught and then they can pick up morality
from anywhere else around them, and, maybe when they
got old enough to realize morals, which most twenty year
olds usually have, by the time they turn twenty or twenty-
one, then they can get taught because they will have their
own already and they don’t have to just take it all in, they
can push back, because kids this age can’t push back,

Interviewee 0
I do think it's the responsibility of the school district, and I
don't want to say to teach morality but to expose students
to it, and I think as English teachers that starts from the
very beginning of literature, from the Odyssey on they are
being exposed to morality, from all different cultures and
really, in the end, I want to say they all tell the same
story, they all give us the same examples, examples of
exemplary morality, and I think its up to the students to
interpret it in their own way, and choose, and not up to the
teacher to say well this is the way, this is the best way,

Interviewee 1  I agree with number zero, and I think as English teachers
we have the unique opportunity to bring all kinds of ideas
into discussion, you can talk religion, politics, morality,
history, science – all kinds of things in an English literature
classroom, primarily its the responsibility of the teacher, as
we have all said, not to impose our own morality on the
class but to show them possibilities, open it up for
discussion, because I think a lot of teenagers are looking
for something, some direction, some way to go, they are
looking for role models to say, you know, these are some
positives and negatives, and then let the kids decide from
there, but I think it is a unique opportunity.

10. Do you believe that educators have a moral responsibility to assist in the
development of the whole child? Yes/No? Why/Why Not?

Interviewee 3  I do agree with that, I think that before I became a parent I
don’t know if I would have necessarily have agreed with
that, much, but, and I think the approach of our district, and
I know our school itself is to look at the child and to make
sure that we are looking at emotional as well as academic, obviously, its both,

11. Which notion do you embrace, and why?

   a. That we, as educators, should engage in the curriculum to improve student analytical skills?

   b. That we, as educators, should help develop the student’s sense of his/her place and responsibility within the community at-large?

Interviewee 7

No matter what a student does or learns in high school he will have to learn how to behave in the world, no matter what, they will learn that, so I think that a teacher should only focus on it, only focus on academics, you know, the supermarket, the TV, and the movies would help him do that, but they will help him do the other things, so we have to focus simply on that,

Interviewee 4

I would have to disagree with number seven, only because, especially when we were talking about morals earlier and everyone was naming all the things that were wrong, in the society and with these kid’s morals, if they are not getting it from us and they are only getting it from those, then where are they getting it, and I also think that we show them, we are moral examples to them every single day, they learn morality through us whether we call the lesson morality or
not, you know, they pick up on that stuff, they know what kind of person you are, they can smell it a mile away, I think that, also, that, isn't that part of analyzing relating things to real life, isn't that part of analyzing, so I think that actually, anyway, you can tie both in together, so, ....

Interviewee 0: I'd like to answer both questions, but if I had to choose one, personally, I don't care if a child graduates and doesn't know the difference between metaphor and simile, if they can make the difference between what's right and wrong.

12. What are examples of moral issues found in the literature of the high school curriculum?

Interviewee 10: Affairs, things like adultery and like that, you know, its in the Odyssey, The Crucible, I don't know much British lit., so, you'll have to help me out there. Sometimes I think its close to home, you don't know how many kids have gone through that, and, you know, what it has done to their families,

Interviewee 3: I think that lying and to help yourself are prevalent themes, like in The Crucible, but um, a lot of people and a lot of kids would say well I would lie, and then saving my life I would absolutely, and they say it very definitively, without question, even when they look at Holden Caulfield and Catcher In The Rye, and he's so lying to his parents and
13. Which of the literary works that your district's curriculum presents have moral issues? Please justify your response.

Interviewee 4  
I would say *To Kill A Mockingbird*, *The Pigeon*, I think almost all works of literature, I mean it wouldn't be a classic, it wouldn't be a "work" if it didn't have those central moral concepts.

Interviewee 9  
I was going to say everything that we do has some moral dimension to it, we just went through this discussion the other day in class where we said if you had to read books with no conflict, only happy, happy, joy, joy very skimpy things, um, would it be fun to read and they all said no, it's the moral issues that give a work of literature its depth.

14. Specifically, which teaching style do you embrace, and, why?

   a. lecture format
   b. question/answer format
   c. collaborative, student-driven, format

Interviewee 7  
i would say you have to have all of them, because if you concentrate on just one you have so many kids who are different kinds of learners, you know that is hard to do at times,

Interviewee 3  
I think the student-driven is getting out of control, I want to be on record with that, I'm not saying that we shouldn't, we
should listen to what students have to say, but its as if they don't want us to teach at all, it is just that they have to come up with every single thing and if you went into half the classrooms and relied on them to lead every discussion or thing that you wanted to accomplish, good luck, good luck to you, I mean, I just think that it's a great thing, all lecture is obviously not effective, but I think you're going the other way and every observation you get has, it just seems as though its so heavily emphasized and I fail to see the merits of it, I think, like, it like this whole language approach, its like something gets lost along the way, we have a degree to teach.

15. How would you approach addressing issues of morality within the classroom setting?

Interviewee 4: The first thing I would do is I would do journals, where, and they are personal, and you just flat out ask there the question, is stealing ever ok, is, you know, why and when, and then you have them answer and then you discuss it, and hopefully you have a setting, like you said it, where they are comfortable that they are able to share and they are honest with each other, but, I teach seniors, its different, they are a little bit more mature,
Interviewee 2  I just want to say, with journals, just to give a quick example, you are actually giving kids an opportunity to get things off their chests that they kind of normally wouldn’t have, and I know that one of her students talked about his mother leaving, and this is a student that I had, and I never even knew that the whole year, and, he felt comfortable enough to say that in front of the whole class and talk about responsibility, and whether he felt that it was the right thing to do, and, you know, I have to applaud that type of …

16. Why do you feel prepared/unprepared to approach issues of morality within the classroom setting?

Interviewee 8  Eight doesn’t feel unprepared to teach it, eight feels cautious about having to do some sort of tap dance around it using some kind of this form of civic speech or something so as to not be pejorative or derogatory or to hurt anyone’s feelings in terms of, you know, people are sensitive, students more so than some others, a kid goes home today and says mommy, daddy, romper eight was making fun of, whatever, and then I’m in a conference with my supervisor about why I’m doing this, and, it’s a lose, lose situation, it’s easier to not approach the subject than to focus on doing it in such a guarded manner,
Interviewee 11: I agree with number eight, I think it even goes beyond the issues of being afraid of being sued and things taken out of context and all that, if you look at something as simple as To Kill A Mockingbird or something like that, the use of the N word, I think it goes beyond that, you don’t know, sometimes, whether to say black or Afro American, how politically correct should you be and when, I mean, works like Fahrenheit lend themselves to discussions like that, if, again, as number four said, and number six, that you have the right setting, but you have to have mature enough students, you have to be a teacher that doesn’t allow derogatory, and most of us, you know, wouldn’t do that anyway, but, you have to have enough control that you don’t let something like that, you know, happen, because some of these kids, especially the lower level, you know, are going to go nuts, they’re going to think these words are funny what have you, they don’t understand the implication, so, I think it’s even beyond simply taking things out of context because how do you even approach the simplest of terms sometimes,

17. In what ways should the English curriculum include the teaching of moral issues found within the literature that is presented?
Interviewee 3: I don't think it should, I don't think you can force that upon a teacher, and I think that number seven, as seven said, if you analyze the literature, you are, in essence, going to be doing this, I think to force you into, well, we need to discuss, how are you not going to impart your own opinion in that, I think everyone does it because the issues are there.

Interviewee 6: I know I'm going to shock with this one, but, it kind of goes back to our essential question, it does go back to it because that was what we are taught, you know, the essential question, it could be a question about lying, then it goes back to, again, analyzing the literature, and, again, they form their own ideas, their own morals, and their own experiences, and they put it all in, so, in a way, we are doing it.

Interviewee 0: I just want to say, the curriculum just naturally lends itself to the teaching, it's not like we are going to say of morality today, I don't think that any of us does that, it needs to be that teachable moment and it happens every day.

Interviewee 3: Just real quick, and when they force us to do like the bleep, what ultimately happens, we do not effectively teach, like out of nowhere I'm going to talk to you about um, what you, out of control, and they say what the hell are you doing.
Interviewer 1: Along those lines, the same lines, I think the week that we had anti-violence when there were more fights that week that there were the rest of the year, I also want to say, along the lines of what I think number zero said, was that in all contexts, whether you are talking about morality in particular, the more you understand about a person and his/her morality, the more sympathetic you can be to that person’s situation. Maybe, the more you know about a person and his/her beliefs in any context, the more sympathetic you can be, and the more sympathetic you are to another person, ideally, hopefully, the better we will all get along with each other. Morality can kind of be a springboard to understanding people a lot better.

15. Can educators involved in the selection of the literature assist in the development of the moral consciousness of students and the society at-large? Why/Why Not?

Interviewee 9: I deliberately took that to heart when I gave the 1S freshman course, I deliberately picked pieces of literature that would weigh certain moral issues, starting with *Odyssey* and *Gedamaesh* right up to *World War I* and *World War II* and *Hiroshima* and *All’s Quiet On The Western Front* and *Cry The Beloved Country*, I want kids to face these issues,
across, basically across geographic boundaries, I chose them knowing they were going to raise these questions, and I wouldn’t have done it any other way,

Interviewee 11

I just think that we have to have some sort of standard that, what do you do when kids or parents oppose certain works that are being read, there are kids who don’t want to read Lord Of The Flies because it can be interpreted in a Christian way, you know, explain the Christian symbolism in a certain way, they won’t do that, some of them oppose summer readings, and of course sometimes it’s an excuse because the kids don’t want to do the work, but I think there has to be some uniformed decision that’s made when students refuse to read the work, when students refuse to read the work, what’s going to happen to them, do you give them an alternative source, you know, what have you, I mean I give a project where kids have to read censored books and I have to send permission slips and things like that, but when kids refuse to do it, or parents oppose it, I think there needs to be a policy of, ok, so this is the alternative, I think it varies from case to case,

19. Do department plaming sessions aid you in addressing issues of morality in the literature presented to your students? Yes/No? How?

