ISSUES...

IN CHRISTIAN EDUCATION

IMPLANTING CHRISTIAN VALUES

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In Christian Education

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About This Issue

Everybody seems to be concerned about the increase in crime and vice. The values of the population have changed, apparently for the worse. A change for the better can be expected when more parishioners adopt a code of Christian principles. Fewer sins will be committed by church members when they not only know but also practice Christian ethics and morality in their thinking, speaking, and behaving. This issue of ISSUES, therefore, has been devoted to the theme "Implanting Christian Values." The authors have identified some possibilities for individuals and groups to consider as they attempt to find ways of living that are truly God-pleasing.

THE EDITOR

CHANGES IN SEXUAL VALUES

Change 1 — Sex Is from God . . . .
. . . . ACCOMPLISHED

The other night I saw bare female breasts and buttocks in my living room for the first time. They were there on the TV tube as I watched *Jude the Obscure* by Thomas Hardy being dramatized on our local educational channel. The view didn't particularly excite me, either as being sexually arousing or as being wrong. But I thought about the change from my days as a teen-ager when we sneaked in to see the film *Ecstasy,* an "Adult Only" film of those days. Yes, things have changed! There all we saw was the heroine floating on her back in a lake, nude, but in a scene that was shot from what seemed like two or three hundred yards away, so you could hardly recognize the person. Now it's a close-up in my living room, and my TV set isn't anything like the modern R or X films, let alone the 16mm flicks or the 8mm home movies.

Some would say that a bare breast on TV isn't anything to get excited about. It is merely what family sociologists like David Mace say has happened. He says that we have recovered a more Biblical view of sex. He means that we have overcome some of the Victorian or Puritan hang-ups about sex that made the sex organs shameful and the sex act sinful. We have arrived at a new openness and an attitude that sex is not dirty or evil but in itself is good because God designed it and created it for man's welfare and enjoyment. Sex is God's idea. It is His gift to man. We hope that Change 1 in this sense is pretty well accomplished. But popular nudity also points to Change 2.

Change 2 — Sex Is Mine . . . .
. . . . NOW HAPPENING

If sex is a gift of God to man, can man use it as he pleases? Are there standards? Does God set do's and don'ts about the use of sex? Should sexual relations be reserved for marriage? Is unfaithfulness or divorce a legitimate option for relief from a boring or lonely marriage?

When I was a teen-ager, my church and community impressed me with a very clear answer. Today if I ask, "Is adultery wrong?" I may get the answer of John Fletcher in his book *Situation Ethics:* "I don't know. Maybe. Give me a case." [1]

The approach is that there is no standard or absolute code, but each case must be decided individually by applying responsible love. What is important is the reason for the action and the effect on the person involved. This is Change 2, which is happening now. It says, "Sex is *mine. I* decide how to use it."

Change 3 — Sex Is God's . . . .
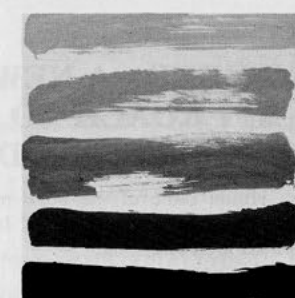**. . . . . NEEDED NOW**

"You are bought with a price. You are not your own. Your body is the temple of the Holy Spirit." This is St. Paul's message about the use of sex, which God built into our bodies. He made us His own. He redeemed us by His Son. He sanctifies us by His Spirit. Our total person, body and soul, is His and is to be used for His glory, including our sexual abilities and drives.

"One treasure, a single eye, and a sole Master," [2] wrote Jim Elliott in his diary at the age of 21. Seven years later, Jim died with four young missionaries in his effort to take the Gospel to the Auca Indians in Ecuador. The message for which he lived and for which he died is the power that accomplished Change 3. I enjoy sex and use it to my Creator's design and for His glory. This is the value the home, school, and church needs to transmit, for it controls all values.

ERWIN KOLB

[1] Joseph Fletcher, *Situation Ethics* (Philadelphia: The Westminster Press, 1966), p. 142.

[2] Letha Scanzoni, *Sex and the Single Eye* (Grand Rapids: Zondervan Publishing House, 1968), p. 5.

IS CHANGE ERODING THE CHURCH?

There definitely has been a shift in value priorities during the past decade as the Christian church has moved from a strong institutional entity to one of great emphasis on the "Christian community" or "body of Christ" concept. As in any period of rapid and drastic change, whether the change is for the better or the worse has not clearly emerged at this time.

The strong institutional image of the church of past centuries placed a high premium on an individual organization (denomination) that sought to maintain its exclusive self. Great value was placed on separation according to doctrine or practice or ancestry of members. Maintaining the status quo in liturgy, music, worship decorum, and rituals was vigorously defended. Traditions and heritages had to be promulgated. Denominational doctrinal perspective often appeared to be primary to Scripture. Some even felt (and sometimes taught) that heaven was available only through their particular persuasion.

The Christian community view so common now among Christians places a premium on relevancy, ecumenicity, and fellowship. It disregards the tradition of exclusiveness and stresses togetherness and unity of all Christians. Rigid form is taboo. Anything goes in liturgy, music, worship decorum, and rituals. Organization appears to be an evil or at least a handicap. It seems that doctrine is out — certainly subservient to Scripture, or loosely subscribed to by Christians. The attitude "If it's 'institutional' or 'old,' it must be rejected" seems to prevail. The emphasis is on Gospel only rather than on a balance between Law and Gospel. Certainly the new view stresses practicing the example of Christ.

Both value systems are extremes. It is as wrong to hold that anything that is traditional, old, and institutional is anathema as it is to believe that a departure from the old forms and practices is not Christian. The right position is somewhere in the center of this compendium of views.

Obviously times have changed. There is no place for some of the views of strong denominational exclusiveness and separatism. Yet organization is vital. People living and working together need some structure and rules. Christians must band together to carry on work that can only be done corporately and not individually. Disorganization produces chaos.

Doctrine is important but only as it reflects Scripture — not as the flavor of a particular denomination. There is a place for the traditional music, liturgy, and worship decorum, but not to the exclusion of other forms. Freedom in worship cannot replace respect for God and His demand of keeping the Holy Day, and all that it implies, sacred.

A jolt to produce change was long overdue in the church. If the revolutionary change does not destroy the church but makes it a more aggressive and viable entity instead by preserving the good of the old and assimilating the improvement of the new, the church will be revitalized, stronger, and more Christ-like — as God intended it. Uncomfortable as it may be to some of us, we need to do both, to lose some of our heritages and to accept some of the newer and relevant approaches. The positive approach of the Ecumenical Movement can make it a greater event than the Reformation.

MARTIN B. KIRCH

NEEDED — A NEW APPROACH TO ADOLESCENT STUDIES

In the Hindu fable of the blind men and the elephant the six blind men of Indostan
"Disputed loud and long,
Each in his own opinion
Exceeding stiff and strong,
Though each was partly in the right,
And all were in the wrong!"
The observers of adolescents are often in the same boat.

The adolescent is in limbo, having many of the features of the "marginal man," standing between childhood and adulthood. He is never certain of belonging to either group. Although he wants to leave the first behind, he has not completely familiarized himself with adult shared norms and is thus barred from the second. Lacking adequate private frames of reference on which he can act, he exhibits the characteristic symptoms of marginality — emotional instability and sensitiveness, boisterousness or shyness, shifting between extremes of contradictory behavior. He exhibits a typical aversion to the less privileged members of his own group.

Viewing at times one face of adolescence and then the other has resulted in studies of which some proclaim a generation gap and others show the lack of any such gap. One of the recent controversies is over the question of authority in the life of the adolescent. Has a change taken place from the authoritarian autocracy of societal control to self-determination based on the inner autonomy of the individual?

Such viewing has given us a rather complete explanation for adolescence and at the same time has caused lamentation over the inexplicable behavior of the adolescent. Perhaps the search for the rationale for adolescent behavior has too long and too often been directed at the adolescent. Some observers categorize the adolescent in terms of normal behavior (which few if any are willing to define), deviancy, delinquency, hippie-ism, "beat" or Bohemianism, retreatism, criminality, alienation, etc. They are mistaking the part for the whole. This results in endless controversy and disputing "loud and long, where each is partly in the right, and all are in the wrong!" We would suggest that a shift in view is long overdue. We can at least declare a moratorium on the study of such partials or symptoms.

We would suggest that an approach in need of more emphasis is to view such factors as depression-reared parents; a Spock-softened generation of parents; adult tolerance, permissiveness, and encouragement; parents unloading their own generational guilt feelings; differences in generational education (well over half of today's youth go to college, whereas only half of today's parents were graduated from high school); father absence; inability to make positive identification with either parent; lack of stable models; conflicting reference groups; confusion in regard to significant others; authoritarian structure of the school; relaxation of discipline in the school; the shift of rebellion against parental authority to the school as parents become more permissive and the school remains authoritarian; goal displacements in the school such as schooling or credentials for education or both; a shift from a rural to an urban and suburban society; crime, violence, and unrealism on television; mass media; rapid communication; geographic mobility; affluence; diffusion of cultural boundaries; diffusion of sex-specific expectations; new attitudes towards sex — humanistic liberalism and radicalism, fun morality (the joy and health of sex gratification from puberty to senility), and sexual anarchy; drug abuses; existentialism; active and passive alienation; dehumanization; the effect of the draft, the war, the Bomb; etc. The list is endless.

