

THE WHITE HOUSE  
WASHINGTON

May 25, 1993

MEMORANDUM FOR: Paul Begala  
David Dreyer  
Rahm Emanuel  
Bill Galston  
Stan Greenberg  
David Kusnet  
Bruce Reed

FROM: *Carter* Carter Wilkie, Communications Research

SUBJECT: Adding thematic purpose to our policy agenda

Given the broad policy agenda pursued over the last eight weeks, I suggested to George Stephanopoulos, and he agreed, that it would be helpful to list the major themes, or core values, that have unified ideas in the President's past speeches.

Attached is my first stab at such a table. I would appreciate any comments you might have.

file: themes.2

VALUES

**DRAFT**

6/25/93

SUGGESTED CHANGES/ADDITIONS	GUIDING THEMES/PRINCIPLES
	<b>REBUILD AMERICA'S ECONOMY</b> Invest for growth and high-skill jobs Meet the competition Prepare for 21st Century
	<b>PUT GOVERNMENT ON YOUR SIDE</b> End trickle down Make rich pay their fair share Curb control by influential insiders
	<b>FIGHTING FOR THE MIDDLE CLASS</b> Preserve middle class standard of living Help working people join middle class Don't allow elites to forget the middle class
	<b>OPPORTUNITY</b> Give Americans a chance Expand Americans' chances No more "You're on your own"
	<b>RESPONSIBILITY</b> Government can't do it all for you Everyone should play by the rules No more something for nothing Rights carry responsibilities Citizenship is a civic duty
	<b>COMMUNITY</b> Public purpose over narrow interests Restore bonds that connect people We're all in this together Decentralize government Empower community builders
	<b>WORK</b> Work hard and play by the rules Reward work The best public policy is a job
	<b>FAMILY</b> Value families with more than words Recognize importance of family values
	<b>FAITH</b> Hope over cynicism Patience over despair Conviction over confusion
	<b>DISCIPLINE</b> Fiscal responsibility Reinvent government Get America's house in order

file: themes.Carter Wilkie



U.S. Department of Justice

Office of Justice Programs

VALUES

Office of the Assistant Attorney General

Washington, D.C. 20531

November 29, 1993

Mr. Bruce Reed  
Deputy Assistant to the President  
for Domestic Policy  
The White House  
Old Executive Office Building  
Room 216  
Washington, D.C. 20500

Dear Bruce:

Thanks for lunch. It was great to meet you and José. I was delighted that we could discuss your ideas for National Service and Public Safety. It was also terrific that we could start exploring ways to ensure that the 100,000 police officers will be used for community policing. That will be a challenge.

As you may have guessed, in addition to the Police Corps, my other loves are values education and community service. I hope that the violence task force will highlight the need for parents, including fathers, to care for their children and for schools to engage in serious values education. I've enclosed a few pieces I've written on these issues. If you think it would be worthwhile to pursue this idea in a more systematic or programmatic way, please let me know. It would be really wonderful if the President could get more involved in this issue.

I hope you had a good Thanksgiving.

With warm wishes,

Kathleen Kennedy Townsend  
Special Assistant to the Attorney General

Enclosures

# Not Just Read and Write, But Right and Wrong

*Our schools need to teach values, too*

by Kathleen Kennedy Townsend

In a suburban high school's crowded classroom, a group of juniors explained to me why drugs are difficult to control. "You see, Mrs. Townsend, what if you want a new pair of Reeboks? You could sell drugs and make \$250 in an afternoon. It's a lot easier and quicker than working at McDonald's. You'd have to work there a whole week."

In my work helping teachers, I've walked into countless high schools where I could have filled a garbage bag with the trash in the halls. Yet I rarely hear teachers asking students to pick up the garbage—or telling them not to litter in the first place.

Of course, many students obey the law, stay away from drugs, and perform selfless acts: they tutor, work with the elderly, or run antidrug campaigns. But too many lack a sense of duty to a larger community.

A survey recently conducted for People for the American Way asked just over 1,000 Americans between 15 and 24 what goals they considered important. Three times as many selected career success as chose community service—which finished dead last. Only one-third said they could countenance joining the military or working on a political campaign. During one focus group interview for the study, some young people were asked to name qualities that make this country special. There was a long silence until one young man came up with an answer: "Cable TV."

*Kathleen Kennedy Townsend runs a state program in Maryland designed to get students involved in community service.*

The study concluded, "Young people have learned only half of America's story. . . [they] reveal notions of America's unique character that emphasize freedom and license almost to the complete exclusion of service or participation. . . they fail to perceive a need to reciprocate by exercising the duties and responsibilities of good citizenship."

## Thomas's promises

While it is easy enough to blame this problem on the "me-ism" of the Reagan years, it's time to recognize that it's also the result of deliberate educational policy. One principal I know speaks for too many others. "Schools," she says, "cannot impose duties on the students. Students come from different backgrounds. They have different standards."

Twice since 1982 the Maryland Department of Education has sent out questionnaires to local education departments soliciting opinions about values education. The answers are typical of those found across the United States. Many respondents were indifferent, simply stating that values education is "inherent" in teaching. Other answers were more hostile: "Specific training in values is a new development which we do not consider essential," and "A special effort would cause trouble."

The consensus of the high school teachers and administrators participating in a curriculum workshop I ran last summer said it all: "Values—we can't get into that."

Schools across America have simply refused to

take responsibility for the character of their students. They wash their hands of the teaching of virtue, doing little to create an environment that teaches children the importance of self-discipline, obligation, and civic participation. As one teacher training text says, "There is no right or wrong answer to any question of value."

Is it any surprise that students tend to agree? These days it seems they're all relativists. A collection of high school interviews quotes one 11th-grader as saying, "What one person thinks is bad or wrong, another person might think that it is good or right. I don't think morals should be taught because it would cause more conflicts and mess up the student's mind." One of her classmates adds, "Moral values cannot be taught and people must learn what works for them. In other words, 'Whatever gets you through the night, it's alright.'"

Now, it's obvious that the public schools are a ticklish arena for instilling values. Our pluralistic society is justly worried about party lines of any kind. That means that teaching values in the schools—whether as an integral part of the traditional classes or as a separate course—requires subtle skills and real sensitivity to student and community needs. Of course, families and churches should play a part, but neither are as strong or effective as they were a generation ago. Only the schools are guaranteed to get a shot at kids. That's why their current fumbling of anything smacking of right and wrong is so disastrous.

The importance of teaching values in the schools was barely mentioned last fall at the education summit presided over by George Bush at the University of Virginia. The meeting was dominated by talk of federal funding and drug education. The underlying valuelessness of American education—an obstacle to the intelligent use of scarce resources and a root cause of drug problems—really didn't come up.

Such a curious oversight at Thomas Jefferson's school! Jefferson fought for public education because he believed that the citizen's virtue is the foundation of democracy. Only virtuous citizens, he knew, would resist private gain for the public good. And to know the public good, you have to study literature, philosophy, history, and religion.

