

ІСТОРІЯ ПЕДАГОГІКИ

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HISTORY OF THE DEVELOPMENT OF MORAL EDUCATION IN THE USA IN THE SECOND HALF OF XX CENTURY

The article examines historical development of the concepts of moral education in the US pedagogical science in the second half of XX century. It is established that the US pedagogy can be characterized by the periodic return to traditional conservative ideas in moral education, which indicates a cyclical, rather than a linear development of pedagogical ideas. It is determined that in the 1960's the US pedagogical science experienced significant changes in the field of the theory of moral education. The concept of character education advocating the necessity of forming universal moral values was replaced by liberal-humanistic concepts. It is noted that the emergence and development of humanistic psychology in the 1960s strengthened the tendency towards recognition of self-worth of the individual and his right to determine moral norms and values independently. There also appeared a concept of values clarification, according to which a person is capable to make an independent moral choice being guided by individual views and feelings. The 80's and 90's of XX century were characterized by the increase in conservative views on the problem of moral education. Comprehension of the fact that the school could not function aside the process of moral education, decline of morality in society, the spread of ideas of ethical relativism and individualism forced the teachers to return to the traditional approach and inculcation of such eternal values as respect, responsibility, justice, care for others, so that the concept of character education took its leading position. The school was forced to become a community of moral support that would help children to control their negative thoughts and emotions and become more responsible. It is stated that new approaches to moral education were developed, in particular, values in action and analytical, which suggested active participation of the entire school team, parents and community in the process of moral education. US scholars actively developed ideas of educating children in communities that was caused by reconsideration of the attitude towards individualism. It is concluded that examination of the history of moral education in the USA will provide deeper understanding of the similar problems of Ukrainian schools and improvement of the efficiency of the domestic educational system.

Key words: moral education, concept, character education, moral values, moral community.

Statement of the problem. Globalization processes experienced in all spheres of the Ukrainian society reveal the contradiction between the global and national trends of development. Under such conditions Ukraine should search for the ways of integration into the global community without losing its identity. Strategic goals of the reformation of Ukrainian educational system should be targeted at the comprehension of the world pedagogical heritage and the best examples of modernization of educational institutions and systems in the course of socio-cultural reorientations towards modern world community.

The leading objectives of the youth socialization involve formation of a person who can be both a citizen of the certain state and a citizen of the world, who has developed core educational values like integrity, tolerance, discipline, readiness to help, ability to cooperate with others, courage that serve as a guide to action in a multicultural society, including the attitude of a person to himself and other people, to society and the environment.

To develop a legal democratic society and integrate into the European and world community, Ukraine has to gain global human values, educate highly moral people who are capable of intercultural cooperation and are guided by a deep sense of responsibility for their country and its social and economic development. At the current stage of deep transformations in the system of national education and formation of people's consciousness, the scientific researches of domestic scholars in the field of theory and practice of moral education are of great importance.

Nowadays, effective pedagogical systems having a potential for adaptation to different socio-cultural conditions of the Western society are attracting attention of domestic researchers. Comprehensive study of the foreign experience in solving the problem of education of the young generation is growing in importance. Special attention is paid to the theory and practice of moral education in the United States due to the fact modern American public school had diffi-

culties of formation that are similar to those in modern Ukrainian school and at the middle of XX century the US community began to reconsider its attitude to moral education of children.

Analysis of previous research and publications. Domestic scientists are actively studying American experience in implementing moral education in educational institutions as the study, analysis and use of the theoretical and methodological foundations of moral education in the United States will facilitate effective reconsideration and reformation of the national educational system.

Ukrainian scholars have researched contemporary conceptions of education and education in the United States and their integration into the system of the domestic education system, in particular Y. Belmaz, N. Bidiuk V. Zhukovskyi, S. Lukianchuk, S. Olishkevich, M. Krasovitskyi. Practical aspects of implementation of moral education in the US schools are outlined in the works of foreign scholars R. D. Heslep, H. Huffman, M. Josephson, A. L. Lockwood, B. E. McClellan, L. P. Nucci, K. Ryan, R. Skinner, E. Smith, H. Sockett and others.