Factors such as these need to be more seriously considered since they form the social antecedents and situational treatment of the adolescent in earlier phases of growth, and his adolescent behavior is in direct sequel to them. We must quit attributing to the adolescent as such all the problems and difficulties experienced by the dropout, the rebel, the deviant, the delinquent, the alienated, the oversexed, the undersexed, the homosexed, etc. What we need to do is some real homework on the adolescent and other factors to determine which, if any, are causes for the behavior we view as undesirable.

WERNER KLAMMER

VALUES — PERSONAL OR BEHAVIORAL?

Little Johnny leaves for school one morning, and his mother's last words are: "Be a good boy!" Arriving at school his teacher tells the class that there will be a visitor that day, and as a result the class is expected to be extra good. The day before, he had heard in Sunday school that Jesus loves good little boys and girls, and he had heard the pastor preach a sermon about how God hates the bad.

Through it all, whenever Johnny dared to ask what the words *good* and *bad* mean, the response always came in terms of rules and regulations determined by his society. A good boy is one who keeps the rules, and a bad boy breaks them.

As Johnny matures, this lesson will be reinforced in a variety of ways. His father will perhaps tell him that if he does something — or fails to do it — he will be kicked out of his home. And his mother will perhaps indicate that she will be proud of her son only if he achieves the kind of grades that she can brag about to her neighbors.

Be a good boy! Be a good girl! And who of us would tell our children otherwise? Yet the ways in which we teach our children this lesson communicate where we place our hierarchy of values. In all the incidents cited, Johnny had learned that the important values to the important people in his life are behavioral.

Under these circumstances, is it any wonder that so many youth arrive at college with the idea that their relationship with God as well as with men is determined solely by what they do? Most of the freshmen enrolling at Concordia have an adequate sense of behavioral values — that is, a knowledge of what they should and should not do. When they fail to act accordingly, it is rarely because of an ignorance of right and wrong.

Yet too many arrive on campus with an inadequate sense of personal value; that is, they are convinced that in order to be loved by God and man they must first be good, they must first be worthy of being loved, and they must achieve this worthiness through proper behavior. And for some, this effort to achieve behavioral worthiness leads to deep frustrations.

It is doubtful that they acquired this distorted sense of personal value from the official teachings of their parents and churches. It is most likely that they obtained it from seemingly trivial and insignificant incidents, such as those referred to above.

Yet, doesn't this dilemma confront all of us in the matter of values? Our Christian Gospel assures us that we are of value because we are persons who are loved by God, even though our behavior is anything but good. But we live in a society that tells us constantly that we are of value only if we do good.

And so when Johnny's mother or teacher or pastor tells him to be good in the presence of others, Johnny learns that the important values are behavioral, not personal. Without being conscious of it, he has sensed that all the nice words these people say to him are just words. They don't really mean it, because if they really loved him, they would value him as a person and not merely as a performer. By the same token, if Jesus really is his Friend, then Jesus would love him when he is at his worst and not only when he is good.

Certainly Johnny needs to have the important people in his life concerned about his behavior. He will recognize that if they don't care about his behavior, they don't care about his person either. He does need the Law, and he needs discipline, and those who value him as a person will seek to provide it. But as they do, they will also seek to communicate that it is also an important value that Johnny have a good day and enjoy the gift of life.

But those around Johnny can do this only when they take seriously the fact that Jesus valued persons, not behavior, that He was Friend of sinners and not of do-gooders, and that His disciples demonstrated that only when Jesus valued them as persons did they receive the strength and the desire to bring their behavior into closer conformity with Biblical and societal norms.

In light of this, the most important "religion" lesson that Christian educators can teach is provided in those little incidents of discipline in which we differentiate between values determined by our society and by the Word of God as revealed in the Gospel.

ARNOLD KRUGLER

VALUES OF LUTHERANS TODAY

BY RALPH UNDERWAGER

LUTHERANS ARE "SUPERNATURALISTS." MOST Lutherans in the three major bodies (ALC, LCA, LCMS) are committed to a value system that holds there is meaning in human life only because there is another world than the one immediately available to the senses. This is one of the findings of a study of Lutherans conducted by Youth Research Center with offices in Minneapolis, Minn. The results of the study will be reported fully in a book, *A Study of Generations*, published by Augsburg Publishing House in April 1972. It is the most comprehensive and most sophisticated scientific study of religious beliefs and values yet conducted.[1] The study safely allows for inference or generalization from a sample of 4,745 Lutherans from age 15 to age 65 to the population of about 6,000,000 Lutherans from 15 to 65.

The Transcendental View

The results show that the most potent value system among Lutherans includes in a single psychological dimension both the vertical relationship with God and the horizontal relationship with men. About four out of five Lutherans believe that "miracles" happen as the Bible says they did, that there is eternal life, and there is a real devil. These three beliefs are part of a dimension of value that places high importance on "religion," "salvation," and "forgiveness." Other values that are part of the same dimension are "service," "ethical life," "love," and "family happiness."

The great majority of Lutherans accept this transcendental view as fundamental to life and to human interaction. Either Lutherans are not typical of Western civilization in the 20th century or the claim is false that modern man is so completely secularized that the Christian message must be changed to suit him. It is clear that the Lutherans who are presently in the church cannot be approached *as if* they were secularized in any radical sense. They are not. To assume that they are is to accept a myth as reality.

Commitment to transcendental meaning in life is more characteristic of older than younger Lutherans. It is also somewhat more characteristic of members of LCMS than LCA. Nevertheless, variables such as age, sex, education, and church body membership are not as significant in predicting the values a person holds as are the beliefs and attitudes an individual professes. Typically external characteristics like sex, region, and age accounted for small amounts of the total variability, up to a maximum of about 10%, while beliefs or values accounted for much more variance, up to about 40%. Consequently the transcendental value held by most Lutherans is a very powerful variable in many other areas

of life. It tells a lot about what a person is likely to say and do. The person strongly committed to the transcendental value is likely to show higher incidence of personal piety, greater loyalty to the church, and higher levels of support of the church. He will also likely be somewhat more active in personal acts of caring for other persons. He is less likely to be interested in seeing the church as church actively pursuing social issues than persons who do not share the transcendental value.

The Self-Development View

About one in five Lutherans, mostly persons who are younger, tend to place most importance upon values of self-development. These values are "adventure," "recognition," "pleasure," "personal freedom," "money," "personal power," "physical appearance," "beauty," "skill," and "achievement." All of these values reflect a search for satisfaction of personal needs. This contrasts with the transcendental value that sees other persons and God, the "wholly other," as the center of meaning for life.

The values of self-development may be more attractive to younger Lutherans because of the stage of life they are moving through. The late teens and early 20s are the period when the relationship to society must be clarified and developed. The values that form this dimension serve that function. If this is the case, as these younger Lutherans mature they may move toward a transcendental value. If these values reflect rather a more permanent shift, the pattern will last into maturity. These values fit the description by other researchers of youth as moving toward a more "privatistic," possibly manipulative value stance. They do not support the view of youth as highly committed to compassion, social justice, or service to other people.

Transcendental and Self-Development Values Compared

These two value dimensions, a transcendental value and self-development values, are at opposite poles for Lutherans. People hold to either one or the other, but not both. One tends to exclude the other. Persons who hold to values of self-development also tend to lower levels of personal piety, religious behaviors, and loyalty to the church. They also tend to feel somewhat alienated, isolated, and pessimistic. There is a tendency to believe in salvation by works, to exploit religion and society for personal gain, and to reject traditional statements of belief.

A question is posed by the emergence of these two dimensions of value. Is acceptance of responsible caring about other people's needs dependent upon the vertical dimension of relationship to God? The fact is that those persons who are unabashedly supernaturalists are the same persons who highly value responsible service to other men. Those persons who tend to reject the vertical relationship to God also tend to rate service to other men low. Instead, other men are seen as means to the end of personal development or satisfaction of personal needs. Those persons who place most importance on the values

of self-development also report higher levels of drunkenness, sexual behavior outside of marriage, lying, gambling, fighting, reading pornography, and swearing.

Again these are the kinds of behaviors generally regarded as typical of the younger person who is "sowing wild oats" before settling down. However, the data of *A Study of Generations* cannot tell if change does occur. It does say that values of self-development, a variety of misbeliefs, an exploitive attitude toward others, a tendency toward despair, and morally questionable behaviors do form a cohesive pattern. This pattern is more likely to be found among younger persons, but it is not limited to them. The same pattern may be found among older Lutherans, but not as frequently. It is also more likely to be found among men than women.

There is a relationship between this pattern of value, belief, and behavior and reported use of drugs (marijuana, LSD, heroin, etc.) and identification with the "drug culture." Persons who value self-development goals have great difficulty accepting authority, live in metropolitan areas, reject religious belief, and also are more likely to report drug use. (About 2% of the Lutheran population, mostly youth, is likely to be using drugs like marijuana, LSD, heroin, amphetamines, and barbiturates.)

Values and Visions of the Good Life

Tolstoi, in his *A Confession,* tells about a period when he suffered an "arrest of life." He describes this experience as a loss of sense that life has any meaning or purpose. He felt an inner deadness and disassociation. He asked, "What is it for? What does it lead to?" In the midst of this despair and pessimism it came to him that the simple, unreflective workers on his estate knew the vanity and brevity of life as well as he did. Yet they did not suffer from an "arrest of life." He concluded they knew the answers that escaped him. Therefore he began to live like the simple folk to try to capture for himself their vision of the good life.