For many years, Jefferson's wisdom about education prevailed. James Q. Wilson attributes America's low level of crime during the 19th century to the efforts of educators to instill self-discipline. "In the 1830s," he explains, "crime began to rise rapidly. New York had more murders than London, even though New York was only a tiny fraction of the size of London. However, rather than relying on police forces or other government programs, the citizens concentrated on education.

"Sunday schools were started. It was an all-day effort to provide education in morality, education in punctuality, in decency, in following rules, and accepting responsibility, in being generous, in being kind.

## 20th Annual POLITICAL BOOK AWARD

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"The process was so successful that in the second half of the 19th century, despite urbanization, despite the enormous influx into this country of immigrants from foreign countries all over Europe, despite the widening class cleavages, despite the beginning of an industrial proletariat, despite all those things which textbooks today teach us cause crime to go up, crime went down. And it went down insofar as I, or any historian, can tell because this effort to substitute the ethic of self-control for what appeared to be the

One widely used teacher training guide states: "The method recommends that no moral judgement be made by the teacher. . . . [I]t is entirely possible that children will choose not to develop values."

emerging ethic of self-expression succeeded." In 1830 the average American drank 10 gallons of distilled liquor a year. By 1850, it was down to two.

The flavor of this 19th-century approach to education is preserved today in many state constitutions. North Dakota's is typical in declaring that public schools should "emphasize all branches of knowledge that tend to impress upon the mind the importance of truthfulness, temperance, purity, public spirit, and respect for honest labor of every kind." In current educational jargon, this approach is called "values inculcation."

The inculcation consensus started to break down around the start of the 20th century. Science gained greater respect on one hand, and on the other hand Catholic bishops and conservative evangelists denied that moral instruction could be carried on apart from religion. Science emphasizes testing, experience, reliance on what works, not abstract notions of right and wrong. And education was influenced by the pragmatism of William James and John Dewey, which rejected metaphysical notions of human conduct.

In addition, the establishment of college depart-

ments of cultural anthropology and the publication of studies of distant cultures by Margaret Mead and Ruth Benedict popularized the idea that all values are culturally determined and hence relative.

## Take my wife

In 1981 the California State Assembly considered a bill that spelled out values that should be included in public school instructional materials. Among those values were: honesty, acceptance of responsibility, respect for the individuality of others, respect for the responsibility inherent in being a parent or in a position of authority, the role of the work ethic in achieving personal goals, universal values of right and wrong, respect for property, the importance of the family unit, and the importance of respect for the law.

The bill was defeated.

How have we reached the point where a list of basic values like that is considered unsuitable for schools?

Until the sixties, schools taught values more because of habits bred in the 19th century than because of conscious intellectual commitment. There were few courses or books in education schools about the teaching of values. That changed with the civil rights and antiwar movements, which challenged the old values as immoral. One immediate consequence was the rise of a new theory of moral development, called "values clarification": It's wrong for teachers to endorse any values; all they can do is help students discover their own.

One widely used teacher training guide, *Values and Teaching* by Louis Rath, makes no bones about this: "The idea that we should use all the resources available to us to produce a certain kind of character is repulsive. We believe that each person has to wrest his own values from the available array. . . . We are concerned with the process of valuing and not the product. . . . The method recommends that no moral judgment be made by the teacher. . . . It should be increasingly clear that the adult does not force his own pet values upon children. What he does is create conditions that aid children in finding values if they choose to do so. When operating with the values theory, it is entirely possible that children will choose not to develop values." (Emphasis added.)

Anti-inculcation textbooks are typically stockpiles of classroom questions and dilemmas. The following example intended for high school students comes from *Hypothetical Dilemmas for Use in Moral Discussions*, a 1974 book prepared by the Center for Moral Development at Harvard.

"A number of married couples who knew each

other were thinking of 'swapping' (changing partners for sexual intercourse). The couples lived in the same neighborhood and knew each other quite well. They were people in their late thirties or early forties. They felt like they would like to have new sexual experiences. They felt that after being married for so long and having sex with the same person, sex had become quite dull.

"1) If all the couples agree to it, would it be all right for them to change partners? Why or why not?"

"2) Recently there have been a number of 'swapping' cases reported in the newspapers. The public's reaction is very negative. Why do you think people react this way? Do you agree or disagree with them? Give reasons.

"3) If the couples had children, would this make any difference? What effect do you think 'swapping' would have on the children? What could some of the positive effects be?"

"4) What could some of the negative effects be?"

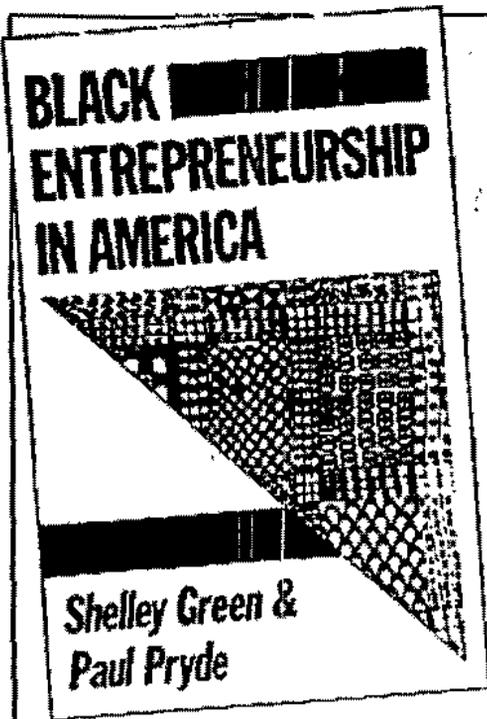
*Values Clarification: A Handbook for Teachers and Students* by Sidney Simon—a high-school text that has sold 500,000 copies—has the following exercise: Have the students sit in a circle and pretend that they are on a life raft and that in order for the

group to be saved, one of them has to be thrown overboard. Each student must justify why he shouldn't be the one. Finally, the kids vote to decide who gets tossed out. After the vote, the students discuss the values implicit in the decision.

In one 12th-grade classroom, a young man uncomfortable with the exercise said he'd jump overboard. One can hardly blame him for wanting out. The exercise makes teenagers worry about the value of their lives but abstains from reassuring them about it. What could be more destructive than that? Rather than spending precious school time having the students consider ways to build a community, teachers are having them debate wife-swapping and decide who to kill.

Surveys and bestsellers have alerted us to the shocking inadequacies of American students' basic knowledge. In our public schools, the atmosphere of confused neglect fostered by values clarification turns this factual ignorance into a moral wasteland. In a recent survey of American students' knowledge of history, one girl's answer to "When was the Civil War?" was "I don't know and I don't care."