Interviewee 4

No, I’ve never had a, never.
Interviewee 7  Ah, well, I have had experience with that, I have only been here for three months, so, I, in my second year of teaching, um, back in North Carolina, we had decided to rewrite the curriculum because the interim course test had changed, four teachers sat down and just stuff that we were able to come up with, and obviously each one of us would have done it differently in class, but, I know it helped me as a beginning teacher, to discuss issues that I probably wouldn't have,

interviewee 2  I also have had previous experience in another school where every week we had to do, we sat down at a department meeting and she gave us out all these terms and it was called character education and we would spend Monday, almost the entire day going or at least half the period going over, like, lines dealing with it, and this went nine to twelve, and, of course, it was all done in English classes, um, but every Monday we would have to do character education,

20  What strategies/techniques would you like to see discussed in department meetings that would help you address moral issues with your students?

Interviewee 9  I'm not sure that we need it, because how we address it individually is based on where we are from and who we are, when you ask the question of what informs our
morality as we teach our students, how do we approach it, mine is having been a parent and having three teenagers, and its going to be different for somebody else, and because of when I was born and where I'm from, we all come from different places, and I think nobody can tell you how to teach morality, because, if you teach it in a way that's not comfortable to you the kids are going to see right through that,

21. What course(s) would you like to have had the opportunity to take on the collegiate level that would have addressed and possibly enhanced your ability to entertain issues of morality in the literature presented, and, why?

Interviewee 0 I know it was not a department course for me, Humanity, I think it would have been helpful,

Interviewee 8 Dynamics of Religion, examine different types of religion, customs, ritual, and so, that one,

Interviewee 6 There are actually courses that I've done over the summer at Monmouth University, there are Humanities courses and I think, what number are you,

Interviewee 9 Number nine,

Interviewee 6 Number nine, we did one on religious diversity, right,

Interviewee 9 No, immigration,

Interviewee 6 Ok, but they also had things on all different cultures and all kinds of diversity so that kind of reviewed these kinds of
22. What do you believe the role of the English Supervisor should be regarding the addressing of issues of morality in the literature presented at the secondary level?

**Interviewee 4**  I think that, just with the essential question, making sure that we are addressing it,

**Interviewee 7**  I guess to let people know, like number eight, how far we can and can not go,

**Interviewee 9**  Um, when we bring things from outside the classroom that they are not going to be totally offensive, that they can actually be run by somebody.

23. What do you believe the role of the building Principal should be regarding the addressing of issues of morality found within the literature presented at the secondary level?

**Interviewee 8**  With regard to issues of morality and our perceptions as teachers within the building I think that a lot of the problems that we encounter in our own classrooms as teachers and in the hallways as people supervising the hallways, and with administrators, is a lack of, I guess I would say strict enforcement of the rules in their entirety, the teacher, if a rule is not upheld by an administrator or some school policy is not fully implemented in its entirety then the kids kind of see that there is a loophole or a way
around it, and this may lead to some of the problems we see as a lack of morality, why worry, my mother wrote my paper, so what, my parents are going to complain, the administrators will get tired of hearing it and eventually I'll get passed on through this honors class, I'm going to graduate high school with honors and AP and all stuff without ever doing things for myself,

Interviewee 9
I think that short of the principal taking a book and hitting a kid with it, I don't think that really, up front, they have a say on what we do in our end other than enforcing the rules

Interviewee 10
Just going with what number eight was saying, at my previous school, just standing in the halls and listening to the kids, it was amazing because there were so many discipline problems at the school, that the school was so overcrowded, nothing could get done so, you know, a kid could do something, I mean a kid could, flat out, cause you out, and you write them up and, they would be right back in your room the next day, and, you know, there's no, there's no moral learned there, there's no right or wrong learned there, they're like, oh, I just told this teacher off and here I am right back in class, there's no punishments, so, I think that, for the administrators, like
number eight, you’ve got to stand up and stick to the school rules, but I think that it is really hard for them, you know, each school has at least eight hundred kids populate it,

Interviewee 0 I think the building principal’s job is also to let the entire staff know that it is not just the English Department that’s responsible for morality, I think that that’s the feeling on the part of some of the staff, oh well, let the English Department do that,

24. Do you believe that issues of morality addressed in literature should be analyzed and discussed limited to the classroom and the curriculum or more globally, with respect to one’s place within the community at-large? Why/Why Not?

Interviewee 9 I just think there’s this whole point, Howard Gardner, education only matters as long as it means something outside the walls of the classroom, and, in that case, if we can’t connect it to their real world its not going to mean anything to them anyway,

25. Do you believe that the administrators and Supervisors of English should provide timely and innovative in-service programs on how to best address issues of morality found in literature? Why/Why Not?

Interviewee 3 No, I’ll keep my reasons to myself,

26. If you had the opportunity to change the English curriculum in any way, what would you choose to change and why?
Interviewee 3: I would like to put more modern works in there so that the morality applies more to the decisions, because, even though, um, good literature transcends time and it should be so alien to them that they don’t really put themselves into it, it’s more difficult to put themselves into that position because they don’t relate to that culture, that time, and why are we reading this, some even perceive it as boring.

Interviewee 11: Especially with junior literature, British literature, *Canterbury Tales*, you name it.

27. Do you view the school as an institution that has an obligation to address issues of morality? Why/Why Not?

Interviewee 9: Well, sure, we have to address it, because we are supposedly turning these kids loose in the world when they are eighteen years old, whether they are going to college or out into the work force, they’re going to be participants in a democracy that is going to require them to have a sense of their own morality as well as the wherewithal to be educated and deal with what comes their way, I think that’s our job, if we are doing anything less we are not doing our job.

28. Does the canon of literature that comprises the English curriculum provide a medium for the analysis and discussion of issues of morality? Why/Why Not?

Interviewee 7: Yes, absolutely,
29. Do graphic displays of violence and sexuality, most especially displayed in the media, pose a threat to the moral development of our youth? Why/Why Not?

Interviewee: (no response)

30. Does the teaching of such enduring understandings as caring for one's fellow human being, learning about just and fair decision-making, and discussing what is morally appropriate or not appropriate for the moral development of our youth really make a discernable difference in the total development of our youth? Why/Why Not?

Interviewee II: I'm going to say yes, because I just think that we do our best, or, we are limited, and if what we go through here at school is not reinforced at home then, unfortunately, there is nothing that we can do about it, we do have a responsibility to try, and through analysis and some discussion, then perhaps some kids can latch onto these ideas and see what really is morally right and morally wrong, but, unfortunately, everybody, you know, everybody is, learns from their own experiences, and many of these kids don't have the reinforcement at home, so it is not going to take hold, but you have to try.

31. Would you, as a classroom teacher, a supervisor of English, or a building principal take on an active role in providing a forum for an intellectual and caring discussion of issues of morality within the classroom setting? Why/Why Not?
Interviewee 2: I just go back to what I think; it has to flow naturally, and, I have only one year of teaching and a lot to learn, and, this is a veteran group out here.

32. Do you believe that the swift and invasive development of technology both within and without the classroom has changed one's perception of morals and ethics?

Yes/No? Why/Why Not?

Interviewee 3: We are not technologically advanced so much, despite the fact that everything claims it is the case.

Interviewee 11: I agree with number three, if we are talking about the school itself, but, society as a whole, video games and, you know, all the violence and the reason I think it would have addressed, influenced, as number twelve said, they have been desensitized to violence, outside of school.
Appendix J

English Supervisor A

1. Person interviewed – female

2. How many years have you been involved in education?
   
   33 years

3. How many years have you been in education in this district?
   
   9.5 years

4. What is your highest degree?
   
   I have two masters degrees, one in education with a concentration in language arts and one in education with administration.

5. What are your work related responsibilities for the district?

   Um, my current work related responsibilities in the School District are to coordinate the English programs for six high schools and for over eleven thousand students. And, in addition, I am the building supervisor at High School.

6. What is/are your primary goal/goals in working with young adults?

   Um, my primary goals in working with young adults is to make them literate, thoughtful, um, productive, um, members of society.

7. Based on the premise that morality can be subjective how do you define morality?
Morality is when someone is able to make a, make the right decision in a difficult situation considering the potential outcomes of the situation.

8. What leads you to believe that there is/is not a lack of understanding of moral values in our current culture?

Um, in our current culture young people are bombarded with, um, violence, sex and violence on TV, in video games, it is blatant throughout all forms of media. It's even infiltrated our political system, as well as, um, it's in our entire culture.

9. Should moral issues be addressed within the public school setting? Yes/No? Why/Why Not?

Um, yes they should be addressed in the public school setting. Students need to know what is the right decision that will keep them within the confines of not only the legal system but the realm of human kindness and how to interact with their fellow man.

10. Do you believe that educators have a moral responsibility to assist in the development of the whole child? Yes/No? Why/Why Not?

Yes, I have the, I think that educators have the responsibility of not only assisting in the education of the whole child, but, also being role models for that child. Um, they should be, um, the guiding force, they should be, um, as I say, a role model of maturity and through that maturity an example of making the right choices.

11. Which notion do you embrace, and, why?
That we, as educators, should engage in the curriculum to improve student analytical skills.