Though scientists are constantly investigating the US pedagogical science, the study of the historical development of moral education in the US, in particular at the modern stage of the development of the American society, remains insufficient and requires deep investigation.

The purpose of the article is to study historical development of the concepts of moral education in the US in the second half of XX century.

Presentation of main material. The development of pedagogy, like any other social science, depends on the academic factors, as well as socio-ideological factors, economic and political processes that take place at different stages of the country's development. Such a tendency is confirmed by the formation of theories of moral education in the pedagogy of the USA. Our research covers the period of the second-half of XX century, which is explained by the fact that throughout this period American scientists developed a number of theories of moral education, which fundamentally differed from the traditional approach and offered innovative educational methods that are of considerable interest to domestic pedagogy.

In the 1960s, the US pedagogical science experienced significant changes in the field of the theory of moral education. The idea of moral education as a means of forming universal qualities of the human character in children began to lose supporters. The traditional approach to moral education lost its popularity. It was substituted by the person-oriented model of moral education.

Such reorientation was caused to some extent by the results of the study conducted during 1924–1929 at the College of Pedagogy, Columbia University, Institute for Social and Religious Studies.

At that time, it was the most comprehensive study of the effectiveness of the model of education in the United States. The study assessed the behavior of over 10,000 adolescents from 23 US regions. The main emphasis was made on diagnosing the results of educational work, mainly in the field of moral and civic education. As a result of the study, it became clear that the behavior of children was situational in nature and was determined mainly by surrounding circumstances, and not by the formed moral qualities. Such conclusions generated a belief among teachers about ineffectiveness of the education aimed at character formation [1].

Changes in the teachers' views of moral education were also caused by the intensive migration of the population in the 40-50's of XX century to the West, from rural to urban areas. That led to a change in lifestyle, relationships between family members, and resulted in the decrease of the role of the family in the process of moral education of children. Changes in the place of residence and work, as well new social roles reduced communication between parents and children, so that the family gradually started to lose its educational role. Rapid economic development also changed the educational priorities in the United States, increased the focus on such natural sciences as physics, medicine, electronics due to the increased need for highly skilled specialists. The priority task of schools was to ensure a high level of academic training of students. The main focus was on the study of academic disciplines to promote intellectual development of students and ensure entrance into college. As a result, much less time was devoted to moral education of children [2].

Reorientation of the traditional approaches to moral education was also caused by academic factors, e. g. the emergence of new scientific theories, which radically changed the views on the society, man and his development. Thus, Darwinism introduced a new concept of "evolution", which made it possible to consider all things, including morality, in constant development, and not as a given. The philosophy of logical positivism, which came to American universities in Europe, focused on the existence of radical differences between facts that could be formally proven and the values that expressed feelings, not objective truth. Under the influence of positivism, the concept of "morality" was relativized and began to be regarded as a "person-value judgment". In this regard, morality has ceased to be the subject of public discussion and the object of educational work of the school. As a result, in the 1950's the concept of character education almost completely lost its position.

The spread of ideas of personalism, which recognized the value, autonomy and subjectivity of the individual, and emphasized its individual rights and freedom of expression, led to the weakening of social obligations and the spread of nihilistic views

in society. Personality supporters opposed social pressure and injustice, delegated the moral authority, restored the belief in subjective moral norms.

During the same period, such a direction of philosophy of morality as humanistic ethics, which originated in the 20's of XX century, was gaining popularity. Its representatives (I. Babbitt, I. Levin) emphasized the problem of "moral nature" of a man, his moral self-expression, considering the subject of morality as being isolated from society. They denied the existence of universal moral norms and proclaimed the right of every person to be a judge.

The emergence and development of humanistic psychology in the 1960s, according to which the nature of the personality is biologically determined, only strengthened the tendency towards recognition of self-worth of the individual and his right to determine moral norms and values independently.