One or two glances at her textbooks and you can begin to see why she feels that way. There is little



## BLACK ENTREPRENEURSHIP IN AMERICA

*Shelley Green and Paul Pryde*

At a time of rapid economic change in black American communities, this important new book provides fresh thinking about values, institutions, and economics. *Black Entrepreneurship in America* shows how black Americans can become equal participants in the American dream. Bold and pioneering, it outlines a strategy for translating the overall expansion of the American economy into black economic development.

Pryde and Green describe how public policy decisions can galvanize the entrepreneurial potential of black families and communities. Solidly grounded in interview data, consultations with a wide variety of academic and business experts, and a thorough review of relevant literature, the authors' research was sponsored by the Institute for the Study of Economic Culture, Boston University.

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there of historical controversies, conflicts, glories, or tragedies. Little there to engage the student, to disturb, to make her think, to excite her, to make her dream. That's all been blanded out. In *Triumph of the American Nation*, one of the most widely used high-school history textbooks, a text that People for the American Way calls "substantive and well-written," Martin Luther King is described as leading the Montgomery bus boycott in response to discrimination against blacks, but there is no sense of who he is, of how he came to believe in nonviolence, of the profoundly religious and spiritual person that he was. In this book, racial discrimination is described as a legal issue resolved by the 1964 Civil Rights Act.

Equally disturbing is the short shrift such books accord George Washington, Abraham Lincoln, Woodrow Wilson, and Franklin Roosevelt. One high-school textbook finds it fit to spend two pages on the use of water rights during the Civil War, but offers no analysis of Lincoln. And textbooks describe the Pilgrims as "people who take long trips." In fact, according to Paul Gagnon, a University of Massachusetts history professor, in every one of the five most popular high-school history texts, more space is given to Andrew Carnegie and John D. Rockefeller than to Abraham Lincoln. Little is said in those books about the deeper reaches of character in Wilson and FDR, their backgrounds, or their political and religious principles.

## Parents are for Nazis

A teacher's guide put out by the National Education Association favors values clarification over character inculcation. It condemns "attempts to inculcate a set of given virtues, e.g. the Boy Scout code. . . . This approach has often been used by people advocating a stringent adherence to white middle-class values—as they themselves choose to interpret those values." The guide states, "All of the authors in this volume, the editor, and the National Education Association, have chosen to help students discover their options, envision likely consequences, then make their own choices about what is good and honorable rather than trying to instill certain 'correct' values."

A recent article by a philosophy professor named Gerald Paske in *Educational Leadership*, the principal publication of the 91,000-member Association for Supervision and Curriculum Development, attacks a proposal for teaching traditional values on the grounds that their application may have little relevance to modern life. For example, Paske argues that the value of "honoring elderly parents" may have bad consequences because "such things as taking them into our homes, providing for their economic sup-

port, and preserving their lives. . . would today be inappropriate, often impossible, and frequently inhumane. The introduction of retirement programs and Social Security, the dispersion of family members throughout the nation, and the great advance in medical technology have generated many situations in which the traditional conduct would frustrate rather than promote the honoring of one's parents."

In another article in the same issue, Robert Primack, an education professor, condemns the idea of teaching character in these words: "Assume for the moment that the schools . . . accept the notion of the great tradition in education and they begin teaching patriotism. How do they distinguish among patriotisms? It must be pointed out that . . . the teaching of the great tradition by indoctrination characterized the German school system during much of its history prior to the Nazi take-over and certainly during the Nazi takeover itself."

These comments are typical of the ideas your children's teachers are trained on. Do we really want our kids to revile the Boy Scouts, abandon family ties, and believe that character-building is for Nazis?

A recent article in *The New Republic* by David Hamilton describes Boston University's takeover of the Chelsea school system, in which the newest building dates from 1910, less than half the ninth graders pass state-mandated tests (as compared to a 79 percent pass rate statewide), and 52 percent never complete high school; the system has one of the highest student pregnancy rates in the state. With all these problems to be solved, Hamilton is worried because BU's president John Silber wants to emphasize "moral education," a program of teaching students respect, courage, empathy, and integrity. Hamilton asks, "Will the Chelsea schools teach unwed pregnant teenagers that abortion is immoral? Moral education could well become a euphemism for instruction in [Silber's] particular brand of moral conservatism." Isn't it alarming that the fear of moral guidance for students runs that deep? So deep that it surfaces even where it's obvious the lack of values is having the most miserable consequences.

The major criticism of not teaching values is very simple: There are some values that teachers should affirm. Not all values are the same. My daughter is the only girl on her soccer team, and recently some of the boys on the team spit at her. The coach shouldn't have the boys justify their actions. He should have them stop. He should make sure they know they were wrong. That's what he should do. What he actually did tells you a lot about the schools today. He did nothing. □

*This is the first of two articles on teaching values.*

# Why Johnny Can't Tell Right from Wrong

*The most important lesson  
our schools don't teach*

by Kathleen Kennedy Townsend

“**W**hat would you like to be when you graduate?” asked a grade school teacher of her students in a Baltimore County classroom I visited recently. A young man raised his hand: “A pimp. You can make good money.” The teacher then turned to a female student and asked, “Would you work for him?” “I guess so,” the young woman replied lethargically.

In my five years in the Maryland Department of Education, I've heard hundreds of similar stories—rueful teachers' lounge chronicles of abject moral collapse by children barely old enough to make grilled cheese sandwiches by themselves. But these days you don't need to work in education to hear such mind-numbing tales. Turn on the TV news and there you have it: Our schools are hotbeds of violence, vandalism, and unethical behavior. Recently we've heard of a student-run LSD ring in one Virginia school and the bartering of stolen college entrance exams in one of New York City's most selective high schools. Sixty-one percent of high school students say they cheated on an exam during the past year. Nationwide, assaults on teachers are up 700 percent since 1978. Each month 282,000 students are attacked. And for the first time ever, the risk of violence to teenagers is greater in school than on the streets.

Obviously, we've got a problem here—a problem not just of violence, but of values. Plain and simple, many of our kids don't seem to have any, or at least any of a socially constructive kind. But what to do about 12-year-old aspiring pimps and cheaters? You might think the solution lies with that “family values” constituency, the Republicans. Yet a year of podium-thumping in favor of “values” by the Bush administration was not backed by a

*Kathleen Kennedy Townsend is director of the Maryland Student Service Alliance of the Maryland Department of Education.*

single concrete plan of action. In his four years as president, George Bush offered nothing more substantial than a PR stunt—his Thousand Points of Light Foundation. Still, at least the Republicans have been willing to talk about values. For all of Bill Clinton's 12-point plans, he has yet to come up with a specific agenda for restoring values.

To explain away that omission, Democrats argue that the ultimate responsibility for inspiring values lies not with the government, but with the family. A day in one of the nation's public schools might well convince the average citizen that those Democrats need a reality check. Face it: In some homes, parents simply aren't paragons of civic or ethical virtue. If we rely on the family alone to instill values, we will fail. As one 21-year-old ex-con said, "Kids grow up with a father or an uncle who is robbing stores. They figure, 'If my father can do it, so can I.'" In other homes, parents simply aren't around. In a series of recent workshops sponsored by the Maryland state government, high school students suggested a number of solutions they thought would help them better withstand the antisocial pressures that buffet them. While much of what they said was expected—more information about drugs, greater student participation in school and county decisions—one was a real eye-opener: They asked that their parents have dinner with them more often.