That we, as educators, should help develop the student’s sense of his/her place and responsibility within the community at-large.

I don’t think that you can separate the two. Um, I think they need analytical skills and they should use their analytical skills to fit into the community at-large. Um, to know what is appropriate, what is inappropriate, and to know how to act in various situations and react to various situations.

12. What are examples of moral issues found in the literature of the high school curriculum?

Um, there are many. Just as, um, the media, um, is bombarded with sex and violence its almost impossible to pick a piece of literature that does not have an innuendo of sex and violence, um, it seems that our culture is fascinated by it, um, I'm not sure that it is because it is just good reading or they are interested in reading about something that they hope that they are never involved in, personally.

13. Which of the literary works that your district’s curriculum presents have moral issues? Please justify your response.

Um, I can’t think of any piece of literature that doesn’t have moral issues. It is the foundation of, um, our society. People write about moral issues and, hopefully, by reading about them they show the reader about how the issues can be resolved, or, should be resolved in a logical manner. I don’t think that there is any book in our curriculum that does not have literary merit. I think
there is a difference between blatant sexuality and blatant violence without a
moral issue but when they are combined and the reader is able to think
through why or why not the characters acted the way they did within the
frame of the book, it can come to a positive outcome, it has literary merit.

14. Specifically, which teaching style do you embrace, and, why?

a. lecture format
b. question/answer format
c. collaborative, student-driven, format

I think a good teacher uses all three. I personally like to pose questions
and have students answer them and pose questions of their own. I think that,
and, gives them the tools to think through the issues in a piece of literature and
decide why the characters act the way they do. Um, why the author included
an anecdote or scenario that would have morality issues. But, by throwing it
to them and having them think it through enables them to learn how to make
the decisions. And its almost, its in a safe environment, because they are not
living through the issues they are living through the characters, um, actions.

15. How would you approach addressing issues of morality within the classroom
setting?

Um, that depends on the type of students I have. If it is an AP class and
they are more intellectually able I would probably be more direct. If it is a
lower level class where the students are not as analytical and are not as able to
think through life's, students that don't have the life skills to make good
decisions, I think I would give them more background, probably start with
lecture, or, have them do research on the issue themselves, so that they have a basic understanding of the issue and all of the parameters around the issue. And, I would probably pose questions and have them write about them, talk about them, speak about them.

16. Why do you feel prepared, or, unprepared to talk about issues of morality within the classroom setting?

   Probably the life experience that I have, um, the point, the perspective that I have having taught for so many years, seeing so many different types of students, having children of my own, interacting with parents, and, just life experience that gives you a comfort level that a younger teacher may not have. Um, you know how to broach the subject with various types of students, you have a sensitivity to how they are going to react, um, you know when to be direct, when to be indirect, um, it is just something you get from experience.

17. In what ways should the English curriculum include the teaching of moral issues found within the literature that is presented?

   Since I am a proponent I believe that we should not censure the literature. That, um, sometimes the most difficult to teach, because of morality issues, enables the students to, um, touch upon these issues and learn from them what was detrimental and, if it was detrimental, they would be able to talk about how the situation should have been handled, or, could have been handled in another situation. So, it provides them with a safe environment to learn how to act in society without being directly involved in the moral issue. It's almost
ax esthetic distance where they can look at issue, distance themselves from it, and, make good decisions without being directly involved in the situation.

38. Can educators involved in the selection of the literature assist in the development of the moral consciousness of students and the society at-large? Why/Why Not?

I think that all, as I said before, all educators need to act as role models for students. The selection of literature, like personally, when I was in high school I had a teacher who, it was an honors English class, and, she was my sophomore and senior English teacher, and, we had questions about literature we were reading and why it was selected and why we were exposed to it and she did a whole unit on pornography versus literature of literary merit. And, I remember, it was in the sixties, I would never do this today, she had us all read *Candy* and this was after the school day and we all sat around after school because we were interested, this was not during the school day and we discussed why there was no literary merit in this book it was just blatant sexuality. There was no characterization, there was not a development of setting and time frame, it was not particular to any milieus, there was no verisimilitude in it and we were able, as teenagers, to look at this piece of literature and determine why it was pornographic as opposed to another piece of literature, am, lets say a Kurt Vonnugt piece which was very popular and decide whether, um, because of this experience I am very sensitive a) censorship issues, b) I am very sensitive to the literature I pick making sure it has literary merit, and, as part of the literature process I make sure the kids
understand why the literature is being taught and what lessons they are taking away from the literature that go beyond the teaching of English, um, and, transcend into the teaching of values.

19. Do department planning sessions aid you in addressing issues of morality in the literature presented to your students?

Why/Why Not?

Department planning sessions, you mean department meetings? Not always, because I’m too busy in the nuts and bolts process of education. However, the curriculum model that we are now employing poses essential questions that directly reference issues of morality and by implementing this inquiry method of education using these essential questions they do frame the literature. And I have touched on those at department meetings.

20. What strategies/techniques would you like to see discussed in department meetings that would help you address moral issues with your students?

I think, I don’t know if every teacher needs the structure of teaching moral issues with their students, however, I do think that through the mentoring process of new teachers they need to know how to broach these subjects. Just out of inexperience I’m sure they are not comfortable with some of the issues. Um, and, I think through the mentoring process that might be a place to discuss some morality issues. I think every teacher, once again, needs to be a role model and I know that, am, that is something I broach upon all the time, that if you expect students to act in a certain way you need to act that way. And, if you are teaching something, let’s say racial issues, To Kill A
Mockingbird or you are teaching The Scarlet Letter, you know, if issues that are very tenuous and may hit home with students you need to, teachers need to have the sensitivity to broach upon these subjects in a thoughtful manner so that a) they don’t offend and b) the outcome of teaching these moral issues is one that enables students to learn and grow from the lessons learned in class.

21. What course(s) would you like to have had the opportunity to take on the collegiate level that would have addressed and possibly enhanced your ability to entertain issues of morality in the literature presented, and, why?

Um, its very interesting because on the secondary level I don’t think we have, really, courses like this. But, when I was working toward my first masters, basically it was a program for elementary educators and you did, we had to do a specific study of morality issues and we were all required to present lessons that, um, would teach morality or values and it is very much a part of the elementary curriculum. However, it is not a part of the secondary curriculum, we make gross assumptions that secondary teachers come equipped with the maturity and the skill to broach these issues which is not always the case. So I think that probably secondary teachers need a course on how to teach difficult subject matter to students.

22. What do you believe the role of the English Supervisor should be regarding the addressing of issues of morality found within the literature presented at the secondary level?

Well, certainly a resource to the teachers, um, that are in their charge. Um, they should have a basic understanding of the literature and what is in the
literature that may pose morality issues, um, um, just a person that they can come to if they feel the need to discuss the issues and how to broach them in the classroom.

23. What do you believe the role of the building Principal should be regarding the addressing of issues of morality found within the literature presented at the secondary level?

Well, knowing the Principals that I have worked with I can’t even imagine that they would be that familiar with the literature, except, unless they were an English major. And even if they were an English major I think that the charge would be left to the supervisor. I don’t think they are even aware of them unless there is a parental complaint. Um, an then at that point in time they defer to the English Supervisor. I know that there have been situations in my career where I was teaching Vonnegut’s *Breakfast of Champions* where a parent was a born again Christian called the Principal and the Principal called me in and wanted me to explain the literature to him. I was a teacher at the time, I didn’t pick the literature, I didn’t write the curriculum, I was merely the disseminator of information. At that point in time the Principal, of course, told the student that they didn’t have to read the book. Um, the teaching of the book came to the conclusion, you know – the book was finished but it was not in the curriculum the following year. Um, that was twenty years ago, twenty-five years ago. In this day and age if the Principal was given the complaint a piece of literature would be substituted. I don’t think it would be taken out of the curriculum. Um, I look at the whole process
now as a big picture, um, what students need to read in order to be
competitive in college and if they are sheltered from literature because of the
content I can think of a few books that they can read safely without coming
into contact with issues of morality. Actually, I have done a study of this
because I was asked to and found that parochial schools are reading the same
books that we are reading. In fact, Seton Hall Prep summer reading list would
probably raise a few eyebrows. I know that AP tests require students to read
books that would turn a few eyebrows, raise a few eyebrows also, but, it
prepares them for the future, especially if they are going to major in English.
And I can’t help but think that the ancient Greeks with Iliad and morality issues
back then and that play definitely has literary merit and is, frankly, not only the way it addresses moral issues but issues of sexuality.
And I think it sends a great message to our society that it is not just something
of the twenty-first century or the twentieth-century.

24. Do you believe that issues of morality addressed in literature should be
analyzed and discussed limited to the classroom or, more globally, with
respect to one’s place within the community at-large? Why/Why Not?

Well, I think that it can’t help but be addressed globally. I know that some
of the literature that we teach—the morality issues are addressed in the
classroom, but, I also know that the school in which I was a supervisor had
support groups on every issue know to man. And, probably they discussed the
issues that were discussed within the English classroom. I don’t think you can
pigeonhole talking about any issue in the high school situation.
25. Do you believe that administrators and supervisors of English should provide timely and innovative in-service programs on how to best address issues of morality found in literature? Why/Why Not?

I think, um, I don't know if it should just address the literature, because, I'm thinking as an administrator and the nuts and bolts end of the cost of having staff development just for the English teachers when actually I think that every teacher, whether you are a social studies teacher, a science teacher or a physical education teacher needs to know how to address values education and morality issues in their classroom. I don't think its integral to the English classroom I think its integral to education.