A Study of Generations included the "Ways of Life" instrument developed by Charles Morris.[2] Much research into values in widely disparate cultures (China, India, USA, Italy, etc.) has been done with the 13 descriptions of ways to live the good life identified in this instrument.

Lutherans' Views of the Good Life

There are three basic versions of the vision of the good life held by Lutherans. They correspond to the three fundamental dimensions of value found among Buddhists in China, Hindus in India, Roman Catholics in Italy, and Lutherans in Scandinavia. They are (1) Desire for a Dependable World, (2) Desire for a Controllable World, and (3) Desire for Detachment from the World.

The value of desire for a dependable world places high importance on stability, order, predictability, and continuity with the past. A disciplined and responsible stance toward other people is also a part of this vision of the good life. Morality and virtue are highly valued. The

value of desire for a dependable world is more characteristic of older Lutherans than those who are younger. Persons who value a dependable world also tend to express desire for a firm and stable system of social structures, family life, church activities and roles. They also tend toward the belief that the Christian faith can bring about a perfect utopian world with no problems.

Desire for a controllable world values energetic action that changes and controls the world. There is little interest in the past. Change is accepted with eager helpfulness. There is a slightly greater tendency for Lutherans to prefer the value of desire for a controllable world than desire for a dependable world. Those with higher levels of education are more likely to hold the value of desire for a controllable world. This value is also related to belief in salvation by works and in self-oriented exploitation of religion and society.

Desire for detachment from the world is preferred by about 5% of the Lutheran population. This group is most likely made up of the youngest (15–18) and the oldest (50–65) age groups. This value of desire for detachment is more prevalent among younger men than young women, but more older women prefer detachment than do older men.

These three values defining the vision of the good life held by Lutherans are the same basic values held by

people in other cultures and religions. This is a highly significant and meaningful finding. It suggests that these are value universals. If so, they help to understand human choices and behavior in many different settings.

These are the five dimensions of value which developed from the data for *A Study of Generations.* There may, of course, be many more values held by Lutherans. These are the dimensions of value we found. They are related in a lawlike manner to the beliefs, attitudes, opinions, and reported behaviors of Lutherans. A full report of the regularities found in the relationship of values to beliefs and behaviors is contained in the description of the project in the published report.

[1] A full report of the conduct of the study and findings is to appear in April. Details will not be given here but are available. The sample of 4,745 Lutherans responded to a 740-item questionnaire. In addition, over 900 in-depth personal interviews were obtained. Using two methods of factor analysis, homogeneous keying, and reciprocal averaging, 80 scales including over 600 items formed. Second-order factor analysis organized these 80 scales into 14 second-order factors. In addition, one-way and two-way analysis of variance was done across all scales (over 2,700 individual two-way Anovas) with six variables: education, age, sex, church body affiliation, region, size of congregation. Automatic Interaction Detection, a multivariate technique, was also utilized in analysis of almost all dimensions.

[2] C. M. Morris, *Varieties of Human Value* (Chicago: University of Chicago Press, 1956).

REFLECTIONS ON A SEWARD CHAPEL TALK

George had dressed as Jesus.
I had my camera,
    and we went to Plum Creek Woods—
George, or rather Jesus, jumped over logs,
    ran through thickets, beard flying,
and rested on the ground, exhausted. . . .
Jesus danced on the new ice
    on Plum Creek—
slid about and waved His arms.
    I laughed and tried to catch it all,
snapping pictures until the farmer's dog
came up sniffing Jesus' robe. . . .
    I snapped that too,
    Jesus pounding the big dog's chest
and then running together down the hill
with the late November sun catching at them
flashing through the barren trees;
    and softly falling down the hillsides
the purple Nebraska sky eddied among the logs,
trees, and touched the ice, and turned it blue.
"One last shot, George," I cried,
    and watched the endless sky
leap into my lens with the solitary figure
standing tall, tired, excited—
    this Jesus
and I walked slowly home to supper and talk. . . .

I showed my chapel slides; was told the secretaries
didn't understand it,
and further, said the dean of chapel, "It's slightly
pantheistic. . . ."
    All the slides are in a box somewhere,
beneath bathroom towels I think. . . .
    George left for the University of Florida . . .
and I reflect now and again when I see the sky cover over
and smell spice in the crisping air.
    I recall a young man pounding the ground
    with his strong legs—
and I still see him breaking the ice and scooping
the cold, clean water to drink—
    his eyes laughing,
    his teeth white,
and I wink in my sleep at Jesus
and see Him in my mind's eye on Plum Creek,
the wind blowing brown branches, and I hear the leaves'
dry rattle on the hill;
and Jesus, His face hidden in the folds of His cloak,
becomes a cave and merges with the purple sky
until He is lost in the night—
and He sends me sleep, purple, sliding down the hill,
turning the ice blue.

JACK LEDBETTER

TEACHING ETHICS AND MORAL DECISION MAKING IN THE PARISH

By Marvin Bergman

A RECENT FLOOD OF BOOKS,[1] ARTICLES, FILMS, ETC., focusing on moral decision making recognizes a need pointed up nearly 30 years ago by Dietrich Bonhoeffer, who lamented that the church was no longer providing a clear word of direction for the great burning questions of everyday life.[2] Bonhoeffer added that not only did such a vacuum leave people unassisted in the making of moral decisions, but also daily life with its concrete decisions was severed from a sense of responsibility to God. Though these observations were made in the midst of cataclysmic circumstances in World War II, questions related to moral decision making continue to be important items on the agenda of adults in the church.

The purpose of this article is to —

1. identify several clues that underscore the need to teach ethics and moral decision making to adult parishioners;

2. discuss potential gains that stem from an inclusion of moral education in the church's education mission;

3. suggest several approaches to teaching ethics and moral decision making.

Clues

A look at several slices of life will reveal a variety of indicators pointing to the readiness of adults in the church to examine moral decision making. For example, a report on a year-long series of meetings with a number of bankers in Chicago centering attention on ethical standards in banking practices revealed a high degree of appreciation for both the church and the ministries of the clergy.[3] However, the same group also articulated a longing that the church might be more useful in helping one to resolve dilemmas between the actualities of practice and the maintenance of Christian ideals. The convener also noted that while many members of the group conveyed considerable interest in relating Christian ethics and their religious heritage to the problems of their business, it was evident that few consulted appropriate theological resources, either persons or materials, when attempting to develop ethical perspectives in the world of banking.[4] Another series of meetings with building contractors in Detroit revealed a variety of concerns relating to personal integrity, standards of honesty, and the demands of a particular situation.[5] Such concerns, of course, exist in any vocational group.

Another sector of our society that is sending signals of various kinds pointing to a need to give attention to ethical and moral dimensions of life is the student population. Some of the mood of students is seen in an observation made by Philip Phenix:

> Within the past three or four years, there has occurred one of those changes in the American scene that radically alters the entire climate of common presuppositions and expectations. While in previous periods the central issues might be characterized as ideological, technical, political, and the like, I think the most apt term for what is new in the present atmosphere is moral concern.[6]

Though the mood of some students has since shifted to the transcendental, questions of conscience remain in the foreground for many young adults as they wrestle with problems related to war, poverty, racial tensions, etc. While there is reason to suspect that the supersensitive consciences of some reflect a social-psychological stage of development that may be blunted during subsequent developmental stages,[7] such sensitivity to ethical and moral dilemmas means that questions will continue to be voiced, and challenges will arise. While some within the present student generation reveal glaring inconsistencies in responding to ethical issues, their concerns deserve a serious hearing. The number who believe that the family and church are "sick communities" that no longer have the capacity to deliver moral values from one generation to the next may increase.[8]

The need for giving attention to moral decision making in adult education programs in the church becomes more apparent when one reflects for a moment on the number of ethical issues confronting adults. The use of oral contraceptives is one example. While more than 10 million American women are taking the pill by personal consent, various medical personnel are describing the degree of possible risk of complications in terms of a public scandal.[9] Instead of making a decision on the basis of mere pragmatic grounds, does not such a situation provide an opportune moment for adults to examine questions related to values, the meaning of sexuality, one's response to conscience, etc? Are not these and other concerns of people door-openers for adult educators in the church?

Still another indicator pointing to the importance of moral education as a possible accent in adult education is the surfacing of tension and conflict being generated by ethical decisions made by individuals and corporate bodies. As Jeffrey Hadden has pointed out in his study of lay-clergy attitudes, clergy are generally sympathetic to the civil rights issue, while laity are much less committed to implementing integration in American society.[10] When Hadden suggests that one factor responsible for this cleavage is that professional leadership in the church has not been successful in communicating their concern and understanding to laymen, he is stimulating us to ask if there really can be a bridging of the gap apart from dialog, study, and a common search of Biblical and theological resources, all of which have a direct bearing on moral decision making.