Ultimately, the goal should be to help parents raise kind and law-abiding children. But how do we get there? Why not turn to the one institution that sees the problem more closely than any, and that touches children on a regular and sustained basis: the public school. Why not teach values in school?

Before you dismiss this suggestion as a William Bennettesque ploy to end calls for more school resources, additional jobs programs, or parental-leave legislation—all worthy goals—hear me out. Teaching values does *not* mean using the classroom to push a particular point of view on any political issue—say, abortion or the death penalty—that has worked its way to the core of the values debate. We're not even talking about school prayer or requiring the Pledge of Allegiance. It's much simpler than that: Teaching values means quietly helping kids to learn honesty, responsibility, respect for others, the importance of serving one's community and nation—ideals which have sufficiently universal appeal to serve as the founding and guiding principles of this country. In the schools, values education means lessons about friendship and anger, stealing and responsibility, simply being polite, respecting others, serving the needs of those who may be less fortunate—all lessons sadly absent from today's curriculum.

Teaching these sorts of values does more than yield heart-warming anecdotes of students helping old ladies across the street. It brings results—tangible improvement to the lives of children and their families. A survey of 176 schools that have adopted a values curriculum found that 77 percent reported a decrease in discipline problems, 68 percent boasted an increase in attendance, and 64 percent showed a decrease in vandalism. Three years after the Jackie Robinson Middle School in New Haven, Connecticut, initiated a values curriculum, the number of student pregnancies went from 16 to zero. After the Merwin Elementary School in Irwindale, California, instituted a character education program, damage due to vandalism was reduced from \$25,000 to \$500; disciplinary action decreased by 80 percent; and—could it be?—academic test scores went up.

Teaching values is clearly worth the trouble. So why is "values education" still one of education's neglected stepchildren? Why is it that schools that now teach values are rare—most often independent efforts by one or two inspired educators? Because, despite the family values chitchat, there's been no political or popular consensus that values should be as much a part of the curriculum as reading and writing. We need a more organized approach. If we are ready to instill a sense of values in America's youth, it will take a concerted effort by both political leaders and educators to make it happen.

## Selective service

So where to begin? How about with a notion relegated to the back burner in the get-it-while-you-can eighties: community service. Serving others is held in such low regard among our youth that 60 percent of high school students said in a recent survey they simply would not be willing to "volunteer to serve their community for a year." That's a remarkable figure not only because so many aren't willing to serve, but because so many of those who responded negatively have never served to begin with. The students' distaste for service could largely be a distaste for the unknown. But when students are exposed to this unknown—through activities such as tutoring, visiting the elderly, rehabilitating homeless shelters, lobbying for new laws—their reaction is appreciably different.

Alethea Kalandros, as a ninth-grade student in Baltimore County, missed more than 70 days of school and was tempted to drop out. The next year she missed two days of school. What happened? She enrolled in a program that allows her to volunteer at the Maryland School for the Blind. "It gives me a reason to come to school," she says. Alethea is part of Maryland's pioneering effort in promoting com-

munity service. While the program is now voluntarily offered by only a couple of schools, Maryland, after years of heated debate, recently became the first state to require all high school students to perform community service in order to graduate. Starting next year, all students entering the ninth grade must complete 75 hours of service or classes which incorporate service into the lesson, such as stream testing in an environmental course or writing about visits to the elderly in an English class. As part of the program, students are required to "prepare and reflect." This means, for instance, complementing working in a soup kitchen with learning about the most common causes of homelessness.

Any of a wide variety of activities fulfill the requirement, from repairing a local playground to tutoring fellow students. The impact, however, goes beyond helping the needy. Community service, as the limited experience in schools has shown, teaches students values and citizenship. For instance, while fourth, fifth, and sixth graders at Jackson Elementary School in Salt Lake City, Utah, were studying ground water pollution, they discovered that barrels of toxic waste were buried just four blocks from their school. They waged a vigorous public relations and fundraising campaign to clean up the site, eventually winning the support of the city's mayor. When this effort was stymied—Utah state law does not allow for private donations to clean up such sites—they lobbied the legislature and changed the statute. And while service programs can help students make a difference outside the school, they also have an impact inside the classroom: They make learning more interesting by simply helping students to understand how to apply textbook lessons in the real world.

Despite successes in experimental programs, stubborn resistance to community service from educators is still the norm, even in Maryland where the Superintendents Association, the PTA, and the local boards of education all fought against the new service requirement. One of the most common knee-jerk reactions is cost. But ask educators in Atlanta, Georgia, who have been operating a regional service program for eight years, and they'll tell you it doesn't cost a

dime. Of course, that doesn't mean all service programs can be run as efficiently, but it does show that costs can be kept low.

Beyond that, the arguments against service become more strained. The president of the Maryland Teachers Association, for example, called the proposal "enforced servitude" and claimed that it violated the Thirteenth Amendment. What's really bothering the educators? Probably the fact that they would be required to change their teaching methods. As Pat McCarthy, vice-president of the Thomas Jefferson Center, a non-profit foundation specializing in values education, says, "The biggest impediment to values education is teacher education." You can't teach community service out of a textbook; it takes time and thought, which,

**A survey of 176 schools that have adopted a values curriculum found that 77 percent reported a decrease in discipline problems, 68 percent boasted an increase in attendance, and 64 percent showed a decrease in vandalism.**

of course, takes effort. And that, for some educators, is a tough concept to accept.

While community service teaches values through hands-on experience, that's but one piece of the puzzle. If we want to instill values, why not take an even more straightforward approach: Teach them directly. It may sound radical, especially when we are talking about methods like memorizing passages from the Bible, "bribing" kids with discounts at the school store to behave decently, permitting students in class discussions to describe problems they face at home, and allowing teachers to make it clear that they might not approve of some parents' values. But while students are sometimes taught that what happens at home is not always a good thing, teaching values does not mean separating the parents from the lessons. Quite the contrary, a smart values program includes parents, too. Before a values program at Gauger's Junior High in Newark, Delaware, was implemented, 100 people—parents, teachers, students and community representatives—attended a two-day conference in which they learned about the purpose and goals of the program and the ways they could help implement it. Parents provided input and teachers knew they had community support. And in the end, nobody had to worry that little Petey would bounce home from values class clutching the collected works of Lyndon LaRouche.