26. If you had the opportunity to change the English curriculum in any way, what would you choose to change and why?

Um, I think I would choose to change the teaching methodology that is employed within the classroom. And, lots of times when teachers present the morality issue, they talk about it and they don't let the kids talk about it, and, clearly most educators are mature individuals, I say that because not all of them are, and, they have already learned many of life's lessons and when they talk about their life and their situation they share their knowledge but they don't give the students the time to air their concerns, pose questions or share their concerns or discuss their thoughts on morality issues.

27. Do you view the school as an institution that has an obligation to address issues of morality? Why/Why Not?

Yes.
28. Does the canon of literature that comprises the English curriculum provide a medium for the analysis and discussion of morality? Why/Why Not?

   Absolutely.

29. Do graphic displays of violence and sexuality, most especially displayed in the media, pose a threat to the moral development of our youth? Why/Why Not?

   Um, I think we have all been exposed to violence. I mean, I don’t think you can protect any one individual from violence, especially in the age of media in which we live. Um, in the sixties we were watching men being carried off the field in Viet Nam. Its even more blatant now, um, sexuality is a part of every movie, video games expose them to violence, blatant violence. However, I think that sheltering young people from this gives them an unrealistic view of society. I think with strong parental intervention and, um, strong values education in school that the students can learn the filtering mechanism that they need to employ in order to become productive, moral members of society. I do think, if you shelter kids from things it becomes cool to do them. Um, its almost like the adolescent who drinks because its forbidden and when they become twenty-one its no big deal. I think you need to teach kids the difference between right and wrong at an early age.

30. Does the teaching of such enduring understandings as caring for one’s fellow human being, learning about just and fair decision-making, and discussing what is morally appropriate or not appropriate for the moral development of
our youth really make a discernable difference in the total development of our youth? Why/Why Not?

Absolutely, I would bet that if there are studies that have been done, and I’m sure there have, that parents who provide values education at home, act as strong role models for their children, produce children who are, become, strong role models for their children. I think the home environment plays a large part on what young people learn to understand what is acceptable, what is not acceptable. If things of immoral issues are perceived as acceptable they will learn that they are acceptable in the future. It won’t matter what type of literature they are reading. I think it’s what you live and how you are trained is the factor. Certainly, I have been in the classroom where we’ve read things that have been questionable and students, because of their strong, the way their families have raised them have been able to look at this and, for the shock value, and say that’s not the way to live, that’s not the way I’ve been brought up, that’s not a good way to be. And, in that case, I really think that the roots of these young people has a lot to do with the way they perceive and interact with regards to moral issues.

31. Would you, as a classroom teacher, a supervisor of English, or, a building principal take on an active role in providing a forum for an intellectual and caring discussion of issues of morality within the classroom setting?

Um, absolutely. And I don’t think that there are many teachable moments that are not written into the curriculum and when you have the opportunity to show young people what the right path is it is your responsibility to engage in
the discussion at that moment. Teachable moments probably, the things that
students take out of the classroom are those moments that are spontaneous,
that enable you to give them a life lesson or an enduring understanding that
they will use for the rest of their lives.

32. Do you believe that the swift and invasive development of technology both
within and without the classroom has changed one’s perception of morals and
ethics? Yes/No? Why/Why Not?

With technology it has made it more immediate. That’s the only thing I
can say, it’s made it more immediate and more accessible then it has been in
the past. The same moral issues that we talk about that are prevalent in this
day and age were prevalent during the ancient Greek times. So, I just think it
has just made it more immediate and more accessible. Other than that I think
the same issues are probably universal.
Appendix K

English Supervisor B

1. Person interviewed – female
2. How many years have you been involved in education?
   Thirty-six years.
3. How many years have you been involved in education for this district?
   This is my second year in the ___________ District.
4. What is your highest degree?
   Master of Arts, MA, in English.
5. What are your work-related responsibilities for the district?
   I'm the supervisor for the English, Classical and World Languages Departments.
6. What is/are your primary goal(s) in working with young adults?
   Do you mean the department or the students? The students, my primary goal is to instill in them a love in literature and English language, and, to help them develop themselves, to help them develop to their full potential as good people.
7. Based on the premise that morality can be subjective how do you define morality?
   I used to just say that morality was, you know, knowing the difference between right and wrong. Obviously in our society, pluralistic society, with
different cultures and different values, there will be differences between what some see as, you know, right and wrong, good and bad. My view is that I try to follow the golden rule, you know, do unto others as they would do unto you. I can't negate over sixteen years of Catholic education. That's just a part of me, I can't undo who I am. But I do think I try to have a balanced approach in the classroom, try to get the best from them. And, um, and being understanding.

8. What leads you to believe that there is/is not a lack of understanding of moral values in our current culture?

I don't necessarily think that there is a lack of understanding. I think a lot of our, I think the media, the mass media, wait, let me frame this properly, I think that young people are bombarded with a series of images of, from the, I don't want to say from the advertisers, like they are given images from the celebrities, they are encouraged, the materialism is encouraged, like buying different products and you have to have such and such clothing and such and such brand, or, you have to listen to such and such music, I think all of that, there're bombarded with that. And, I think sometimes its hard for some students, some adults too, to withstand that onslaught. I do think that some of the students that I have here are very well grounded. Most of them have a very strong family background and I think that they are very balanced. I don't know if I answered your question.

9. Should moral issues be addressed within the public school setting? Yes/No? Why/Why Not?
Absolutely. I think they should be addressed, because we are constantly making choices and it is part of our responsibility as teachers to help young people develop their sense of values and to make, to help them make moral choices. Now, having said that, my morality might not be someone else’s morality so I can’t superimpose my morality on somebody else. What I think we have to look for, in particular in English classes, is the literature, and in the classes like reach some consensus. Like, I think, like in most classes with most students you are going to find a sense of fair play, you are going to find a sense of not taking advantage of a weaker person, you are going to find a sense of honor and I think we can talk about that within the classroom, about decision-making, and I don’t want to, I think there is a book I had a long time ago in college, Situation Ethics, fortunately, I don’t know fortunately or unfortunately, there are some things that, I used to think when I was a young woman that something was either right or wrong. Now, as an adult, with all these years of experience, I realize that there is a huge gray area and that we have to talk about that grey area with our students and simply give them an awareness so that when they are faced with a moral problem or moral dilemma they will be able to reflect on their own values and come up with a good solution or a good choice.

10. Do you believe that educators have a moral responsibility to assist in the development of the whole child? Yes/No?

Why/Why Not?
Absolutely. How could you possibly be a teacher and just worry about teaching them the mental, physical, I mean I happen to believe in the spirit or the soul so I have to address that. And I honor that in each one of my students.

1. Which notion do you embrace, and, why?
   a. That we, as educators, should engage in the curriculum to improve student analytical skills? Why?
   b. That we, as educators, should help develop the student’s sense of his/her place and responsibility within the community at-large? Why?

Do I have, can I pick both? I pick both. Absolutely. You have to do both. I have to help them with their analytical skills. Obviously when we are teaching the literature and how to analyze a piece of poetry, drama, whatever it is. And then the same skills that hopefully we are developing there that can transfer into everyday life, into their character development or whatever. And I have found that sometimes even my slowest students, even my slow students from the inner city, like they were some of the best at analyzing character because they had that, that almost visceral reaction, they knew, they had street smarts, they knew how to size people up. And, if I could get them to read the story or whatever it was they were good, like they could make good inferences, like once I had engaged them. The second part, (if you could just read B). Right. I’m glad you said place and also responsibility, because I think nowadays sometimes we have to add a little balance. Some students, I think, come from very privileged backgrounds, and, even if they are not
privileged I think the society at-large has perpetuated this myth of entitlement for young people. And I think they are used to getting things, what their rights are, and what should be given to them, and, um, very often their parents will not help the person take the responsibility, like you should have studied more or whatever, they try to foist the blame on someone else. So when we talk about finding their place in society and the community, like, I think I have to teach them about the "they" generation, it's not all about you, contrary to what mother has told you. It's not all about you and you are a part of a larger community. And to see yourself as, as a part of that larger community, which I don't think, I don't think in general our society is fostering that kind of altruistic behavior.

12. What are examples of moral issues found in the literature of the high school curriculum?

Definitely Antigone. I just started Antigone this week. About, issues of the individual conscience versus society or the rule of government, what have you. What else, it abounds. You want to do Hamlet, poor Hamlet is tortured the entire play because he wants to do the right thing. He wants to make sure, is he killing the right person, and, obviously he is not a violent man, he is a thinker, you know, that whole thing. Um, the idea of how, in that play how Polonius uses Ophelia, uses his own daughter, to get information. To Kill A Mockingbird, the whole idea of segregation, the whole idea of a person being true to himself and fighting the good fight even though he knows he is going to lose, but, that he has to do it. Atticus Finch, what a fantastic role model. I
still think he looks like Gregory Peck but, what can I say. I think there are so many opportunities, like even a little short story, like Poe – The Cask of Amantaldo, with Montressur and Fortunato, how Montressur lures this man, lures him into the catacombs to exact revenge, to talk about that. I mean there are so many places, so many areas that you can work it in, its there, its there, oh course I didn’t even mention Crime and Punishment, I’m sorry.

13. Which of the literary works that your district’s curriculum presents have moral issues? Please justify your response.