Potential Gains

Teachers and pastors in the church who are convinced of the importance of teaching ethics and moral decision making may envision a number of possible gains. One possible gain is the clarification of a number of related concepts, such as morals, morality, moralizing, values, ethics, etc.*

Clarification of such concepts may lead not only to a sharpening of one's sensitivity to ethical decisions but also to a realization of distinct contributions of theological ethics. While studies in philosophical ethics may concentrate on the nature of the good or the end desired, theological ethics focuses on Christians asking: "What does our being-in-the-world really mean?"[11] Thus, when the nature of an ethical decision is clarified, the selling of a house to a black family in a previously nonintegrated neighborhood raises questions that transcend economic and pragmatic considerations. Instead, an individual will find himself wrestling with questions relating to state law, community norms, conscience, and one's response in the light of the Gospel. Though the intent here is not to suggest that the Christian life is one that is constantly burdened by ethical choice, a sharpening of one's sense of the ethical can aid in overcoming such traps as a compartmentalization of the sacred and the secular.

A study of ethics and morality also may serve as a corrective to certain distortions, confusion, and misunderstandings that appear from time to time. For example, a look at sociological research that compares values of church members with nonchurch people suggests that attention to the values of church communities is warranted. Values that are articulated in the creeds of the church in some instances are precisely those values that are denied by church members but affirmed by nonchurch people.[12] A distortion that continues to thwart the church's mission is a misunderstanding of Luther's concept of the two kingdoms, seen in attempts to either merge or sever the two. That one's conscience is a channel of revelation that can be equated with "the voice of God" in one's decision making is one more

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* In this discussion, *ethics* refers to the grounds on which moral judgments are made, while *morality* denotes the process of making a moral decision.

sample of confusion deserving attention.

Another possible contribution of reflection on ethics and moral decision making is that a stage can be set for communicating Law-Gospel. When involved in ethical dilemmas, one quickly becomes aware of his nomological existence,[13] that is, existence under the Law in which one is enmeshed in a web of structures. An examination of this existence may help one see that any dependence on structures and order for approval, well-being, or justification is short-lived. This may also help one discern that the Law is devastating in its condemnation of failure. Such condemnation is reversed in an encounter with the Gospel of the Christ who liberates from the Law's judgment and empowers for new life. Thus, a study of moral decision making can go far beyond the cognitive, especially when Law-Gospel is communicated in personalized ways.

An investment of time and energy in an exploration of Christian ethics can provide one with a foundation for his moral decision making. With one's starting point being so crucial, an awareness of the Gospel as the launching pad can deliver one from foundering either in a sea of autonomy or heteronomy in which a solitary self or an enslaving law serves as the point of beginning. By seeing more of the Biblical views of the nature of man, God's purposes for the world, faith active in love, the role of the Christian community in the world, etc., the contention here is that one will be better equipped for making an ethical decision. At the same time, various components of the decision-making process itself, such as the meaning of responsible freedom, possible responses to conscience, the Law, laws, etc., can be examined and seen in their interrelationship. Though one cannot stipulate any 1, 2, 3 sequence in making a decision, an awareness of process will enable one to draw on important helps.

Approaches

Though strategies of teaching ethics and moral decision making cannot be detailed here, several approaches can be suggested. An important beginning will be made when recognition is given to the formative power of groups and communities, such as families, church schools, and primary groups. For the quality of life within groups and one's environment has a powerful impact on personal development by shaping one's perception of reality, self-concept, conscience, and value structure.[14] Whether a parish, family, or groups within a parish merely reflect values of the larger society or clearly mirror values that spring from faith activated by

the Spirit of Christ affects the moral decision making of adults in significant ways. For example, values that accent the equality of the rights of all ethnic groups can serve as a springboard for action when these are nurtured through interpersonal contacts and supported by a reference group. Thus, it is worthwhile for leadership interested in moral education to note the presence or absence of small-group contact among adults in the parish, to examine values that underlie activities in existing groups, and to explore possibilities of developing groups whose agenda includes worship, study, and ministry in the community. The possibilities of contributing to the moral development of persons through the development of community life within a parish seem to warrant considerable attention.

At the same time, a parish interested in helping adults make moral decisions can make a significant contribution by assisting them to draw on available theological resources. The capacity to think theologically and to perceive through a theological lens will enable a person to confront dilemmas and questions more in accord with the key realities of life pointed up by the Christian faith. When one discerns the structure of Christian ethics, he will have a clearer vision of the point of beginning, the object of Christian ethics, possible responses to conscience, the Law, etc. Then he can respond to ethical dilemmas on the basis of maps of which he is conscious. This suggests teaching the structure of theological ethics as one approach.

Another possible approach to teaching ethics and the making of moral decisions involves one's perception and imagery. As Michael Novak has pointed out, there is a need to "examine our symbols related to moral decisions; a mere study of the logic of ethical words is a fraud."[15] When one reflects on stereotypes of various minority groups in the conversations of Archie Bunker in "All in the Family," the relationship between imagery and decision making becomes more apparent. Providing adults with opportunities to respond to various symbols and images may serve as the beginning of an exploration of this important component of the moral-decision-making process. For example, one's response to proposals calling for the construction of housing for low-income families within suburban communities will depend in part on his "store" of images.

Important work being done by psychologists and educators interested in social studies concerning value clarification provides interesting possibilities. Perhaps the best known work in this area in church education circles is that of Sidney Simon and associates,[16] who

have developed not only a theory of the valuing process but also strategies and techniques of helping adults and youth discover and state their own values. Not only will an awareness of one's value structure enable a person to sort through various alternatives, but this also will aid one to examine the relation between what he says is important and what his action communicates.

That Christian communities are not only interested in study but also in action suggests another approach to teaching ethics and moral decision making. Adults who are sensitive, for example, to questions being raised by young adults and teens relating to war and the draft could provide invaluable help to these young people by participating in activities that would lead to a greater clarification of the issues. Or, tensions that arise in families as a result of having made an ethical decision need not be endured alone. Such sharing and involvement may mean that members and groups within a parish find themselves engaged in controversy. However, instead of fleeing conflict, groups can develop ways of coping with conflict. Through conflict they may even be able to facilitate the development of both individuals and communities.

The relevance of teaching ethics and moral decision making in the parish of today was pointed up in an observation made by Martin Marty: "Theologians write manuals of arms for the believers, and by the time the lay people begin to get their marching orders, the theologians have gone off in a different direction."[17] There is little question that concerns and issues related to ethics and moral decision making will continue to be important items on the agendas of people in the parish; the question is, Will teachers of the church respond to these concerns? ■

[1] Paperbacks include: Carol Bailey and Eleanor Haney, *Ventures in Decision* (Minneapolis: Augsburg Publishing House, 1970); Marcus Borg, *Conflict and Social Change* (Minneapolis: Augsburg Publishing House, 1971); Eleanor Haney, *A Choice of Loyalties* (Minneapolis: Augsburg Publishing House, 1971); Albert Jonsen, *Christian Decision and Action* (New York: Bruce Publishing Co., 1971); Charles Lutz, *You Mean I Have a Choice?* (Minneapolis: Augsburg Publishing House, 1971); Isabel Rogers, *In Response to God: How Christians Make Ethical Decisions* (Richmond: John Knox Press, 1971).

[2] Dietrich Bonhoeffer, *Ethics*, Eberhard Bethge, ed. (New York: Macmillan Company, 1963), pp. 143–44.

[3] *On-the-Job Ethics*, Cameron Hall, ed. (New York: National Council of the Churches of Christ in the U. S. A., 1963), p. 21.

[4] Ibid.

[5] Ibid., p. 33.

[6] Philip Phenix, "The Moral Imperative in Contemporary American Education," *Perspectives on Education*, published by Teachers College/Columbia U., II (Winter 1969), 6.

[7] See Richard Jones, *Fantasy and Feeling in Education* (New York: New York University Press, 1967), p. 130. Here Jones identifies imaginal themes of adolescence as justice, revolution, reformation, and utopias, while the key imagery of young adulthood shifts to true love.

[8] William Hamilton, quoted by Charles Wellborn in *Students Religion and the Contemporary University*, Charles Minneman, ed. (Ypsilanti: Eastern Michigan State University Press, 1970), p. 119.

[9] Barbara Season, *The Doctor's Case Against the Pill* (New York: Peter H. Wyden, 1969), p. 2.

[10] Jeffrey Hadden, *The Gathering Storm in the Churches* (Garden City, N.Y.: Doubleday and Co., 1970), p. 181.

[11] Helmut Thielicke, *Theological Ethics*, Vol. I (Philadelphia: Fortress Press, 1966), p. 6.

[12] See, for example, Milton Rokeach, "Value Systems in Religion," *Review of Religious Research*, II (Fall 1969), 3–39.

[13] For a helpful discussion of nomological existence, see Werner Elert, *The Christian Ethos* (Philadelphia: Fortress Press, 1957), pp. 51 ff.

[14] A development of this point of view is found in C. Ellis Nelson, *Where Faith Begins* (Richmond: John Knox Press, 1967).

[15] Michael Novak, "Honesty and Freedom," *Intellectual Honesty and Religious Commitment*, Henry Aiken, ed. (Philadelphia: Fortress Press, 1969), p. 67.

[16] See *A Workshop in Values Clarification* (New York: Seabury Press, 1970), which draws on the work of Simon and his colleagues. Their point of view is developed in *Values and Teaching: Working with Values in the Classroom* (Columbus, Ohio: Charles E. Merrill Books, 1966).

[17] Martin Marty, *The Search for a Usable Future* (New York: Harper & Row, 1969), p. 52.

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TEACHING VALUES IN THE CHRISTIAN SCHOOL

By Dwayne C. Poll

IN THE LATE 1960S TWO STUDIES CONCERNING THE impact of the child's attendance at a parochial school on his life as a Christian were published.[1] The implications inherent in these studies have been widely discussed in religious circles, and they do impress on us the need, as Christian educators, to take stock of ourselves as teachers of values and moral judgments.