Is it really possible to teach values that we all agree upon? Of course. In fact, schools in an indirect way already present students with a set of values that is universally respected: What are our efforts to integrate our schools and prohibitions against stealing or drinking in school if not an education in values? It's not difficult to take this type of thinking one step further, creating a curriculum that teaches other values that are universally accepted but are almost never actually taught directly to our youth. In districts such as Sweet Home, New York, and in Howard and Baltimore counties, Maryland, superintendents formed representative groups of community leaders that included people as ideologically diverse as fundamentalist ministers and ACLU attorneys. They held public forums and listened to community opinion and after months of extensive discussion, the groups produced a list of values with which everyone was comfortable. Now, when people in these communities ask, "Whose values?" they can proudly say "Ours."

At places like Hebbville Elementary in a low-income section of Baltimore County, the results are impressive. There, teachers hold out the promise of tutoring the mentally retarded as a reward for children who have finished their assignments, done well on a test, shown improvement, or been helpful in class. The students actually vie for the privilege. Tiesha was picked to help out in a class of 15 seven- and eight-year-olds whose IQs are in the 30-45 range. "I like being a helper," she says. "I tried to teach my cousin that 100 percent and 100 percent equal 200 percent. When I saw her write two, I was so happy."

At the Waverly Elementary school in Baltimore City, values lessons are taught through discussions about peer pressure. The teacher chooses 15 students, divides them into four groups, and asks them to perform skits about peer pressure. One skit involves Daniel, whose three hip classmates mock him because he wears non-brand-name tennis shoes. Daniel persuades his parents to buy Nikes and when he returns to school, the gang accepts him. In reflecting upon the skit, Daniel says, "All the friends were making the decision rather than me making my own decision." Another student said, "Daniel could have decided to be different." It is significant that the students made up this fact pattern. In the kids-and-sneakers stories you usually hear, children are assaulting each other for Air Jordans. Here, they are girding themselves to accept an alternative.

That's well and good, but we're still missing one crucial element: accountability. For values education to succeed and prosper, schools need to show that it's paying off in tangible ways. That means, for instance, keeping track of indicators such as rates of crime and vandalism in schools or the number of students in-

involved in community service where values are being taught.

## Class war

Many may resent this call for values as a way for parents to shirk their own responsibility onto someone else, or may see it as another passing fad. As for parents, they may cling to concerns about which values their children should learn. But our collective trepidations pale next to the alternative: another generation of children growing up without a moral compass.

Changing will take courage, but we can take heart from one fifth-grade class I watched where the topic was "the right to be an individual." The purpose was to help the children decide when their own actions are inappropriate and to develop strategies for improving their classmates' behavior. The discussion began with a very simple story about a boy named Bobby who never washed himself and had no friends. Eventually he realized that he'd have to take a bath if he wanted his classmates to ask him to play. The immediate lesson was about cleanliness—about as innocuous a value as you can find. But the moral had pertinence even for frequent bathers: Sometimes change is not only good, but necessary. That's a lesson that should resonate, not just with fifth-graders, but with the next administration. Clearly, the old ways of inculcating values in our kids are no longer working. We grownups have got to change our thinking, too. □

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## STEWARDSHIP

BY KATHLEEN KENNEDY TOWNSEND

**A**s we walked along the beach one afternoon, my parents' old friend reflected on his life, with startling candor. After dinner, he plopped down in a chintz-covered chair. "I wasn't a good father," he said.

What could he mean? I wondered. After all, he was like a godparent to my four younger siblings, bringing presents and sending notes.

"When our children were young," he told me, "my wife and I worked all day and often went out at night. We didn't pay much attention to the kids. We were too involved in our own lives." At family gatherings now, he continued, he senses his children want something he cannot give them. "If you don't make the connection with your children by the time they are eight, it's lost," he said in a low voice. "I think of family as sticking together, taking care of each other. I wish I had known that then."

A few days later I met a friend for lunch. He'd just had a child, and delighted in sharing stories. But as we prepared to leave, he mentioned a thought that stayed with me. "The real problem with being a parent," he confided, "is that you have to grow up."

I know the kind of growing up my friend was talking about, the kind I suppose my parents' friend missed. It's bound up in sacrifice and responsibility, and requires casting aside the "me" in exchange for a devotion to "them"—the children. Maturity has always been hard, but it is particularly so for a generation raised in the age of self-fulfillment.

If bestseller lists are any indication, our interest in nurturing ourselves far overshadows the desire to nurture the next generation. While adults search for their inner children, the real children they've produced await a commitment other generations made without question.

Our societal neglect of children is a national disgrace. Too many children live in unspeakable poverty, complicating the



40 percent since World War II. I suspect the real decline is even greater.

Economic trends may cause parents to sacrifice time *with* kids to provide *for* kids, but in the time that remains, we need to re-emphasize the qualities that make people good parents. Our trance of self-absorption is only one of many forces that prevent parents from acting in their children's best interests. But it's a force we can do something about.

I once asked a private-school dean why her graduates' SAT scores were low, and she told me parents seldom ask such questions. "I've called parents when I have heard of drinking parties at their houses," she later told me. "They say it's none of my business what the kids do outside of school."

One parent from a relatively affluent area called my office to complain about the new community-service requirement for public high school stu-

dents. "You're going to make me spend a Saturday driving my child to do service!" she said, outraged at the thought. Another parent was just as direct: "Why should my child care for the homeless?"

Society at large—including employers and politicians—must look after the next generation, but the ultimate responsibility remains with parents. To teach the right values, we must demonstrate them. Insisting that children don't abuse drugs or alcohol means showing them other routes to pleasure. Demanding that schools set high standards and children meet them is essential, but it does not release parents from reading to them, helping with homework, and getting them involved in community service.

This is an emergency. If we fail to act on behalf of our children, rhetoric about our concerns for their well-being is hollow. ■

*Kathleen Kennedy Townsend directs the Maryland Student Service Alliance.*

## Let's Grow Up

*It's time for every parent to ignore his inner child.*

already difficult job of growing up safe, healthy, and well-educated; too many others, both rich and poor, live in families torn by parental bickering or the absence of a second set of comforting arms.

As a parent to four daughters, I have learned that we must spend time with our children and get involved in the public issues that affect them. If we don't, we handicap *their* ability to grow up. That's why I founded a program to help young people serve our communities and our country—learning the sense of responsibility that enriched earlier generations.

Today, the things our parents did for us seem more complicated to pull off. More single-parent households. More economic pressures forcing both parents to work outside the home. One study estimates that "family time" has decreased

ABOUT EDUCATION

# Learning To Be a Citizen

By Kathleen Kennedy Townsend

*The title of which I am most proud is citizen.*

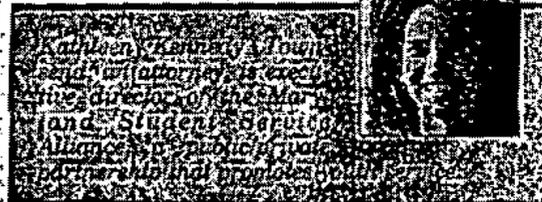
THESE WORDS, SPOKEN by one of the great Roman patriots and orators, give voice to the idea that the term "citizen" is a title of honor — a mark of distinction earned by those intent on keeping Rome a republic and free. Citizens willingly served in the defense of the country and participated actively in the debates and issues of the day.