    Well, I just mentioned a whole bunch. You want to mention more. God help me, Raskalnikov, that is, I mean one of the teachers assessments was it was a crime that he wrote it and it was a punishment for us to read it. No, I mean I’m serious, somebody said that, I think that is so funny. Um, no, like the idea of guilt and the idea of how guilt plays upon a person. And, um, you know, I should pick another one. Like the whole, I have to pick another one, that is not one of my favorites, I have to be honest. But, I mean, obviously that is something that you could work with. Song of Solomon, which I know that it is problematic and there are parts of it, and there are parts of it, with the language and like that but I think it is a great book to teach in that you have the two characters, Milkman’s mother and father, you have the, you are looking at, like two people, like she is using the son to get back at the husband, and the Milkman’s father, who came from a slave, is descendant from a slave, tells his son like his biggest advice is to own things and to own people, um, I think the novel is so rich because Milkman, for most of his life,
is literally a self-absorbed young man who is only interested in his own pleasure, who is separated from other members of the black community, for the most part, because of his family’s middle class status, and he becomes friendly with Guitar, his friend Guitar, and how he sort of, Guitar introduces him to regular Negroes, blacks if you will, and the whole idea of Guitar being a member of the Seven Days, the society who is going to exact justice from the white people who are going to kill black people. Like, there are just so many issues in that novel and how, I like the symbolism about freedom, about flying, so, as many problems as there are in the novel, and I could understand how many people could be put off by it, I think that there is a lot of richness there and a lot to talk about just as a sort of David Copperfield and Great Expectations if you will, like a novel of becoming and of making choices.

14. Specifically, which teaching style do you embrace, and, why?
   a. lecture format
   b. question/answer format
   c. collaborative, student-driven, format

   I use a combination of all three. I use a combination of all three. I mean, there are some days, obviously, I have gone to school for a long time and I have a lot of life experience. So, for heaven sakes, there are times that I think I have to lecture them and give them some information, all right. Otherwise, why bother paying me for being the teacher. And then, seriously, the second form, question and answer, I love and usually I do quite well with that, because I usually do quite well when I’m on, with follow up questions. So
when somebody gives me something in the class, and that’s, I love the interplay, its almost like an actor on a stage with a good audience. Like, when you get it going and you know they have done their reading, like, its wonderful. You know, and then the collaborative piece, like sometimes, I have to be honest, I don’t use that as much, I don’t use that as much. Um, like having the students read something and then work together and then maybe, then present it to class, like give them some questions or problem and then have them present to the class. But, I have to tell the truth, I am old-fashioned, I’m more A and B. I am.

15. How would you approach addressing issues of morality within the classroom setting?

I’d try not to make it obvious. I’d try not to make it obvious. Like, um, in, like just in discussing the characterization, the plot, the theme like, I think that all comes out. I’d try not to let them over the head with it. I’m thinking of, something just came into my head and then went out, because I’m senile, oh God, it was so, oh, when I’m doing the Canterbury Tales, the Canterbury Tales, you can’t teach the Canterbury Tales without explaining to the students about the Roman Catholic Church, what Chaucer is satirizing and like there is certainly, when you are discussing the characters and what they are doing and not doing, whatever, like you are definitely discussing morality, directly. The students are making judgments based on, like when I tell them these are the rules for the monks, these are the rules for the friars, whatever, then they can, it sort of comes out naturally, if you will. With Antigone, when you do
Antigone, like, obviously most of them side with Antigone, you know. And, and you can’t argue with them, even though some students will say that Creon is trying to keep peace, and he is trying to keep, uh, you know, authority and the good of the entire city-state, if you will. But they can see, obviously, the imperative to bury the dead, in any culture. So, and that one is, it is a great play because, you know, you can see both sides. You can. But I don’t really say, I don’t think I really, I think I do it indirectly, if you will.

16. Why do you feel prepared or unprepared to approach issues of morality within the classroom setting?

I think most prepared, because that’s when fools rush in. Fools rush in. I usually, I think I can usually, because I’m open-minded, and I will never say to somebody you are wrong. Like I’ll say to a student, if I think he is coming out of left field, I will say perhaps you will want to think of it this way, or I’ll say I understand what you are thinking, but, what about this? Alright? Um, I don’t think you should be afraid of it. I think sometimes people are afraid to discuss it because they are afraid of offending someone in the class. Somebody with a ----, and I think if you just allow somebody to talk and say his or her piece and have respect for somebody else’s opinion and say I can see how you think that way, I may not agree with you, then it’s ok.

17. In what ways should the English curriculum include the teaching of moral issues found within the literature that is presented?
Well I think we have to do it indirectly and I’ll tell you why. As much as I, because as much as I think it is important, to teach, as much as I think its important to teach morality or to help students formulate their own values and judgments that are based on compassion and love for other human beings I don’t want to become, and this is going to sound very political, I don’t want to become like a right-wing conservative. Like, because, like I’m not going to say to you like, you know, God spce to me and I know this is the right way. And that’s what I think you have to watch out for because I find it, I find people who are like that self-righteous prigs, obnoxious, myself.

18. Can educators involved in the selection of the literature assist in the development of the moral consciousness of students and the society at-large? Why/Why Not?

Oh absolutely, absolutely. I had taken courses at Seton Hall, it’s funny, I had taken courses at Seton Hall in the department of Judeo-Christian Studies and I took a course with Father Bosman, Values In A Pluralistic Society. We talked about a lot of these issues, and we did sample lessons because we had to be aware, and, I’m even more aware being in this school because I never taught so many children who were Hindu’s, I have never taught so many varied religious groups in my life. And, I think it is wonderful to, and I want, and I think it is wonderful to be able to address all of those groups and be able to find a commonality of good behavior, of moral behavior, which there is among people of good will, if you will.
19. Do department planning sessions aid you in addressing issues of morality in the literature presented to your students?

Yes/No? How?

Department planning sessions, Dennis, no, we are always taken up with administrivia and someone else’s agenda and taking care of the test scores. So, no.

20. What strategies/techniques would you like to see discussed in department meetings that would help you address moral issues with your students?

What would I like to see? I like to have time during the department meeting just to have teachers talking about like sharing best practices if you will, sharing successful lessons, talking about what they are doing in the classroom, like a real intellectual exchange of ideas. And in that exchange, because of the nature of our subject matter in English Lit. you’re going to get to the morality and how you approach it. But that’s what we really need, time, it would almost be lets have cake and coffee and talk awhile.

21. What course(s) would you like to have had an opportunity to take on the collegiate level that would have addressed and possibly enhanced your ability to entertain issues of morality in the literature presented, and, why?

Well I think it might have helped if, when I was college age, and before I went out into the teaching world if I would have taken Father Bosman’s course. Seriously, about teaching Values In A Pluralistic Society and like having, just having an awareness, um, an awareness. The truth of the matter is I had all the courses because I went to a Jesuit College, so I took eighteen
credits of Philosophy and fifteen credits of Theology. So there was nobody, so other than that course, there was nobody better prepared to talk about morality than I was. Trust me.

22. What do you believe the role of the English Supervisor should be regarding the addressing of issues of morality found within the literature presented at the secondary level?

I think as a supervisor, I can, when I go with any teacher, I want to go in and try to help them, I want to support the teachers who and, like, certainly praise them and give them encouragement, and, if somebody is having difficulty I want to help that person. As far as, do you know what I'm saying, like giving them constructive criticism, feedback, like, why don't you try this. If I go into a classroom and I see, I don't believe specifically for morality, if I see, like a class discussion, they are talking about something, and there is something they missed, like, gee, this would have been a great opportunity for you to maybe segue into this question or bring up this point, where they have made a choice or, looking at it, I would definitely suggest that. I don't think you can legislate, though, not legislate, more things are caught than taught. So, I think you lead by example and I think if people feel comfortable you can certainly make suggestions but I don't think that some people are comfortable, you know what I'm saying, with, like, you can't force somebody to address those issues if the person is not comfortable addressing them, right.
23. What do you believe the role of the English Supervisor should be regarding the addressing of issues of morality found within the literature presented at the secondary level?

I think the Principal has a hard, a really difficult job. Um, I really don't know how much the Principal has to do with that, to be honest. I think the Principal has enough on his or her plate, seriously, just keeping order in the schools, safety, like, I don't know how he or she would have time to address that, to be honest. I think that they want to know that we are doing our job and teaching, following the curriculum and, you know, obviously, trying to instill positive values in our students, being good examples to them, you know like modeling good behavior, appropriate behavior for the students. But, I mean as far as that, I mean, I don't really know if they, I don't know if they would have the time to do it. They have so many things on their plates.

24. Do you believe that issues of morality addressed in literature should be analyzed and discussed limited to the classroom and the curriculum or more globally, with respect to one's place within the community at-large? Why/Why Not?

I think you can get into trouble there. Alright. I think if you are having a class discussion and it's centered on morality, in, like, a question of morality in a particular work, ok. Obviously, students will bring in examples from their lives and you would respond to them, but, I don't know, and then you have to be careful where the conversation goes. Um, I think you have to concentrate,
like, on the piece and then if something else comes in you address it as it comes in.

25. Do you believe that administrators and supervisors of English should provide timely and innovative in-service programs on how to best address issues of morality found in literature? Why/Why Not?

I think it would be a good idea. I just don't know in our current climate, in the current climate of our country, like how that's going to go, because people are going to say, who's morality? Alright, like who's morality? Is it your morality, the Judeo-Christian tradition, is it, you know, you know, Islam, um the Hindu religion? I, I think that's difficult. And then you think of a commonality, like a general, you know, sort of like the golden rule kind of thing and then you are going to run into problems, I think. I do. Just the way the political, religious climate is in the country, now. Because I think there might even be a backlash against some, some, like I said the religious right and the conservatives. Do you know what I'm saying?

26. If you had the opportunity to change the English curriculum in any way, what would you choose to change and why?

What would I choose, I like, I'm sorry, I'm kind of old fashioned, I like the canon, I like the literary, I like all the old dead white men. No, but I do like the new pieces we put in, like the contemporary authors. I think you can teach every thing you need with, God forgive me, Shakespeare. Just give them enough Shakespeare and somebody who knows how to teach it and you are going to cover almost everything. That's, alright.
27. Do you view the school as an institution that has an obligation to address issues of morality? Why/Why Not?