The values and moral judgments that are taught in the Lutheran school should be concerned with development on the part of the student that will lead to self-improvement and to the general improvement of society. Teachers should be cautioned, however, that the moral and spiritual values so often stressed in our discussion with fellow teachers are not synonymous with religion or the Christian faith. Certainly the teaching of the faith in the Lutheran school should include within its scope and practice the elements that lead to the development of sound values and moral judgments, but values and moral judgments are not developed by teaching them as isolated subject matter in a particular time slot each day.

Values emerge from many and varied sources. They are given emphasis in many places and in various ways. The teacher's conversation with others; the evaluation of a book, story, or poem in the class; the study of a unit on Indians or African culture; teacher-pupil interaction; pupil-pupil interaction; the television program being viewed—all these illustrate the many ways in which values are emphasized.

Little Joe constantly disobeys the teacher's directives and disrupts the class. After school he blames the teacher for her unfairness in correcting him. Thus he endeavors to transfer his faults to the teacher rather than using introspection to see if the problem can be solved by self-improvement.

Walter, an eighth-grader, uses very foul language at times. His classmates either inform the teacher of his action, or they sit and laugh at his unfortunate choice of words. What does this situation tell the teacher about the curriculum for this class?

These are only two of the myriad situations that occur daily in the classroom and are related to values. In the latter case the values of the class focus on the individual or a situation, while in the former case it is an affair in which a pupil's behavior is a response to a more deeply rooted personal problem. What matters is not the source of the value but rather that the school must develop a broad, flexible curriculum so that values can be recognized and student growth in this area maximized. This type of curriculum must also encompass all grade and intelligence levels within the school.

The teacher in the Lutheran school has ample opportunity to be a forceful instrument in the formal and inci-

dental teaching of values and moral judgments. It is to be hoped that the words and life style of the individual teacher will be a very powerful factor in value education.

If the teacher cannot listen to and interact with students on a personal basis, he will have great difficulty in assisting students in becoming sensitive to others. The teacher who uses ridicule, sarcasm, or embarrassment of individuals as a means of class control is certainly letting his values show to the students. The value the teacher places on his time, lesson preparation, and personal responsibility for the children in his care is going to be apparent to the students.

If the teacher's approach is positive, the pupils develop healthy attitudes; if not, their growth is misguided. The Lutheran teacher who speaks of God's love in his life, of the joy of worship, of the forgiveness he has in his Savior, Christ Jesus, etc., but then fails to lead a life in accordance with his spoken statements is not apt to instill any lasting values in his students. The old cliché that we teach more by our actions than by words has value as a philosophical statement in this area.

Robert Fleming, in *Curriculum for Today's Boys and Girls,* has stated this philosophical concept in the following words:

> Helping children clarify values is not easy. There is no one set of rules. Each teacher has an opportunity to study the children with whom he works in an effort to size up those values which seem to be operative in the work of the group. Such an evaluation forms the basis for beginning to place emphasis on this area. It seems clear that a school faculty must discuss this area, know the community in which the school is located, discuss values with groups of parents, analyze observable value conflicts and plan suitable programs designed to help the student body over a period of time. As is true in many other skill areas we cannot say to children, "hurry up and develop a desirable set of values," neither should we penalize them for conflicts, confusion, or lack of clarity. Rather, a long range plan is necessary which emphasizes growth and maturity in the recognition of what we consider important.[2]

There is little doubt that the present societal conflicts, deterioration of religious life, and worldwide strife all point up the need to emphasize value education in the curriculum. Even as the doctor treats the source of the affliction in medicine, so we need to treat value causes in our educative work. To do so we must establish some criteria to guide us. Fleming lists the following five guidelines to be used in working with value concepts:

> 1. A value implies prizing and cherishing. We may indeed have an attitude toward the lower social class, and may be acting upon that attitude, but if we do not prize it, if it is an attitude which we wish were different, then it cannot be called a value.
>
> 2. A value implies choice after deliberation. It involves answering the question: should I choose this? It frequently involves the anticipation of consequences and a reflection upon the desirability of the choice. It is weighing, and judging, before choosing. If a person is responding impulsively, instinctively, reflexively, we should not associate the response with valuing.

There is involved an intellectual emphasis upon sizing-up, upon judging alternatives in relation to ends sought.

> 3. A value, as such, implies reoccurrence of the valuing act. To choose something once is hardly indicative that the something has the status of a value. We associate the concept of value with trend, with repetition, with a certain style of life. We infer that Jones or Smith values something because there is some emphasis on kinds of choices by Jones and Smith.
>
> 4. A value penetrates our living. If it is indeed a value of ours, we may allot some of our finances to support what is valued; we plan our time so that the value may be experienced in our living; we may develop new acquaintance and friendship patterns which are consistent with our values.
>
> 5. When asked about our values, we affirm them. Having reflected upon them, having lived them—quite naturally—we affirm them when asked or challenged. We know what we are for. We have not only the moral courage, but in our lives we have demonstrated the moral energy.[3]

All five of the criteria must be met before a value can be determined. One may well have an attitude, a belief, or an interest, but it remains just that until it meets these criteria.

What should Lutheran school teachers be doing to help children clarify values? There are numerous ways, and teachers have very often used these methods effectively even when they acted without conscious consideration of values. We can repeat what the student has said in his exact words and ask him: "Is this what you mean?" We can rehearse to children in our words what we interpret as their meaning and ask if this is their meaning. Sometimes we can even change their meaning and ask if this is what they meant.

Raths, Harmin, and Simon in their book *Values and Teaching* discuss several methods that teachers might utilize for this task. The first of these methods is titled the "devil's advocate." This particular method can help overcome the "I don't care" or the "comfortable consensus" position of pupils.

Raths, Harmin, and Simon give the following illustration of the "devil's advocate" method.

> I want to play devil with you. I'll screw on my horns and get ready to jab you with my pitchfork. Watch out.
>
> You know all of that stuff you've been reading about these heroes who go up in space ships? Well, this devil thinks they're not heroes at all. What's so heroic about going up in a space ship? Why they have those things so carefully figured out that nothing can go wrong.
>
> With all of those movie cameras grinding and all of those TV cameras focused on them, you don't think our government could afford to have the bad publicity of anything going wrong do you? This devil thinks that your walk to school every morning has about as much danger in it as the danger those so-called heroes had to risk. And to ride in a car without seat belts is twice as dangerous as that. But no one calls you a hero when you do that.
>
> Anyhow, if there is such risk, what kind of man would leave his wife and children to do something a monkey could have done? Finally, you foolish children, this devil wants to raise the question about all that money that goes into this man-on-the-moon project. Did you know that we spend over a billion bucks a year,

and that money could easily wipe out the slums, build new colleges, work productively on cancer and mental illness research.

So spoke the devil.[4]

Certainly this series of statements will create a lively class discussion. One doubts if many pupils will agree with you. It is certain that students will suggest many alternatives to your position because you have encouraged them to think and to examine their own values in the area.

The second method suggested by the authors of *Values and Teaching* is that of the "contrived incident." Here a teacher might give a test and hint to a small group of students that he would not object to their looking at answers. After the quiz in which those who "cheated" scored high and the remainder of the class failed, the teacher tells the entire group what happened. You can well imagine the protest and accusations on the part of the pupils who failed. Through such a discussion, values could become a topic for careful and perhaps painful consideration.[5]

The third method, called the "zigzag" lesson, is illustrated by the following lesson outline:

1. Make a list of all the persons who come to your house to visit or to eat. Make a second list of all those whose homes you visit on occasion.

2. Note how many in each list are relatives, how many are beyond walking distance, and how many you really are very happy to visit with.

3. Calculate the proportion of your lists made up of relatives, etc.

4. Look at your lists again. If you are, say white, Protestant, and middle class, how many on your lists are white, Protestant, and middle class? If you are Negro and working class, how many on your list are Negro and working class? If you are Irish, how many on your list are Irish? That is, how many on your lists are in much the same groups as you are in?

5. What is the difference between segregation and integration?

6. Would you like your lives to be more integrated? If so, what can you do about it?

7. Will you do anything? Can I help? Will you let us know?[6]

The second area of concern in this article is that of teaching children to make sound moral judgments. In the October 1970 issue of *Reader's Digest* Maya Pines pointed out that "the most important factor in moral behavior is mature moral judgment, and that this can be taught."[7] She believes that the proper tool to be utilized in this teaching process is moral discussions, not lectures, which can be used both at school and at home. These discussion sessions should center on how one might act in difficult situations and why one chooses to act in a particular manner.[8]

The Harvard psychologist, Kohlberg, further notes that teachers and parents should not "wait until a child has done something wrong to start. That is precisely the worst time because he's busy defending himself."[9] He further notes that the best time for these discussions is immediately after the child has performed a correct action. The best times for such moral discussions are when the child is from 9 to 12 years old and again when he is in his last year or two of high school education.[10]

The teaching of values and how to make moral judgment is important. In fact, assisting the individual toward greater success in moral living should be one of the end-product goals of every bit of knowledge that a student is taught. The society and the world in which our children live are too complex and undergoing too many changes for such a method. Teachers should be reprimanded if they ignore values and moral judgments in their teaching.