In the American society of the postwar period, there could be clearly observed a distinction between personal (family) morality and social, public morality, and each of them offered its own norms of behavior. It resulted in the evasion of US school institutions from solving those moral problems that were considered to be personal. Issues of religion and morality began to be considered a personal matter of everyone. New psychological theories that emphasized the importance of character education in the first six years of life aggravated this trend, emphasizing the primacy of the family in this process and freeing the school from its responsibility. So, parents began to consider the scope of personal morality as their exclusive right [2, p. 275].

The cultural relativism resulted from the struggle for racial equality, the attempt to tolerate the problems associated with the Vietnam War and the desire to preserve peace in the US society also spread. Cultural relativism became the highest social value and gave Americans freedom to choose lifestyle and moral values [3, p. 84].

In the 60–70's of XX century in the US the social situation was changing so that nonconformist ideas were spreading, traditional values were questioned, and sometimes even denied by the younger generation. During the social revolution in US society, the status of women, students and other social groups who had been constantly oppressed was changing. A new attitude towards lifestyle, personal values, religion was forming. The call "Power to people" became widely used. Groups of social minorities felt their strength and ability to control their own lives themselves.

The "conflict of generations" arose due to the increase in the economic independence of children from their parents and, consequently, the change in their interrelations. There took place a change in the minds of the older generation, i.e. "generation of parents", which lost hope and confidence in the future. The moral norms, cultural requests, tastes, habits

and traditions of the "average American" changed. All that played an important role in the formation of new interpersonal relations between representatives of different generations.

Teachers were among the first to feel the consequences of a new social situation and began to implement relativism in the issues concerning socialization and moral education of youth. Trying to balance between the requirements of different groups of people who were conflicting and trying to avoid contradictions at any price, teachers began to use programs that least affected the interests of different people [2, p. 275–276]. Teachers refused to impose the traditional moral values on children, since in a pluralistic society all values have the same right to exist. Instead, they were given the task to help students acquire the skills necessary for an independent moral analysis of actions and the adoption of responsible decisions. This approach was intended to prepare young people for self-determination and self-realization in public life.

A significant number of scholars came to the idea that school was intended to give students academic knowledge, and the formation of moral values should be performed by the families and church.

In response to such social tendencies, in the 1960's, in the US pedagogy that was based on the ideas of humanistic psychologists, there appeared a concept of values clarification, whose supporters believed that a person is capable to make an independent moral choice being guided by his/her own views and feelings. The authors of the concept offered not to inculcate certain social norms, but to help children understand and freely choose their own values.

Almost simultaneously with the concept of values clarification, a concept of moral development was developed in the American pedagogy. It suggested developing the ability of children to make rational moral judgments, through which they could determine their own value priorities. Both approaches limited the role of the school as an agent of moral socialization of youth.

In the 70's of the twentieth century in the US and Western Europe, antipedagogy as a protest against the pedagogical totalitarian educating society appeared. Representatives of antipedagogy substantiated the refusal from moral education as a purposeful formation of a person. In their view, education causes pathogenic processes for the consciousness of the individual, destroys the mental health of the younger generation as a result of the overwhelming demands made by civilization.

During this period, the concept of "education for survival" appeared in the US pedagogy as a respond to the crisis in the education and overall critical situation both in the country and in the world as a whole. The main ideas of the authors of this concept D. Mann, F. Newman, M. Scriven were closely

related to the general pragmatist theory of adaptation, according to which life is a continuous biological and social process of adaptation. Accordingly, the task of the school should be to teach children to adapt to new living conditions [4, p. 121].

According to advocates of the concept of "education for survival", a person had to learn to "survive" on a potentially catastrophic planet in conditions of competition, unemployment, social conflicts, segregation, drug addiction, increase in crime rates, etc. The purpose of the concept was to help people by forming "new" consciousness, mastering basic skills and abilities, deepening their own educational level, performing socially useful works, forming the qualities and stereotypes of behavior necessary for survival. Similar ideas were expressed in the 30's of XX century by supporters of pragmatic pedagogy in the context of the concept of "learning to adapt to life", which promoted the idea of learning in the process of labor [5].