I'm going to sound like I'm contradicting myself, I think we have to, if we are going to say we are teaching the total child, then I think we do have to address issues of morality. But, I think maybe we are going to have to streamline those issues to how you are going to treat other people, other individuals, like a sense of fair play. Like almost going back to what I said about the Greeks, you know, that kind of a, like the whole idea of the polis, the city state, the population, the people and the good, if you go back and look at the Greek tragedies, whatever, the good of the whole. Um, and like what's good for society and like what would be helpful for us to live harmoniously in that society. That way.

28. Does the canon of literature that comprises the English curriculum provide a medium for the analysis and discussion of issues of morality? Why/Why Not?

Oh, absolutely, without a doubt.

29. Do graphic displays of violence and sexuality, most especially displayed in the media, pose a threat to the moral development of our youth? Why/Why Not?

I think to some extent they do, but, I think it depends more on their family background. I really do. I think it if children come from homes, I don't like the violence in the media and I think it has some effect. But, if you counter that with like a good, strong foundation in the home, with like a sense of right and wrong, with a sense of respect for others, I think that a kid, a child that is
brought up in that type of atmosphere can see that like this is a video and criticize it and rationalize it for what it is. I think people who are, um, like young people who are not connected to their families, like that is their sole means of identification and sense of reality, like if all they look at, like if they are not interacting with their peers, if there is something really amiss, if they are just watching those videos and playing those games like with the zapping people and what have you, and if that’s their reality which obviously would not be normal then we could counteract it. I don’t like it, but, I don’t think it going to rain, we can counterbalance it, I don’t think it going to rain the child if you can counterbalance that with good parenting and a good, strong, um, I going to say not social life, but, if they are socializing with peers who are healthy, good influence on them.

30. Does teaching of such enduring understandings as caring for one’s fellow human being, learning about just and fair decision-making, and discussing what is morally appropriate or not appropriate for the moral development of our youth really make a discernable difference in the total development of our youth? Why? Why Not?

I think it helps. I do think it helps. I can’t, I, I think it was Thomas Aquinas, and I think Karl Marx stole it from him, when he said give me a child, a baby, for his first five years and then you can do with him what you will. Because, it’s those first five years that are the most important, developmentally. I go so far as to say that’s important and then the grammar school years. You can, how can I say, if the child doesn’t have a good
foundation at home then I don’t know how much I’m going to get through to
him in high school, however, if he had even a modicum of like some kind of
training or background and is confused, whatever, then I think I, or any other
teacher who poses these questions, I think we can have a positive effect.

Absolutely, because obviously you wouldn’t be in front of a classroom, like,
who is going to stand here and say, no, I don’t have any effect. Like I have,
you hope that you implant a seed and you hope that at least maybe they will
think about what you have said. Or, they will think about the discussion and
at least it will give them pause. And then they will make their own decision
like down the line. But you hope at least they are going to consider what you
have said.

31. Would you, as a classroom teacher, a supervisor of English, or a building
Principal take on an active role in providing a forum for an intellectual and
caring discussion of issues of morality within the classroom setting?

Why/Why Not?

Sure. I would be willing to do that.

32. Do you believe that the swift and invasive development of technology both
within and without the classroom has changed one’s perception of morals and
ethics? Yes/No? Why/Why Not?

Yes, in a sense. When we talk about morals and ethics I think we are not,
the whole idea of technology, I see technology as a tool, and I’m not sure, I
think that some people, not me, are spending too much time on the computer.
I think we are not, when you talk about morals and ethics I think you have to
be out there in the main stream with you fellow man, or woman. You have to be in the mix. And, I think sometimes you can be disengaged and isolated with the technology even though it hooks you up to other people. Like, I personally love the idea of writing a letter to someone, a note, on a nice piece of paper, lovely note, snail mail they call it. I like choosing my words with care and expressing myself and let that other person know, let the other person know that I am thinking of him or her. The emails back and forth to me are impersonal, there not, I don't know, its helpful for work, do you know, and it helps get information from one person to another person quickly, but I'm not sure about, like, I worry about the technology not giving us a real true connection with people and, like, living in the moment, living in the moment and being aware. So like if you write something nasty, if you email something back and forth, like if kids are nasty and they email something back and forth I don't think that if their actually understanding what they are doing. Whereas, if I'm sitting face to face with you and I can see how my words have hurt you, God willing, I'm going to have a different feeling about that. So, I don't know about morality, I think its depersonalizing our society in a way, in some ways.
Appendix L

Principal A

1. Person interviewed – female

2. How many years have you been involved in education?
   25 years.

3. How many years have you been involved in education for this district?
   13 years.

4. What is your highest degree?
   Ed.D.

5. What are your work-related responsibilities for the district?
   Running a high school – high school principal.

6. What is/are your primary goal/goals in working with young adults?
   To prepare them to be functioning members of society. To be givers not
takers. To make a difference in the world.

7. Based on the premise that morality can be subjective how do you define
   morality?
   I define morality as integrity, as in cheating, respecting human dignity, as
   in upholding biblical values, I guess that’s it.

8. What leads you to believe that there is/is not a lack of understanding of moral
   values in our current culture?
On the basis, there is a definite lack of understanding of moral values in our current culture. On the basis of how I see students conduct themselves, how parents defend their students and don’t expect them to respect others, on the basis of what I see on television, in the movies, in the music, overall there is a general do as you wish, who cares, and no sense of what’s right.

9. Should moral issues be addressed in the public school setting? Yes/No? Why/Why Not?
Yes, because they are not getting them anywhere else. In society they are getting the wrong moral issues. So, the school ought to provide the right ones.

10. Do you believe that educators have a moral responsibility to assist in the development of the whole child? Yes/No? Why/Why Not?
Absolutely. Because, we’re the role models. And, we are responsible for their education and moral education is a part of that, of the development of a child.

11. Which notion do you embrace, and why?
   a. that we, as educators, should engage in the curriculum to improve student analytical skills
   b. that we, as educators, should help develop the student’s sense of his/her place and responsibility within the community at-large?

The second one. Because, the role of the school is to prepare young adults to go out and be functioning members of society, to go out and work in every facet of job that there is, to work in government and to be responsible
taxpayers and citizens and so how can they do that if they are not trained appropriately?

12. What are examples of moral issues found in the literature of the high school curriculum?

Of moral issues? I can think of examples of immoral. I really can’t think of good examples of good moral education.

17. Which of the literary works that your district’s curriculum presents have moral issues? Please justify your response.

I can’t cite specific ones, but the classics – Shakespeare and Old Man In The Sea and To Kill A Mockingbird are the books, the pieces of literature that were studied when I was a kid, it’s the contemporary stuff that I sometimes find objectionable.

14. Specifically, which teaching style do you embrace, and, why?
   a. lecture format
   b. question answer format
   c. collaborative, student-driven, format

Do I have to answer one? Collaborative, student-driven for the most part. Students can then – you don’t learn, your brain, the functioning of the brain, you learn better when you are applying what has been presented to you first hand to tasks, problems and activities.

15. How would you approach addressing issues of morality within the classroom setting?
Well, it first starts with how you set up classroom management, the rules that you have for how your class runs, how the kids conduct themselves from the time that they walk in the door and that and you address it from when they pick on other students, when students give answers how other people respect them, and in respect of yourself as a teacher, and using what they call that teachable moment when something comes up that is not planned for your lesson for the day, you can adjust your lesson plan, use that situation to teach them about morals and about character development.

16. Why do you feel prepared/unprepared to approach issues of morality within the classroom setting?

Because I was raised correctly. I was raised with morals and values. And, I have a solid foundation in it. I have raised my children in that way and it is how I conduct my own life and have found success in that versus immoral activities.

17. In what ways should the English curriculum include the teaching of moral issues found within the literature that is presented?

Well, discussions, you are reading it but discussing how it is applicable to real current situations and have students in their small groups or even start in small groups but to discuss how whatever they are reading about and learning about how that applies to real life situations today.

18. Can educators involved in the selection of the literature assist in the development of the moral consciousness of students and the society at-large?

Why/Why Not?
Sure, but what they choose to be taught, what pieces and what emphasis it is going to be given.

19. Do department planning sessions aid you in addressing issues of morality in the literature presented to your students? Yes/No? How?

Yes, because the department can come to an agreement about what is going to be emphasized in the classroom and suggest ideas of how –

20. What strategies/techniques would you like to see discussed in department meetings that would help you address moral issues with your students?

I would like to, first of all, see it discussed about the importance of the teacher setting the example of high moral standards, of how the teacher conducts his/herself, how he/she dresses, how he/she presents in the classroom, I think it starts there.

21. What course(s) would you like to have had an opportunity to take on the collegiate level that would have addressed and possibly enhanced your ability to entertain issues of morality in the literature presented, and, why?

You mean in graduate school, or a workshop, or something? I think if there was a methods course in how to present sensitive, important issues I think I would like to have had a course, in things like – you have to have had psychology but in specific things like learning disabilities, child abuse – the various things that kids – that we encounter and how to – what causes a lot – what behaviors and how to address them. It relates to values and all – actually.

22. What do you believe the role of the English Supervisor should be regarding
the addressing of issues of morality found within the literature presented at the secondary level?

Setting the standard, the direction for the department. Influencing what pieces are selected, monitoring.

23. What do you believe the role of the building Principal should be regarding the addressing of issues of morality found within the literature presented at the secondary level?

Same thing, a watch dog. To protect the children – that’s the role of the Principal – and the department supervisor.