Horace Mann once said: "They who refuse to train up children in the way they should go, are training up incendiaries and madmen to destroy property and life, and to invade and pollute the sanctuaries of society."[11]

As Christian educators we must be concerned about the values espoused by the children we teach. The values they have learned may be the most important and lasting thing they will take from our schools.

[1] Andrew M. Greeley and Peter H. Rossi, *The Education of Catholic Americans* (Chicago: Aldine Publishing Company, 1966), 368 pp.; Ronald L. Johnstone, *The Effectiveness of Lutheran Elementary and Secondary Schools as Agencies of Christian Education* (St. Louis: Concordia Publishing House, 1966), 188 pp.

[2] Robert Fleming, *Curriculum for Today's Boys and Girls* (Columbus, Ohio: Charles E. Merrill Books, 1963), p. 319.

[3] Ibid., pp. 320—21.

[4] Louis Raths, Merrill Harmin, and Sidney B. Simon, *Values and Teaching* (Columbus, Ohio: Charles E. Merrill Books, 1966), p. 128.

[5] Ibid., pp. 123—25.

[6] Ibid., p. 126.

[7] Maya Pines, "Teach Your Child to Behave Morally," *Reader's Digest*, LXLVII, No. 582 (October 1970), 163.

[8] Ibid., p. 163.

[9] Ibid., p. 165.

[10] Ibid., pp. 165—66.

[11] Quoted in Charles E. Silberman, *Crisis in the Classroom: The Remaking of American Education* (New York: Random House, 1970), p. 53.

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# PARENT-CHILD RELATIONSHIPS AND VALUE FORMATION

BY HAROLD G. KUPKE

IN CROSS-CULTURAL STUDIES OF CHILD DEVELOPMENT, anthropologists have observed that within each culture the modal personality pattern is somewhat different. Ruth Benedict (1934:227) has observed that Zuni Indian children of the Southwest tend to be passive and unaggressive while the Kwakiutl children of the Northwest are very assertive and highly competitive. Other analyses by Margaret Mead (1963:260) indicate that Arapesh children in New Guinea are very dependent, lovable, and congenial, while only a few miles away the Mundugumors rear their children to be extremely independent, competitive, and hostile.

The Formation of Achievement Values

Robin Williams (1961:417) has noted that achievement values are among the most actively pursued in American society. These values have reference to the desire to excel in the attainment of some preferred goal. One can observe their influence in the energetic pursuit of economic goals and also in other types of activities for which high performance is required. The high achiever is one who is attracted to challenging tasks; his vocational and educational aspirations are usually high; he assumes moderate risks in the furtherance of his goals but at the same time maintains a realistic understanding about his capabilities to succeed; he also tends to delay any pleasure that may block his interest in goal attainment. Rosen (1959:47—60) has further shown that the high achiever is one (a) who exercises much independence and autonomy, (b) who is an active striver, and (c) who works with a view of the future rather than of the present or past.

The role of parents in the development of this value is crucial. Generally speaking, if parents themselves have internalized achievement values, they are in the best position to encourage the development of these values in their children. In one of the first investigations of achievement values, Winterbottom (McClelland, 1961:340) found that boys who received much independence training attained the highest achievement scores.
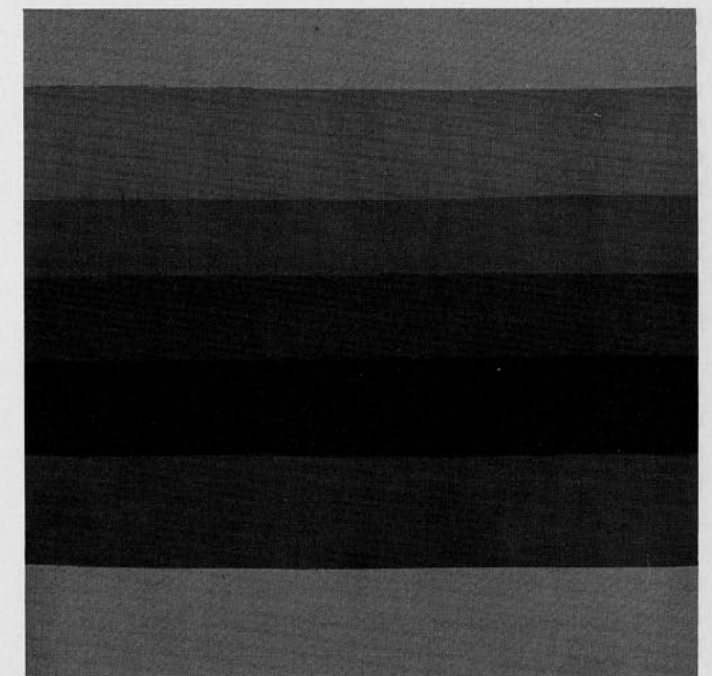
This means that parents, especially the mothers, pushed the children to be self-assertive in becoming a leader among other children and in trying difficult tasks without much help from others. In addition, Rosen and D'Andrade (1959:185—218) found that parents of high-achieving boys usually set higher standards of excellence for them than did the parents of low-achieving boys. In other words, children not only need to show some autonomy, but they need to be motivated to set their sights on high goals.

On the other hand, McClelland (1961:345), who is one of the foremost writers on achievement values, contends that extreme demands placed on the child may lead to a low level of achievement. If, for example, parents expect too much from a young child or if the relationships with the child are rather authoritarian or if the child believes himself not to be completely accepted for what he is, it is plausible that achievement values will not be enhanced. Father overdominance is especially associated

with inhibited development of achievement values. McClelland also points out that achievement values are best fostered when parent-child relationships are warm and congenial in addition to independence training and the setting of high standards of excellence.

Social-class factors. It is well known that proportionately more persons with middle-class backgrounds attain higher achievement levels than persons whose parents are of the working classes. Rosen (1959:47—60) found that middle- and upper-class boys obtained higher achievement scores than did lower-class boys. Also, Veroff (Berkowitz, 1964:31) found that adult men with higher achievement scores had attained higher educational and occupational levels than did the low achievers. It is also of note that Miller and Swanson report higher achievement values among children whose fathers were self-employed than among those whose fathers were company employees.

These findings should not be interpreted as inevitably determinative. That proportionately fewer working-class children internalize achievement values is probably due to an absence of these values in the parents themselves. However, where the values are present, it is very plausible that the children will catch them. It is basically the quality of parent-child relationships that produces these values, not the social position in which parents find themselves.

Ethnic factors. A difference in the level of achievement is also discernible when controlling for the race or ethnic background of individuals. Rosen (1959:47—60) and other investigators have consistently demonstrated that American Jews are among the highest achievers in American society. Among the lowest achievers are Italian Americans and Negroes. Within Jewish families it has been found that independence training is high, levels of aspiration are high, challenges posed for the children are rigorous, and children enjoy nonauthoritarian, congenial relationships with their parents. Unfortunately such is not true to the same extent and degree among other ethnic groups. One may speculate, however, that the same achievement value levels will be present in other ethnic groups, especially if parents have achieved middle-class status and where parent-child relationships contain the ingredients for the development of achievement values.

Religious factors. The reader may recall the well-known thesis of Max Weber on the Protestant Ethic in which he maintained that Calvinistic Protestants were more achievement-oriented than were Catholics. The insecurity of the doctrine of double predestination led Calvinists to find indicators of their continued eternal election in the form of temporal self-reliance, asceticism, and hard work. Weber found in his studies of Europe that Protestant countries excelled Catholic countries in achievement ratings.

In the past decade several investigators have reported similar differences among Americans. Lenski (1961:113) found that Protestants were more independent oriented and were more willing to assume occupational risks than were Catholics. Also Mayer and Sharp (1962:218—27) found that Episcopalians and Calvinists achieved the greatest "worldly success" among Christians, while Lutherans, Baptists, and Catholics achieved significantly less. Lenski also observed that Catholic children attending parochial school reflected lower achievement values than did even Catholics attending public schools. The support of these studies is based principally on the argument that achievement values are more significantly developed in Protestant than in Catholic climates.

However, these differences among religious groups may be blurring. In a significant study of some of these differences Greeley (1963:658—71) has shown that Catholic achievement is approaching and may well equal the Protestant level of achievement. If such change is truly occurring, it may mean that the societal stress on achievement and success has an overriding effect on the inhibiting influence within religious systems.

In summary, achievement values are principally learned when the following conditions are present in the home: (a) warm and congenial relationships between parents and children, (b) the setting of high standards of excellence by parents, and (c) the consistent encouragement to develop initiative and independence in the pursuit and mastery of tasks.

We do not know from any firm empirical research evidence to what extent Lutheran families instill achievement values in their children. Nor do we know for sure whether our Christian day schools enhance or inhibit the growth of these values. Some research suggests that Lutheran achievement levels of the past have not been as high on the average as found among other Protestant groups. However, it is also plausible that present-day Lutherans as also Catholics—no longer holding strong ethnic ties—are internalizing more fully these societal values, and the concern for achievement in Lutheran families and Lutheran schools will continue to grow.

Developing Moral Values

Every society, whether religiously oriented or not, recognizes the vital importance of moral behavior. It doesn't require much thought about the matter to realize that without some codification of right and wrong the society falls apart at the seams. Moral values are given a high priority in every society.

The chief concern here is to demonstrate the effects of moral training as a function of the kind of approaches that parents use toward their children. There are two features to be highlighted: (a) mode of control and (b) parental modelling.