The concept of "upbringing for survival" quickly gained popularity around the world. Its ideas were discussed at the VIII World Congress of Sociologists, and subsequently formed the basis of the project "Learning to Survive", which since 1977 was developed by the Club of Rome. The concept was considered by the politicians who were guided by it when defining the goals and policies of the state in the field of education. The national conference devoted to the 200th anniversary of the United States and the development of new areas for the education of young people identified "formation of skills necessary for survival" as the main tasks of education [5, p. 120].

Having quickly gained popularity in the 70's of XX century, the liberal-humanist conceptions of moral education began to lose their followers in the 80's. The reason for that was a significant deterioration in the behavior of young people and the failure of new concepts to solve the problem of moral education.

Understanding that the liberal-humanist approaches to moral education that arose and spread in the 1960's did not resolve the existing problems, as well as the growth of the crisis processes in the socio-economic and cultural life of society, returned the American pedagogy to conservative values. In the 80's, the US pedagogy returned to its origins, which meant not only a change in the attitude to education, but also the return of faith in traditional values and Christian morality [6].

Representatives of the pedagogical community advocated strengthening of the position of the classroom system, increasing the role of the teacher in the educational process, improvement of the quality of education, implementation of strict discipline in school establishments through the formation of traditional standards of morality and behavior in students and mastering basic knowledge, skills and abilities.

Teachers began to use traditional methods of values inculcation more actively and to develop pro-

grams aimed at formation of such traditional moral values as respect, care, friendship, cooperation, etc. Special attention was paid to involving youth to charity (care for the sick, care for the elderly, landscaping projects, etc.) [5, p. 122]. American researchers proposed to reorganize schools, to involve both teachers and parents in the process of moral education.

In the 90's the public began to emphasize that the school should not remain aside from the process of moral education, and it should be responsible for the formation of moral values of the individual. In the early 90's of the twentieth century, moral education became one of the leading goals of the educational establishments. During that period, the concept of character education became popular again.

Educational consumerism, a lack of conflict negotiation, harmful education policies, and a lack of positive models coalesced to formulate an environment that required character in schools [8]. One of the reasons for the growing interest of teachers in the concept of character education in the 90's of the twentieth century was a decrease in the educational role of the family. Traditionally, the family played a major role in the moral education of children in the American society. However, later it ceased to perform this function, resulting in a moral vacuum. C. Hewlett argued that American children from both poor and wealthy families experienced the highest level of neglect among other developed countries [9].

Such situation inspired schools to start the process of inculcating values that were not inculcated by the family. The school was forced to become a community of moral support that would help children to control their negative thoughts and emotions and become more responsible. The decline of morality in society, the spread of ideas of ethical relativism and individualism forced the public to return to inculcation of such eternal values as respect, responsibility, justice, care for others, charity, etc.

In 1997, US President Bill Clinton proclaimed moral education as one of the objectives of the educational process. He emphasized the need to teach children to be good citizens, emphasized the need for the discipline in schools, and called for the support of those communities that successfully implement such policy.

In the 90's, new approaches to moral education were developed, in particular, values in action and analytical, which suggested active participation of the entire school team, parents and community in the process of moral education. The values in action approach developed to some extent the ideas of the character education, but the emphasis was not on the formation of positive features, but on the creation of conditions for active adoption by children of the learned moral norms in real life. The analytical approach emphasized the importance of critical

thinking, joint discussions, and the analysis of moral problems when making moral decisions.

US scholars started to pay much attention to the ideas of educating young people in communities. It was conditioned by reconsideration by society of the attitude towards individualism as an unconditional value, understanding that it could have a negative impact on both an individual and others. It became clear that the development of individualism often does not lead to formation of the person that is independent and free in his judgments, but self-centered and isolated.

In general, analysis of socio-economic, cultural and academic factors and trends in the development of pedagogical theory and practice allowed us to distinguish three main stages of formation of the theory of moral education in the US pedagogy:

Stage 1 (early 60's – the end of 70's of the twentieth century): the period of the spread of non-conformist ideas, which was characterized by the value and autonomy of each individual; denial of universal norms of morality and proclamation of faith in subjective moral standards of personality; dominant position of the concept of values clarification and moral development of the individual.