In September, Maryland will become the first and only state in which 75 hours of citizenship

service or its educational equivalent are required for graduation from high school. Students as young as five will learn to become doers and thinkers in the community interest. A boy who might never have

imagined that he could teach a younger handicapped child to count will have the chance to experience the satisfaction that comes out of such an encounter. A girl who has never visited the Chesapeake Bay may one day go with her class to plant sea grass along its shores. And a ninth-grade class may decide to petition the legislature on behalf of homeless families to whom they have served a hot meal in a shelter.

The state board of education enacted the service requirement in 1992, and was criticized in some quarters. Members of the state legislature tried to have the requirement overturned because they felt it was not "education." Some challenged it for limiting students' freedom. A top official of the state teachers union called it "slave labor," and an



op-ed piece in The Wall Street Journal argued that it violated child labor laws. To be meaningful, these people said, service should be voluntary.

Citizen service is neither slavery nor child labor. The student gov-

ernment associations in seven of the largest counties voted in favor of it. They argued that the service requirement is a rare opportunity, granted all too seldom to children, to become a vital, instrumental part of their communities. As many of the students themselves testified at the hearings, if someone or something hadn't gotten them to serve in the first place — a parent, a charismatic teacher, an honor society or confirmation requirement — they would never have known what pleasure service to others can be.

Local school districts have developed their own citizenship service courses and programs. In some schools, students may do their service without leaving the classroom; they might write a play

—Continued on page 90

— Continued from page 48 —

about the difficulties associated with teenage pregnancy or conduct peer mediation sessions to reduce school violence. Or they can record books on tape for the blind or make toys for homeless children. Students will have substantial input into choosing their service projects. Opportunities for students to reflect on their service — a vital component in educating a citizen — will be built in.

Book learning will, when possible, be meshed with community learning, and activities will be integrated into a school's curriculum: testing a stream for chemicals as part of a science course, making toys for foster children in industrial arts, writing a play on drug abuse in English class. Students will be more inspired to improve their academic skills so they'll be more effective in their service activities.

Children grow up today knowing their rights. But they should also know they have responsibilities that, though less well-defined, are nevertheless vital for them to experience. One of those responsibilities is to contribute to their community's common good. In school, they may study civics. They may learn about the Bill of Rights and the separation of powers. They may even come across Thomas Jefferson's admonition that all citizens owe a term of service to their country. But until they have a chance to participate in the ways that democracy demands, they can never truly take to heart the lessons they are learning in class.

Several years ago, I went to talk to a ninth-grade class in a blue-collar neighborhood about the idea of student service. I asked them what they would do if they could change anything in their school or community. There was a long silence. I asked a second time. Finally, a girl stood up in the back of the room. "Mrs. Townsend," she said, "you see, we've been taught to be seen and not heard."

As I left the classroom I wondered whether these students dared not dream of accomplishment out of fear that they might fail. To ward off disappointment, were they avoiding not only action but even dreaming of what could be better?

Yet once involved in service, childrens' confidence increases. Alethea Kalandros is an example of a child whose life was changed by service work. When she was a freshman at Chesapeake High School she missed 70 days of classes. But as a sophomore she was lucky enough to have a teacher who would not give up on her, and who convinced her to visit the School for the Blind. Several days each week Alethea helped children. That year, she missed only two days of school. I remember hearing her explain why her school attendance had improved: "I learned that I had something to offer."

Student service can weave the loose threads of a community together. Working on a common project will do more to unite people than endless discussions of tolerance. Service toward a common goal can bridge chasms that otherwise keep us apart.

Children aren't born knowing how to be citizens. Like learning to read or add or throw a ball, citizenship is something that should be taught and nurtured in school. When Thomas Jefferson wrote that everyone had the right to pursue happiness, he was not referring to private happiness but, as Hannah Arendt has argued, to the ability to be citizens. After all, he helped foment a revolution in which representation was vital. If democracy is to remain vital, we in the older generation must teach the young how to participate.

# Administration Tackles 'Great Crisis of the Spirit' in America

Instilling values has become a central justification for several key items on the White House's domestic agenda.

By RONALD BROWNSTEIN  
TIMES POLITICAL WRITER

WASHINGTON — How does a society instill and invigorate values? It's a philosopher's dilemma with increasingly practical implications.

From President Clinton to conservative former Education Secretary William J. Bennett, political leaders across the ideological spectrum are declaring that government programs cannot ameliorate America's social problems without a sweeping spiritual renewal.

"A great crisis of the spirit... is gripping America today," Clinton says. "The real crisis of our time is spiritual," says Bennett.

For years, values have been the political equivalent of weather. Everyone talked about them but no one did anything about them. Now the Administration is beginning to shift the debate to new terrain by elevating the issue of how public policy can strengthen personal values and the community institutions that nurture them.

This impulse is increasingly influencing hard-headed discussion over welfare, urban renewal and even crime. The crackdown on criminals legislation passed by the Senate last month, for instance, also includes \$400 million to help community groups operate after-school programs in troubled neighborhoods. The Administration is crafting its urban redevelopment plan to encourage cities to use grass-roots community organizations to design and deliver social services.

The common aim in these initiatives is "to strengthen the fabric of churches, nonprofit groups and local organizers—things that pull people together and can uphold values," says Marc A. Weiss, special assistant to Housing and Urban Development Secretary Henry G. Cisneros.

Much still divides left and right on these issues. But even the widening consensus that many social problems are rooted in cultural trends like the growth of out-of-wedlock births represents an enormous convergence after decades of polarization.

There is a growing sense that as a society, as a public sector, we don't have enough carrots or sticks to put things right, says William A. Galston, deputy director of domestic policy in the White House. "If a majority of our citizens don't do what's right because it's right, we'll never solve our problems."

This latest upsurge in public discussion of values comes just a few months after Hillary Rodham Clinton's musings about the need for a "politics of meaning" drew snickers in Washington and less than two years after then-Vice President Dan Quayle was chastised as racist, sexist and hopelessly nostalgic for condemning out-of-wedlock births in his famous "Murphy Brown" speech.

But the debate about values continues to push forward—this time largely because of rising anxiety about crime,

which is increasingly seen as linked to the erosion of the family and breakdowns

In other social mechanisms for transmitting mores, observers say.

"Americans have been taught for at least 30 years it is inappropriate to comment on these choices that other people make," says Gary L. Bauer,

William J. Bennett, president of the Family Research Council, a conservative think tank. "The tension is that on the other hand, Americans are clearly seeing that the individual choices that have been made are having public policy consequences."

Clinton has scrambled the partisan dimensions of this national dialogue by enunciating views on the importance of two-parent families and personal responsibility that Democrats mostly have shied away from for the last quarter-century. When discussing the contribution of moral erosion to problems like teen-age pregnancies or crime—or the need for criminals to bear personal responsibility for their actions, no matter the conditions of their upbringing—Clinton can sound like a conservative. But these agreements between left and right mask a fundamental difference in approach, particularly on government's role in inculcating values.