Parental mode of control. There are basically two types of control that parents exercise in the development of moral values: (a) power assertive and (b) love oriented. The former is characterized by the stereotype of authoritarian parents who preach, dictate, and pour a profusion of moral dicta into their child's cup of life. When the child has committed a moral breach, they pounce on him, try to put "the fear of God" into him by means of some painful reinforcement technique. The emotional climate is pervaded by "righteous anger" on the part of the parent and by either fearfulness or rage on the part of the child.

The latter form of control, on the other hand, stresses the love relationship between parents and child. Instead of employing an authoritarian or strongly punitive technique, parents try to assess the maturational level of the child and on this basis select an approach that does not create undue fear or hostility in the child. They may reason with him wherever possible, or they may use the threat of love-withdrawal technique, which basically is intended to induce conformity in order to retain parental affection.

It is not very likely that all parents employ exclusively only one mode of control. In fact many parents use combinations of both control forms; sometimes they are authoritarian, and at other times they use a love-oriented technique. Nevertheless it is also possible that many parents are classifiable in terms of which mode of control they most consistently use.

That the love-oriented technique is most effective in the cultivating of moral values has been clearly shown in a variety of research efforts. Sears and associates (1957:388) found that such techniques are not only associated with the development of strong moral values in children but that consciences become more sensitive and better developed than in children who are controlled by forms of authoritarianism. The dynamic is easy to understand. In the former process the child internalizes the moral values or makes them part of his own identity. In the latter process the values are still external to the child—they are not yet his own. The process of internalization is especially enhanced when the child is allowed to develop some autonomy in differentiating between right and wrong. The overdependent child does not adequately internalize values, nor is his conscience as well developed.

On the other hand, it has also been amply demonstrated that parents who frequently use power-assertive techniques tend to have children who develop strong aggressive and antisocial tendencies. Bandura and Walters (1963:194) report that children in trouble with the law most usually had parents who used rather severe measures of control. Other studies reported by these investigators show that parental power-assertiveness has transferral effect inasmuch as the children themselves often become domineering and aggressive in peer relationships.

Parental modes of control have been extensively studied in terms of social-class differences. Melvin Kohn (1963:471—80), as well as other investigators, have shown that working-class parents are more likely than middle-class parents to make frequent use of power-

assertive techniques. Behind these approaches Kohn found a significant difference in the value orientation of the two classes. On the one hand, working-class parents are chiefly concerned about achieving respectability in their children—being good and honest, neat and clean, and so on. On the other hand, middle-class parents appear to give higher value to independence training and the development of autonomy, and their moral concerns—though regarded as important—are viewed as means for such development rather than ends in themselves. In the approach to discipline, working-class parents are more concerned with the *act* of misbehavior, whereas their middle-class counterparts view as more important the *intent* of the child's behavior. This latter difference is quite significant, for the parents' definition of the misbehavior will affect appreciably the manner of control that they employ.

In summary, the weight of research evidence shows that children develop more values in a more effective way when the mode of correction is firm—though not severe—and when parents use an approach in which the warmth of parent-child relationships is not impaired. The power-assertive, or authoritarian, approach is not only less effectual, but it endangers the kind of relationships that appear to be most ideal between parents and children.

Parental modelling. That parents are examples for their children is a well-worn truism. Children are "chips off the parental blocks." Although no child is exactly like parents, through identification and imitation processes the child assumes parental characteristics that are defined as desirable. This means that even the undesirable traits of parents may be defined as worthy of emulation by the child. If parents are sloppy in various habits and activities, it is plausible that children will view such practices as not undesirable. To underscore the modelling process, Berkowitz (1964:82–83) reports on research showing that aggressive and antisocial teenagers usually have aggressive fathers who express much hostility in interpersonal relationships. Likewise, anxious and inhibited boys usually have parents who show a high degree of anxiety and inhibition. Moreover, in the classic studies of moral character by Hartshorne and May, it was found that the least honest of children come from homes where parents were poor moral models.

One of the most crucial elements in the modelling process appears to be the practice of parental consistency. This may be even more important than the exact manner in which moral values are inculcated. Berkowitz (1964:85) reports that many delinquents have parents who are inconsistent both in how they teach the children and in how they handle discipline problems. Inconsistency has an obvious negative effect wherever and however it is practiced. In the home setting one can expect children to react with much frustration and hostility with the tragic consequence that the imparting of moral values has been seriously damaged.

This brief survey has not tried to elaborate on the important nonfamily influences that also affect value formation. Indeed, a full coverage of the topic of values must account for the influences of peer groups, of school and church, and of a host of other interactional settings in which the child becomes involved. However, the fact remains basically unchallenged that the quality of parent-child relationships has both a determining and an overriding effect on what values the child defines as important and what values he will reject or modify.

What are the implications of this survey for Christian educators? Basically there appears to be a twofold responsibility insofar as the coverage of the topic is concerned. *First,* the educational climate must stimulate the growth of personal responsibility, and it must set up standards of excellence that are challenging to children of diverse abilities. This comment may sound rather trite, but there are some thoughtful persons who are not convinced that at this time Christian schools provide a uniformly high quality of challenge. *Second,* the reinforcement of moral values may need to conform more to the love-oriented than to the power-assertive approach. There is something spiritually and psychologically unhealthy in the "Jesus doesn't like you" approach with its denouncing heatedly the sins of boys and girls, especially if it is not accompanied by the soothing ointment of the Gospel. Just as God's love must mightily resound in our profession of His Word, so the teacher's love for his charges needs to pervade every instructional hour.

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■

EDUCATIONAL OPPORTUNITY AND THE HOME, by Gordon W. Miller. New York: Humanities Press, 1971.

In their efforts to make education more consequential, educators typically rely on increased financial support, more carefully designed and equipped school plants, and better educated teachers and administrative personnel. But there is more to solving the problem, for a substantial number of parents and children continue to reject school and the learning it offers, while others fail in spite of a strong motivation to profit from the education that is presented.

Continued frustration of even the best educational efforts also leads to the guess that there is more to school failure than academic inadequacy, important as that factor appears to be. A complementary factor that has received limited research attention is the individual's ability to function well in his society. This study focuses on this problem and is based on the assumption that academic achievement and social adjustment are interdependent and complementary.

The author reviews prior research on social class, child-adult relationships, anxiety, and developmental tasks to probe a number of relevant explanations for class bias in scholastic achievement. In his words, a generation and more of research has "established that effective use of educational opportunities is limited for the child belonging to a working-class family and enhanced if he is a member of a middle class family, especially if it is a professional one" (p. 13). He also reports strong agreement in the findings of British and American research, except in the case of anxiety, and here the inconsistency is largely attributable to a lack of clarity in defining the term.

The subjects were drawn from two different boroughs in the Greater London Council and include a full and representative range of socioeconomic class. The sample totaled 489 children enrolled in primary school and judged to be at a point in their education where the differences between low and high achievers increase rapidly.

What are some of the noteworthy findings? First, the factors most highly correlated with achievement show relatively small correlations with social class. (None exceeded r. 27.) Taken by themselves, social-class factors are not of basic importance compared to achievement factors. Second, the factors found to be of leading *negative* importance for girls (45 percent of the variance) are parental dominance accompanied by child submissiveness, an apparent lack of understanding by parents who behave in a hostile and contentious manner, and family size. Adjustment of the level of aspiration and motivation to the expectations of parents, peers, and school shows a *positive* relationship. Third, the factors reported to be of primary *positive* importance for boys (40 percent of the variance) are confidence in intellectual capabilities accompanied by parental support, nonindulgent behavior by the parents toward the child, viewing schoolwork as being intrinsically interesting rather than a means for achieving success in life, and aspiring for present educational success and a continuing academic future. Fourth, specific anxiety about growing up facing the future is more powerful than the general anxiety factor. All in all, elements associated with parental attitudes toward education, books, and reading are significantly powerful.

Fortunately, the factors related to educational achievement are of a kind good parents would encourage, while the ones that handicap achievement are of a type many would seek to remove from the home scene. But how might a parent help his child achieve better? The answer based on the findings of this study would be to encourage freedom of discussion and independence among the members of the household. Support the child's academic aspirations, but avoid overindulging him. Work for consonance between the values promoted in the home and in the school. Do not dominate your children, overprotect them, or make them feel inferior. Support their participation in confident peer relationships. Sex differences, while they exist, are differences of emphasis. Girls are more outer-directed and boys more inner-directed.

There are suggestions of consequence also for the educator. Continue efforts that prepare capable teachers, maintain adequate financial support for the schools, and use means that bring home and school together, but remember, these approaches are unlikely to achieve all that is needed or desired. We must also come to grips with developing interpersonal relationships between children and parents, between children and teachers, and between parents and teachers. Parent-child relationships probably set the tone for a child's educability already in the preschool period. Unless we inform and educate parents about factors in the family situation that facilitate and inhibit educational development, we will continue to accomplish significantly less than we desire. Parents need help in dealing with the crucial phases of child development and interpersonal relationships from the early years on.

In some sectors of the population the challenge is enormous, but the author believes that carefully selected and trained social workers, guidance specialists, and counselors working directly with families might manage to reduce the social and psychological obstacles that keep many children from benefiting from their educational opportunities. The small additional cost is a reasonable one, especially when weighed against the potential benefits.