Stage 2 (end of the 70's – 80's of the twentieth century): the period of enhancement of conservative ideas caused by aggravation of social conflicts; strengthening of the critical attitude towards innovative, personally oriented concepts.

Stage 3 (90's of the twentieth century): the period characterized by the return to traditional methods of moral education; strengthening of the position of the concept of moral education; development of analytical approaches to moral education; substantiation of the complex approach to moral education.

Conclusions and prospects for further research. Therefore, US pedagogy can be characterized by the periodic return to conservative ideas in moral education, which indicates a cyclical, rather than a linear development of pedagogy. Hence, the concept of character education advocating the necessity of forming universal moral values was replaced by liberal-humanistic concepts in the 50's and 70's of XX century. However, the 80's and 90's of the twentieth century were characterized by the increase in conservative views on the problem of moral education. Comprehension of the fact that the school could not function aside the process of moral education of the younger generation forced the teachers to

return to the traditional approach, so that the concept of character education took its leading position.

Experience of moral education in the American school is a valuable source for thoughtful adaptation of its positive achievements in the context of formation of the global educational space. Its best theories are important for both Ukrainian schools and society, which have dealt with the problems that were inherent in the US schools at different stages of development. Examination of the history of moral education provides deeper understanding of the similar problems of Ukrainian schools and improvement of the efficiency of the domestic educational system.

In addition, the experience of American educators concerning application of the policy of pluralism of moral values in conditions of polyculturalism, effective forms and methods of moral education, involvement of schoolchildren in volunteering is of great interest and requires further research.

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Довгань Л. І. Історія розвитку морального виховання у США у другій половині XX століття

У статті досліджено історичний розвиток концепцій морального виховання в американській педагогіці у другій половині двадцятого століття. Установлено, що американська педагогіка характеризується періодичним поверненням до традиційних консервативних ідей у моральному вихованні, що вказує на циклічність, а не на лінійний розвиток педагогічних ідей. Установлено, що в 1960-х роках американська педагогічна наука зазнала суттєвих змін у сфері теорії морального виховання. Концепція виховання характеру, що пропагувала необхідність формування універсальних моральних цінностей, була змінена ліберально-гуманістичними концепціями. Зазначається, що виникнення і розвиток гуманістичної психології в 1960-х роках посилили тенденцію до визнання самоцінності особистості та її права самостійно визначати моральні норми і цінності. З'явилася концепція роз'яснення цінностей, згідно з якою людина здатна зробити самостійний моральний вибір, керуючись індивідуальними поглядами та почуттями. 80-ті та 90-ті роки XX століття характеризувалися збільшенням консервативних поглядів на проблему морального виховання. Усвідомлення того, що школа не могла функціонувати осторонь процесу морального виховання дітей, занепад моральності у суспільстві, поширення ідей етичного релятивізму та індивідуалізму, змусило вчителів повернутися до традиційного підходу і впровадження таких вічних цінностей, як повага, відповідальність, справедливість, турбота про інших, благодійність, у результаті чого концепція характеру знову зайняла своє провідне місце у педагогічній науці США. Школа була покликана стати спільнотою моральної підтримки, яка допомогла б дітям контролювати свої негативні думки та емоції та стати більш відповідальними. Зазначено, що було розроблено нові підходи до морального виховання, зокрема діяльнісний та аналітичний, які пропонували активно залучати усю школу, батьків і спільноту в процес морального виховання. Американські вчені активно розвивали ідеї виховання дітей у спільнотах, що було викликано переосмисленням ставлення до індивідуалізму. Зроблено висновок, що вивчення та осмислення історії морального виховання в США сприятиме глибшому розумінню таких проблем, що існують і в українських школах, та підвищенню ефективності вітчизняної системи освіти.

Ключові слова: моральне виховання, концепція, виховання характеру, моральні цінності, виховання у спільнотах.