In a speech to the Heritage Foundation



President Clinton speaks to black ministers in Memphis, Tenn., last month.

earlier this month and in a later interview, Bennett argued that a restoration of cultural values demands a rollback of government, because the modern welfare state has usurped the roles formerly played by private institutions like churches. This rule has exceptions: Most conservatives believe public schools should be encouraged to "teach right and wrong." They also back school vouchers, partly because they could help churches start or expand religious schools.

But generally, Bennett says, concern about eroding values "leads ineluctably to the conclusion that we need less government—that government arrogates responsibility unto itself and this ends up taking responsibility from the American people."

For many conservatives, welfare typifies the dynamic. In an argument embraced by Bennett and other leading conservatives, author Charles Murray maintains that welfare has obliterated the historic financial constraints against bearing children out-of-wedlock and thus disrupted the "natural forces that have... for millennia encouraged marriage, as he put it in a recent article. Murray's answer: eliminate welfare for

half women not now on the rolls. In less drastic form, the same argument shapes the House GOP proposal to allow states to cut off welfare for teen-age mothers. Clinton rejects those proposals as punitive. While largely echoing the conservative call for a revival of values, he portrays such spiritual renewal as a supplement to government action, not a substitute for it.

In the memorable phrase of his November speech to black ministers in Memphis, Tenn., Clinton maintained that progress against social problems requires changes from both the "inside out" and the "outside in."

Most of these "outside in" changes are components of his broader domestic agenda: more money for Head Start, job training and college scholarships, the creation of community development banks to lend in depressed areas and increased funding for community police.

But Clinton has moved well beyond those broad policy initiatives. Without much attention, the claim of instilling values has become a central justification for several key items on his agenda.

In the Administration, the uncharted frontier of these discussions about cul-

tural reconstruction centers on efforts to use government to strengthen the local institutions, from churches to block associations, that bolster values and form the civic spine of neighborhoods.

These evolving efforts at "capacity-building" for local institutions reflect an awareness that "government has the least credibility on the street level in terms of promoting values," one senior policy-maker says.

Under the urban renewal legislation passed as part of the budget package last summer, cities have to include grass-roots organizations in the planning process when designing applications for the new federal "empowerment zones" that will be established later this year.

Similarly, the \$100-million initiative to combat homelessness under way at HUD envisions much greater use of non-profit local groups to deliver services. Weiss said. The same thrust drives legislation that Sen. Bill Bradley (D-N.J.) has pushed through Congress, providing funds for community groups to operate after-school programs at public schools and modern equivalents of settlement houses for young mothers.

Overall, the Administration's thinking on strengthening community institutions is "still spotty," says Linda Tarr-Whelan, president of the National Center for Policy Alternatives in Washington. Financial constraints have reduced many of these ideas to pilot projects. But the direction, Tarr-Whelan believes, is promising. "One of the larger gains of the Clinton Administration could be creating new ways to think about not only how we deliver services, but how we leave something behind in the community beside the service itself," she says.

Still, no one underestimates the difficulty of reversing insidious cultural trends that have cumulated for decades, particularly in depressed urban areas.

Indeed, Douglas S. Massey, a sociologist at the University of Chicago, says Clinton may be overestimating the value of moral exhortation and underestimating the importance of social isolation in setting urban cultural standards.

"At one level it is important to say these things are important to the society," Massey says. But in most urban areas, he maintains, the call for spiritual renewal "will be seen as irrelevant unless you change the circumstance."

# Give Clinton Credit for Cultural Gains

More than five years ago Bill Bennett, the inventive conservative idea man, compiled an index of leading cultural indicators modeled after the economic indices.

The social indicators, he declared, would allow a similar "empirical analysis to cultural issues." The measures included

ling better. Crime, abortion, divorce and welfare all are down from the early part of this decade, while SAT test scores and church membership are up. "There are times," Bill Bennett cautioned, "in which conservatives are going to have to face the fact that there is some good news on the landscape."

There still are too many crimes, abortions, divorces and fatherless children, and some indices, like drug use, aren't improving. But conservatives ought to be rejoicing, taking credit. After all, with the exception of a few prescient liberals like New York Sen. Pat Moynihan, it was the conservatives who focused on the problems of the family and social decomposition.

But much of the political right today is doing exactly what their counterparts on the left did with civil rights a generation ago: refusing to acknowledge important progress and bitter that the other side is reveling in undeniable progress and claiming some of the credit.

Anything Bill Clinton says or does drives the political right irrationally crazy these days. Many conservatives are so obsessed with their failure to remove the president from office that they have "now undertaken to blame the American people for their moral obduracy," notes Bill Galston, a former Clinton aide and a leading Democratic intellectual on these cultural issues.

Yet on many of these issues, Bill Clinton deserves credit; he has used the bully pulpit of the presidency to lead public conversations about the family, race, crime, personal responsibility and adoption. To be sure, it is a case of watch what he says rather than what he does. But he demonstrably has moved the Democratic party on these issues.

"Bill Clinton has woven together the language of individual responsibility and

the language of social responsibility," says Mr. Galston, now a professor at the University of Maryland. "That is a great achievement for a Democratic president."

What's more, Hillary Clinton, whom the movement right despises as much as her husband, has been a constructive force too,

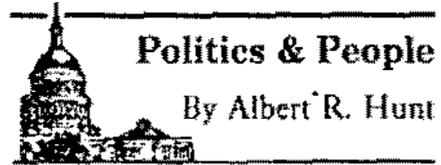
that the politicians, with Mr. Clinton's complicity, did it on the cheap; when the economy slows, a price will be paid.)

But perhaps the best, and often under-emphasized, example of what Mr. Galston calls combining individual and social responsibility is the massive expansion of the Earned Income Tax Credit, a refundable tax credit for low-income working families. Because of the Clinton administration there are now about 19 million taxpayers—those making under \$30,000 a year—who receive an average tax credit of around \$1,550. In 1997, the last year of measurement, the EITC lifted 4.3 million Americans out of poverty; over half the decline in child poverty between 1993 and 1997 is attributed to the EITC.

That's because the 1993 tax act provided a tax break for 15 million low-income working families. But GOP rhetoric ignores these tax cuts and laments instead the income tax hike on two million of the wealthiest Americans. The EITC used to be a Republican favorite—it rewards work—but, inexcusably, the political right has turned against it; few of their tax-cut proposals would expand the refundable credit.

Of course critics are right that the president ought to be a moral exemplar, and Mr. Clinton has failed that test miserably. But it's dead wrong to blame the American people for not wanting to drive this flawed man out of office. Most of the public drew a distinction between public responsibility and private transgressions, the same distinction embraced by most learned historians and constitutional scholars.