24. Do you believe that issues of morality addressed in literature should be analyzed and discussed limited to the classroom and the curriculum or more globally, with respect to one’s place within the community at-large?

Why/Why Not?

More globally. Because, in every classroom, the kids are being prepared to go out into the world, especially in the high school, so it should be.

25. Do you believe that administrators and supervisors of English should provide timely and innovative in-service programs on how to best address issues of morality found in literature? Why/Why Not?

Absolutely. Because we are the role models, we are responsible for providing that direction, we should know what is current and implement it.

26. If you had the opportunity to change the English curriculum in any way, what would you choose to change and why?
It doesn’t have to be the morality, does it? Writing, because kids can’t write, some of the teachers can’t write – even, I think that grammar and sentence structure and we need a lot of work plus the ability to put a sentence together plus the fact the communication is the key and to also write more descriptively, but basic writing and grammar needs work, SAT agrees with me now, too.

27. Do you view the school as an institution that has an obligation to address issues of morality? Why/Why Not?

Yes, it’s what I said before, schools that – there is no other more important organization in this country.

28. Does the canon of literature that comprises the English curriculum provide a Medium for the analysis and discussion of issues of morality? Why/Why Not?

Sure, because it is more abstract than math, and French – or something like that, its – besides the glamour, English – the literature is where – its rich, where culture is written about, human relationships are discussed, that is the place where you can really do it, and, everybody has to take it.

29. Do graphic displays of violence and sexuality, most especially displayed in the media, pose a threat to the moral development of our youth? Why/Why Not?

Totally, completely. Because, they are – that’s what the kids are watching, that’s what the – because the parents are not giving them values, the schools are not giving them values, their values their getting from watching all
this stuff, they think it is the norm, and its horribly, horribly offensive and dangerous and it's a very serious matter and it needs to be addressed, and, when I write my book I'm saying that.

30. Does the teaching of such enduring understandings as care for one's fellow human being, learning about just and fair decision-making, and, discussing what is morally appropriate or not appropriate for the moral development of our youth really make a discernible difference in the total development of our youth? Why/Why Not?

   Teaching it – all of that? Absolutely. Absolutely.

31. Would you, as a classroom teacher, a supervisor of English, or, a building Principal take on an active role in providing a forum for an intellectual and caring discussion of issues of morality within the classroom setting?

   Why/Why Not?

   Yes, I would, and did.

32. Do you believe that the swift and invasive development of technology both within and without the classroom has changed one's perception of morals and ethics? Yes/No? Why/Why Not?

   Yes, and because its impersonal it cuts – invasion of technology has cut off a lot of one on one personal relationships with people and therefore it becomes – what's that called, virtual reality – so people are kind of cut off from their feelings and the effects of their actions.
Appendix M

Principal B

1. Person interviewed – female

2. How many years have you been involved in education?
   21 years.

3. How many years have you been involved in education for the district?
   13 years.

4. What is your highest degree?
   Masters in Administration & Supervision

5. What are your work-related responsibilities for the district?
   Being principal, keeping the building up to date, curriculum and
   instruction – making sure that the curriculum is being implemented and that
   teachers are doing it correctly, to try to make sure I reach my school
   objectives, we have two objectives that we come together and decide, really
   it's a focus group that we pick the objectives and work on that, to coordinate
   and work with people to get them to work with me to make sure the school
   works efficiently, you are also a human relations manager, that's probably one
   of the biggest - solving disputes between people, trying to keep everyone
   happy, and, discipline.

6. What is/are your primary goals in working with young adults?
I think it is to make them, I’m from a social studies background, and one is to make them — I believe in active citizenship, to make them feel accountable and a productive part of society. That is why one of my goals next year is attendance, because one of the biggest problems workers have is getting kids to come to work. You talk to anybody in the workplace, getting kids to realize you need to go to work, developing that part of their character, that responsibility that coming to school is their job. And that that helps them to develop making decisions along the way. And if you start working on it here, so my goal is to improve attendance and to make students more cognizant of how much they miss and the impact attendance has and how it can impact and affect the whole — effect the school.

7. Based on the premise that morality can be subjective how do you define morality?

   It is subjective. I think morality is what you believe to be right or wrong. And there is a problem with some things obviously that other cultures think are wrong I don’t, but I think that overall morality is the difference between what is right and wrong and that’s, I guess, how I would judge it.

8. What leads you to believe that there is/is not a lack of understanding of moral values in our current culture?

   I think that there is an understanding, I think that most kids do have an understanding of values and I think that most kids grow up as people who do. And, so I guess I’m more of a glass is half filled, I think that most people do listen to their inner self and that that is what your morals are, and that most
people do have a sense. I think that there is morality. I think sometimes people find fault with it but deep down I think we do have morals and that it is reflected. You do have music and songs and the kids – the kids do know the difference of what is right and wrong. Turn it down if I’m in the room and so I won’t know if there is something wrong with it.

9. Should moral issues be addressed within the public school setting? Yes/No? Why/Why Not?

Yeah, I think they should be. You have to make students aware and raise their consciousness and talk about, as a history teacher, I talk about genocide, do you think its right, do you think its wrong, I can’t preach to them you have to make them think of what’s right and wrong, we used to talk about native Americans and just think in English also there is all moral dilemmas and should the characters do this should they do that, what would happen if they had tried this course, I think that is what makes kid think better on a more high cognitive, I think it should be addressed, I think it makes kids think more and look at other alternatives.

10. Do you believe that educators have a moral responsibility to assist in the development of the whole child? Yes/No? Why/Why Not?

Absolutely. Yes. Why, because we are not just developing robots, we want kids to, I think that our thing is for them to think for themselves and make them not just accept one correct answer, that is part of it, I was teaching kids what the purple party was, they never knew what my stand was, and I’d be the devil’s advocate and they would say now what did you get us all
confused I thought you were this way, I think that is the role of the teacher, to make them develop themselves not only morally, socially, intellectually – make them think they can challenge ideas and I think that's part of your moral development. To question, to challenge their belief.

11. Which notion do you embrace, and, why?
   a. That we, as educators, should engage in the curriculum to improve student analytical skills. Why?
   b. That we, as educators, should help develop the student's sense of his/her place and responsibility within the community at-large. Why? I think that you have to develop their analytical skills, because without that they don't know what their place is. And I think that they need to really analyze and find out how they feel and not just follow what someone is telling them should be their place in society.

12. What are examples of moral issues found in the literature of the high school curriculum?
   I'm not as familiar with it, as you know. I guess, in social studies we did genocide, native American. British issues, film orientation issues, those were issues that we developed that we addressed in social studies that could be, I assume, in the literature that you are addressing.

13. Which of the literary works that your district's curriculum presents have moral issues? Please justify your response.

   I didn't supervise the English department so I'm not – yeah, I know you have Hamlet – which has moral issues, your English literature, and To Kill A
Mockingbird, prejudice, The Monkey House, kids had to read that two years ago, its saying a lot of issues, and Tuesdays With Morrie, it was a moral, I think that it was a reading that actually touched a lot of kids, it was a little bit lighter so they actually read it, and it talked, you know, about being good to somebody else, going back, and I know one girl in particular said that she never read a senior reading until she read that book, and now she loves to read, because sometimes, you know—

14. Specifically, which teaching style do you embrace, and, why?
   a. lecture format
   b. question/answer format
   c. collaborative, student-driven format

   I think you need a combination of all three, and, that might be — but some material kids aren't going to get, and to some point, sometimes there is something that you might have to lecture about, to get through something quickly, to give a synopsis, question — answers is how you get them to think about, you know kids can work collaborative, but you also need to question, to draw out, and bring out more of the kids, so, I believe that you need a combination of all three in order to be an effective teacher. I think that you don't throw out one because you like the other, I think you need a combination. And, if any one method is overused, then it is boring.

15. How would you approach addressing issues of morality within the classroom setting? (cite examples)
Usually, a lot of times, either giving a reading and the kids are reading, but they are reacting for it, and you give a question and answer discussion, how do they react to it. Another way could be a debate. Like, with suicide, when I taught Sociology we did a lot of moral dilemma things in Sociology and the kids would take different issues and then debate it, and, that’s the way you can bring it out, because they don’t always have to take how they feel so that they are comfortable taking a stand on capital punishment, is it right, is it wrong. You know, a debate is a way of kids addressing it without having to put themselves out there, so, and that is why I think that it is effective, all of them.

16. Why do you feel prepared/unprepared to approach issues of morality within the classroom setting?

One thing I think hesitant is, and you have with new teachers a lot of the time, giving your opinion. With morality issues you have to let the kids develop their own issues but you can’t make them into your views and you have to accept their beliefs that might be different, and that can be tough for you, especially if you disagree with the answer that the student is coming up with. And I think that’s one thing, to be open-minded and not expect the kids to agree with everything that you believe, but if they have thought it out and it’s not hurting anyone else and its their belief, you have to, when I think a lot and especially with young teachers they have a hard time accepting.

17. In what ways should the English curriculum include the teaching of moral issues found within the literature that is presented?
Basically, I think asking what is the moral dilemma, what are the alternatives that the character could have done, what are some of the different things without saying what is right and what is wrong.

18. Can educators involved in the selection of the literature assist in the development of the moral consciousness of students and the society at-large? Why/Why Not?

I think just by having kids question themselves on what they can read, we can have an impact. (On both student and society at-large?) Yeah!

19. Do department planning sessions aid you in addressing issues of morality in literature presented to your students? Yes/No? How?

I don't include having any department meetings, I couldn't—yeah, like if you had a work session but usually department meetings aren't so curriculum on a particular piece of literature, like, you might have all of the academic—senior English teachers at a department meeting and then they could do that, but I don't see how.