This research report is valuable both for its general point of view and the rich fund of detailed information. On reflection, it seems to lend implicit support for those who hold that the underlying problem in the contemporary Western world is the value crisis inadequately dealt with in the home. Until this is resolved, the school, any school, has limited prospects for success in guiding students toward the abundant life.

GILBERT BLOMENBERG

■

WOMEN IN CHURCH AND SOCIETY, by Georgia Harkness. Nashville: Abingdon Press, 1972.

Another book on the Women's Liberation Movement is something we really didn't need, and we aren't getting one from Dr. Georgia Harkness. Her scope is broader, her emphases quite different from that found in most of the books that have been published regarding the position of women in the United States.

Dr. Harkness had a threefold purpose in writing this book. First, she felt that though much has been said recently, both aloud and in print, on the subject of greater equality for women, very little has actually been done to change the conditions that have existed in employment opportunities, salaries, etc. Second, much of the Women's Liberation literature has a secular base, while Dr. Harkness felt that she could speak from the context of the Christian Gospel. And finally, no book that she knew of combined the historical background of the problem with a theological appraisal of it, and this is what she had attempted to do.

The first part of *Women in Church and Society* is devoted to the historical account of the steps in the progress of women toward some degree of equality with men as persons, from early times up to the present. Dr. Harkness has researched this subject quite carefully and writes in an interesting, easy-to-read style.

The second part of the book is a Biblical and theological discourse, attempting in part to reconcile the seeming contradictions within Paul's writings regarding the position of women, while making quite clear that Christ's own attitude toward women was one that never placed them in subordination to men. She gives a rather comprehensive theological study of these issues and of the Genesis accounts of woman's place in creation.

The book closes with a careful look at some pros and cons of ordination as well as of broader areas of ministry (service) for women in the church.

Dr. Harkness would appear to be quite well qualified to write a book of this nature. As an ordained minister of the United Methodist Church, she has broken into a field of service from which women are usually excluded. She has taught in two theological seminaries, as well as in other colleges and universities, so she has more than a nodding acquaintance with theology. Dr. Harkness is not a Women's Liberationist. She feels that this particular movement, while drawing attention to a real problem, has often used methods that generate negative responses and thus harm the cause. She is not a crank writing a "sour grapes" book, for by her own admission she has been respected and well treated as an individual woman in groups of men. Still, she has been in enough such groups to see the prevailing attitude toward women in general and the inability of many men even to see any problem or any need for change.

The prospective reader can get a good idea of what both the author and her book are like by reading her own six-point stance from which she presents the book:

1. We must maintain our femininity, never forgetting that we are women.

2. Be cooperative in spirit, working with men on all suitable occasions.

3. Trust our men friends (there are times when they can better speak for us than we can for ourselves).

4. Keep up with the times. Do not forget the lessons of history, but look to the future.

5. We must choose our priorities. The Gospel is more important than women's rights.

6. Be faithful to your calling.

This reviewer was impressed by the author's ability to shed light without generating heat on the subject of the equality of women as persons. Dr. Harkness opens one's eyes to the fact that there actually is much discrimination against women in initial employment, in opportunities for advancement to positions of decision making, and in salaries. She stresses the problem of tradition-bound thinking, expressed in the lack of willingness to accept women in positions traditionally occupied only by men. Dr. Harkness also draws attention to the probability that, as employers now find that they cannot legally pay women less than men for a particular position, they will take men instead of women on the basis of the traditional assumption of the natural superiority of men. She has already seen this happening in churches that formerly hired women teachers because they could pay them less.

Dr. Harkness notes that while most sexual differences in adult life result from the way in which society shapes individuals, the physiological differences are to be accepted as gifts of God, and that it is important to "combine sexual differences with sexual partnership in a complementary relation."

The author feels that women should not and would not want to enter every field of endeavor now pursued only by men. She does object to the *limitation* of their roles to childbearing, traditional homey tasks, and subordinate positions in the world of work. And she resents the fact that women are often denied, on the basis of sex alone, the opportunity to enter fields in which they are interested and for which they are or can become well qualified.

Because Dr. Harkness accepts the higher critical methods of Biblical interpretation, the Bible student who holds to literal, verbal inspiration will experience some discomfort when reading some of her theological material. This reviewer nevertheless detects a pretty sound concept of sin and grace.

This book could be appreciated by any fair-minded person, male or female, who would like to see just where women in the United States stand right now in being recognized as persons of equal worth with men. Anyone who wishes to see how changes in status have been brought about in the past or would like to see some made in the future could get constructive ideas from this book. It can be enjoyed by any person who has a sincere concern for fairness, justice, and responsible freedom.

LEAH M. SERCK

■

THE MORAL DEVELOPMENT OF CHILDREN, by Norman and Sheila Williams. New York: Macmillan Company, 1970.

Intended for the general reader who is interested in reviewing research relating to the moral development of children, this slim volume by two researchers at The Farmington Trust, Oxford, England, provides an excellent introduction. Not only do the authors give attention to important research done in this field during the last 40 years, including the work of such psychologists as Piaget, Kohlberg, and Peck, but they also report some of the findings of their own work begun in 1965.

Though moral development is a complex subject in which many factors have not yet been explored, the authors discuss various components that have been investigated. Not surprisingly, a constituent factor in moral development and the first developmental goal on the road to moral maturity identified in this study is the presence of concern. It is when concern and interest in a child is communicated by adults that a child can develop a sensitivity to the feelings, wants, and interests of others. When such concern is absent, a child probably will not only remain indifferent to the feelings of others, the rules of society, and any concept of morality, but he will also lack self-control, a capacity to form relationships, and any experience of guilt feelings.

In addition to discussing such topics as the origins and development of conscience, developmental patterns of moral judgment (the means by which a decision is reached), and various modes of moral thought, the authors suggest an important alternative to a generalization made by some researchers. Instead of seeing altruistic thinking as the last of a series of developmental phases, which is often interpreted to mean that moral education cannot be concerned with such thinking until a child has reached that level, the authors suggest that several kinds of moral thinking may occur at the same age level, with altruistic thinking possible at earlier developmental levels than was thought previously. If so, such thinking can be encouraged by teachers during early grade levels.

Though the discussion becomes a bit sketchy at times and many questions remain unanswered, one who is interested in moral education will find many leads. An annotated bibliography also will direct one to many of the important sources.

MARVIN BERGMAN

■

Twenty years ago I met a man who told me he had 6 months to live. It was January. He said: I will be dead by July. It sounded incredible, because, except for a slight limp, he seemed completely healthy. He had good color, a rich voice, and spoke fluently about the affairs of the day. I buried him in June.

What I didn't know when the man told me about his impending death was that he had multiple sclerosis. What I also didn't know, but was soon to learn, was that he had a fierce faith, a happy hope, and a robust readiness to accept whatever God had in store for him.

My calls on this man between January and June were a great education for me. I learned more about the meaning of life in 6 months than in all my years at college and seminary.

He invariably talked about his approaching death. He didn't lower his voice. He didn't squirm uncomfortably when he mentioned it. He talked about it the way one would talk about a trip to the city or to a new job or to a foreign country. His conversation was matter-of-fact. But there were undertones of curiosity, intense interest, even excitement. It was such an important thing for him that it was the constant source of thought and conversation, not morbidly but like preparing for a great adventure.

We often think of education in terms of credits, books, exams, and grades. No question, these are an important part of the modern educational scene. But education includes so many other things. It includes such a vast array of situations and experiences, many of which have nothing to do with a classroom or a school. To walk and talk with a dying man over a 6-month period, to hear him connect the everyday events of life with the extraordinary event of death, to see him cope with this situation in a spirit of hope, confidence, composure, and even joy—this teaches educational lessons that the best Harvard courses could not equal.

Where was the teaching mastery of our Lord shown most forcefully? In life-and-death situations, wasn't it? Remember the son of the widow at Nain, the daughter of Jairus, the tomb of Lazarus. Remember our Lord's own crucifixion, death, burial—and resurrection. Ah, that's where the point of the lesson really came into focus. In the resurrection. "If Christ be not raised . . . but now is Christ risen . . . the firstfruits of them that slept."

My friend and parishioner believed that. He approached death with the knowledge that he would live. He died. He lives. What powerful education! And now, 20 years closer to my own dying and living, I am beginning to realize more and more how much I learned those 6 months.

W. TH. JANZOW

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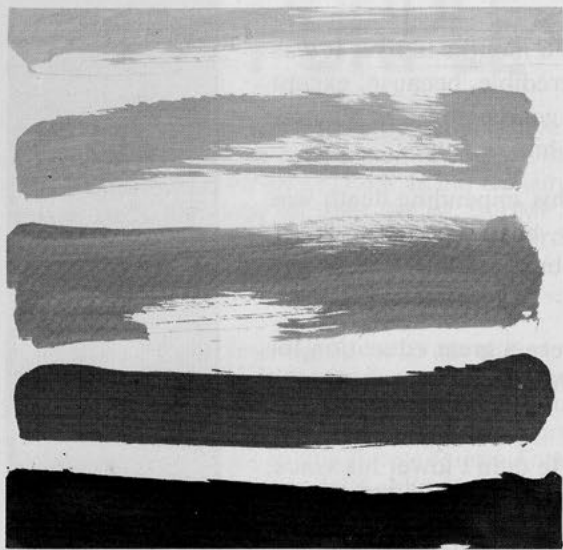
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