Moreover this in no way dampens encouraging developments in crime, divorce, abortion and some emerging indications that illegitimate births soon will decline. Lighten up, right wingers, there's some good news, even if Bill Clinton deserves some of the credit.



## Politics & People

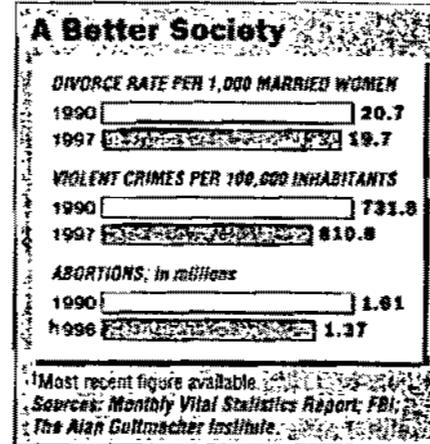
By Albert R. Hunt

crime statistics, myriad data on the family—illegitimate births, divorce, welfare and abortion—and other educational, cultural and religious guides.

It painted a bleak picture, suggesting that while the Reagan years had lifted America out of its economic doldrums, there was a dangerous cultural pathology in the land. "We have experienced substantial social regression," worried Mr. Bennett. "Today the forces of social decomposition are challenging—and in some instances, overtaking—the forces of social composition."

Today, with the strongest economy in decades, some frustrated Republicans want to seize these cultural and moral issues to retake the political initiative. The cultural decay of America was a major theme of the House managers in the impeachment case against Bill Clinton. Presidential hopeful Gary Bauer talks about a "virtue deficit" and Elizabeth Dole warns that in "seeking to make America better, we've neglected what made her good." Conservative activist Paul Weyrich says the situation is so bad—calling our culture "an ever-wider sewer"—that conservatives ought to just drop out of politics.

There's one problem: Things are get-



belying the picture her enemies try to paint of an unreconstructed '60s left winger. She has called for making divorce harder and no first lady in history has done more to promote the cause of adoption; she and the president deserve special praise for their championing of transracial adoptions.

On crime, pre-Clinton, the predominant Democratic position was to focus on the root causes. But this administration has altered both rhetoric and policy, espousing tough punitive measures, and more and better police.

On welfare Mr. Clinton broke with liberal theology. Even before signing the landmark welfare bill of 1996 he granted dozens of waivers to states for different experiments and stressed work over welfare. (The problem with the 1996 bill was not its efforts to get people off the dole but rather

THE WALL STREET JOURNAL  
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*Notes*

## Local Phone Firms Don't Trust Market

In a March 9 editorial-page piece, Bell Atlantic's Jim Cullen claimed that local telephone companies have reduced the "access fees" they charge for handling long-distance calls by \$12 billion over the past eight years. I can't vouch for his numbers, but I do know that FCC reports show that the cost of long-distance calling fell by \$34 billion in the same period. In other words, the long-distance companies have passed all of those access fee reductions along to their customers—and then some. That's because competitive markets truly work to the benefit of consumers.

But the local phone monopolies are still charging consumers and businesses at least \$10 billion more than their true cost for completing long-distance calls. That's a tax on consumers, pure and simple, and it's neither fair nor necessary. If our call to cut access wasn't convincing enough, the FCC released its audit on March 12 indicating the Bell companies cannot locate about \$5 billion of telecommunications equipment. Since the Bells use their investment in equipment to justify their inflated access rates, this audit reinforces our conclusion that access fees must be cut dramatically.

If the local phone monopolies are serious about entering competitive markets, they can start by demonstrating some trust in market forces. Instead of hiding behind antiquated and excessive monopoly pricing for access, they should bring those access fees down to cost, and give long-distance callers a \$10 billion tax break they deserve and need.

JAMES CICONI  
General Counsel, AT&T

Washington

## Fit the Boy To the School

In response to your March 15, Marketplace article "A Prep School Faces Lawsuit Over Disability": I have two sons with equal intellectual abilities, but far different academic needs. My older son recently graduated from Phillips Academy in Andover and simply loved being there. While most parents and students will tell you Phillips is a wonderful academic institution, it is also very large and is a scholastic pressure cooker with sometimes unbelievably heavy workloads; and it provides little in terms of safety nets.

Like the student in the article, my younger son also had ADHD. He attends Brooks School, also in the Boston Area. While recognized as the academic peer of Phillips Academy, Brooks is much smaller and enjoys a reputation for good safety nets and a supportive environment. My younger son has flourished there.

The college admission statistics that I have seen show that the best prep schools provide an outstanding yet almost equivalent learning platform for entering the top colleges. However, they vary greatly in their approach to teaching and in their overall living environments.

I believe the real problem lies not with Phillips Academy, but with parents who fail to help their son select a school that best fits his academic and non-academic needs.

ROBIN KLAUS  
Belvedere, Calif.

\* \* \*  
In your moving tribute to Joe Di Maggio, reference was made to "millions in the U.S. huddled around their boxy RCA Victrola radios" in 1941. "Victrola" was the trade name for one of the boxy, acoustic phonographs, not radios. During 1930 RCA manufactured a line of boxy "Radiola" radios, but the term was later dropped.

DONALD A. SORDILLO  
Litchfield, N.H.

\* \* \*  
Your story on Joe DiMaggio was fantastic and right on the mark, bringing out many new facts about "The Yankee Clipper" that were interesting and revealing. But then you blew it. Referring to Ty Cobb, Babe Ruth and Yogi Berra as palookas was a gross error in judgment. Perhaps Cobb and Ruth, with their checkered past both on and off the field may be candidates for that title . . . but Yogi? No way.

Yogi Berra is a pro on and off the field, highly thought of, even to this day, for his work with charities and living the clean life. He certainly is not among those you correctly describe "as crashing and burning on the altars of excess and ego." He was insulted by being fired by George Steinbrenner after a successful season and said he would never go back to the stadium he loved. He was a man of his word until George visited him to make up.

ALAN GEISENHEIMER  
Upper Saddle River, N.J.

## Here's to Elia Kazan: Talent and Courage

In response to Geoffrey Wheatcroft's March 19 commentary "The Waterfront All Over Again" (Taste page, Weekend Journal) and a number of celebrities' behavior at the Oscar awards ceremonies Sunday night: It is pathetic that so many Hollywood and media elites have such little regard for Elia Kazan because of his cooperation with the government during the 1950s "Red Scare." Mr. Kazan's critics, while furious that he "outed" his fellow Communist colleagues, see nothing wrong with those who were blacklisted being members or sympathizers of an evil, murderous regime.

Elia Kazan should be applauded not only for his wonderful achievements in stage and film, but also for his courageous acts in the battle against the monster of totalitarianism.

MATT C. ABBOTT  
Chicago

\* \* \*  
Who let Mr. Wheatcroft's statement that Elia Kazan never won an Oscar go to press? He won for "On the Waterfront" and "Gentlemen's Agreement."

BOB CONSIGLI  
Littleton, Colo.