20. What strategies/techniques would you like to see discussed in department meetings that would help you in addressing moral issues with your students?

Basically, how you can develop strategies to get kids to think without being judgmental, like I said I think that is the key thing, and how you can make other kids accepting of other kids' ideas, even if they might not be their ideas, strategies about how to deal with it, about something that is totally off the wall, talk about putting kids down, I think those are strategies that teachers need to work with.
21. What course(s) would you like to have had the opportunity to take on the collegiate level that would have addressed and possibly enhanced your ability to entertain issues of morality in the literature presented, and why?

   See, its difficult because that's not my curriculum, but, for example, in social studies, I did take a course on human conscience, like, and what's going on in world, and I think that that went on in my senior year in college, and I did get a chance to take it, and I think that that gives you a chance to think a little bit more.

22. What do you believe the role of the English Supervisor should be regarding the addressing of issues of morality found within the literature presented at the secondary level?

   If its in the curriculum they have to see that its upheld, I'm not exactly sure, but if it is, they would have to see that the teachers are addressing them, aid them, help them, they would have to look and see where it fit in.

23. What do you believe the role of the building Principal should be regarding the Addressing of issues of morality found within the literature presented at the secondary level?

   Same thing, I would have to speak with my English Supervisor and make sure that she is following through with, and that's why I have an English Supervisor, to make sure she is working with them.

24. Do you believe that issues of morality addressed in the literature should be
analyzed and discussed limited to the classroom and the curriculum or, more globally, with respect to one's place within the community at-large?

Why? Why Not?

Well, I think, you can't have it just restricted, I think, when I do history and think of what's going on out there today you have to relate to today or else the kids are not going to get the lesson, Hamlet happened back then, it doesn't relate to today, but, it does. So that's it, I think you do have to relate it to today or else the kids aren't going to get anything out of it.

25. Do you believe that administrators and supervisors of English should provide timely and innovative in-service programs on how to best address issues of morality found in literature? Why? Why Not?

Would it be nice, it might be, but right now we are kind of bogged down with No Child Left Behind. So, as much, this is something that you would want to do, but, I have to honest this is not my priority right now, my priority right now is to get the scores up. Because this year we are not in need of improvement, but if I don't score ten percent next year in English and it doesn't rise and I'm going to have to go back in there. So, right now it's the nuts and bolts right now, unfortunately, because of No Child Left Behind. So it wouldn't be my focus right now. Is that honest?

26. If you had the opportunity to change the English curriculum in any way, what would you choose to change and why?

Am I going to sound old-fashioned, but, I like the, we do need literature and stuff, but, I have a son that is twenty-three years old and he went through
all honors classes and he doesn’t know writing. So, I think we need to infuse more grammar back into the English curriculum, that was taken out. And, he is a fabulous reader, he reads three or four books a week, but, he says mom I think I know why I write this was but I don’t know what the rules are. And he was straight honors from, all through high school. AP and everything and he had one teacher, in eighth grade, who taught grammar.

27. Do you view he school as an institution that has an obligation to address issues of morality? Why/Why Not?

Yes, I do. I think that is how we raise the consciousness of kids.

28. Does the canon of literature that comprises the English curriculum provide a medium for the analysis and discussion of issues of morality? Why/Why Not?

I think it does, yes. I think we have a wide range of readings that address it.

29. Do graphic displays of violence and sexuality, most especially displayed in the media, pose a threat to the moral development of our youth? Why/Why Not?

I think, sometimes, it makes them colder to what’s going on out there, less sensitive, but, I think if they are brought up and understand the difference, I don’t think that it does. I think that sometimes if you make it too taboo you make it even worse.

30. Does the teaching of such enduring understandings as caring for one’s fellow human being, learning about just and fair decision-making, and, discussing what is morally appropriate or not appropriate for the moral development of
our youth really make a discernable difference in the total development of our youth? Why/Why Not?

Yes, because I think that you need to help them develop that, because, that's their inner self, that's what they need to know and if no one ever, things just don't happen if we don't help them grow from the next level to the next level, and I just think that that is important, for them to understand that if something is wrong what I can do to correct it, how can I, this is what they did in the past and didn't do, what can we do differently if it happens again. Like I said, if you don't learn from history you are bound to repeat it. And so I think that's why they need to learn from lessons from the past, from novels, so that it helps them make better decisions.

31. (no response)

32. Do you believe that the swift and invasive development of technology both within and without the classroom has changed one's perception of morals and ethics? Yes/No? Why/Why Not?

No, I don't really think it has. I just think it's another, so I guess my kids don't do any of those video games, so I guess I'm not, the only kind of video games my kids play are Madden, 2005 NHL, but, those other games, I think, I guess that's my own personal experience, these games that are out there might, if they are done without anyone questioning it, talking to them, I guess video games are technology, the parents have to be involved with what the kids are doing, with what they are saying, like what your kids are reading, what they are listening to, and I think that if you stay involved I don't think it impacts on
them, but, if a kid is left on his own, without anybody, like I said, anybody
guiding him along the way then I think it can cause a problem. but, that could
be with anything, whether it be music or, ok, we all thought we would be
corrupted from rock and roll, but, we ended up ok.
Dennis M. Flynn
Supervisor of English
.............. High School
.............. High School District

To: ............., Superintendent of Schools

Dear Mr. ..........., 

As you may already know, I am currently completing the final stage in my doctoral degree program at Seton Hall University. My degree will be in Administration and Supervision. I am planning to conduct a qualitative study in the area of “moral education”. My intent is to interview all members of the English Departments at both ........ High School and ............. High School. In addition, I will seek to interview the Supervisor of English and the building Principal at these respective schools. My study design is qualitative in scope and I will only involve adults in this research. Of course, all aspects of staff involvement will remain confidential at all times. Your approval with regard to my request is a mandatory component of Seton Hall and, given my years of service under your leadership, I would respectfully request that you grant me the permission to proceed with my study. Of course, given the potential outcomes that may prove beneficial to the district, the anonymous results of my study will be available to you.

Thank you for your time and consideration in this matter of great importance to me. Please advise, in writing, at your earliest convenience.

Sincerely,

Dennis M. Flynn
Dear Participant,

My name is Denis Flynn. I am currently a doctoral candidate for the Ed.D. degree in Administration and Supervision at Seton Hall University, College of Education and Human Services, Department of Administration and Supervision, South Orange, New Jersey. I would like to consider serving as a volunteer in my case study, namely, "A Case Study of Public School Teachers of English, Supervisors of English, and School Administrators Awareness and Implementation of Issues of Moral Education Within the Canon of Literature Presented Within the Classroom Setting".

The purpose of the study is two-fold, namely, to assess the awareness on the part of school personnel of issues of morality within the literature presented at the secondary level, and, to assess the frequency and depth of implementation of these issues within the classroom setting.

The expected duration of involvement for school personnel volunteering to assist in this case study will be as follows: classroom teachers of English – approximately two (2) hours, supervisors of English – approximately one (1) hour, and, principals approximately one (1) hour.

This case study will focus on the perceptions of those educators participating with regard to their sense of awareness and implementation of issues of morality found within the literature presented at the high school level.

The format for the data collection will center on the interview process. Teachers will participate in a focus group interview while each supervisor and principal will be interviewed alone. A Panasonic tape recorder will be utilized to record all participant
responses. It should be noted that a tape recorder will be utilized in order to secure all responses and insure accuracy in the transcription and analysis of same. Both focus group and individual interviews will take place at your school, with the knowledge and consent of your building principal and Superintendent of Schools. Please be assured that this researcher is fully informed of the confidentiality and anonymity rules that govern academic research and all responses will be kept strictly confidential at all times. Toward this end all responses and analysis of same will be maintained in a locked and secure site and will not be shared.

By signing the Informed Consent Form and attending either the focus group or private interview session, the participant agrees to consent to participate in the study and am fully aware that any and all of his/her responses will be tape recorded and transcribed into hard copy format for research purposes only. If, prior to the completion of the interview, the participant wishes to end his/her participation, it is understood that he/she may do so without any penalty.

Again, please be assured that one’s participation, one’s responses will be kept confidential. No names will be asked for or visible on any forms or transcripts. The researcher will conduct and interviews and, alone, will analyze all of the data. All responses will be included in the study without any reference to either your name or your school’s name.

All tape recordings will be in the possession of this researcher prior to and after transcription. The tape recordings and the transcribed hard copies will be maintained in a secure and locked location at all times. All tape and written data will be destroyed after a period of three (3) calendar years.
All records will remain with the researcher at all times. No one individual will have access to either the name of each participant, the participant's place of employment, the name of fellow teachers/supervisors/administrators, or, the name of the district Superintendent of Schools.

There are no risks involved, whatsoever, with regard to this research.

There are no realized benefits, either monetary or of any other kind, to the participants.

If any participants are unable to attend the focus group or individual interviews they may agree to respond, in writing, to the interview questions and return same to the researcher via self-addressed, stamped envelopes.

The researcher may be contacted, if necessary, for information concerning this study at Marlboro High School, 95 North Main Street, Marlboro, and NJ 07746.

Acknowledgment of Informed Consent Form:

Please be advised that this case study has been reviewed and approved by the Seton Hall University Institutional Review Board (IRB) for Human Subjects Research. The IRB agrees that the study and procedures safeguard the participants' privacy, welfare, and civil rights. The Chairperson of the IRB can be reached at (973.275.2974)

As a voluntary participant in this doctoral case study, I have read the material above and I agree to participate. I am aware that I will be given a copy of this Informed Consent Form for my files.

Name of Participant ____________________________ Date _______________