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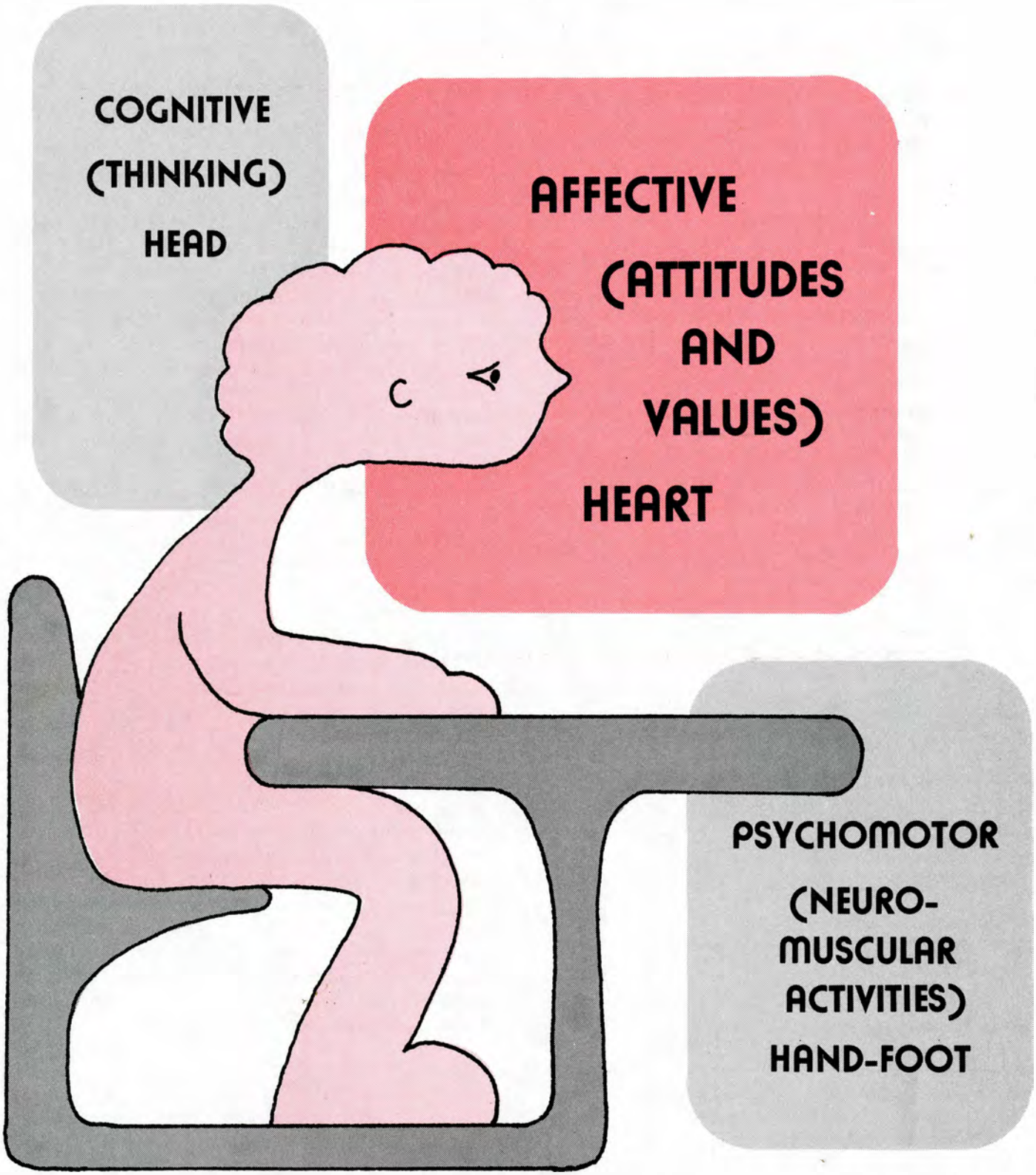

SPECIAL ISSUE: MORAL EDUCATION

On Life and Love

He who has stopped loving is dead while he liveth.

A major problem in teaching is that both kids and teachers are human and immature. Just as kids say, "Ugh, I have Miss Panelli for English," teachers say, "I got another Manley kid this year, in my first hour yet."

We expect kids, however, to show their feelings and react negatively to those they dislike, but for teachers to do so is clearly a form of immaturity. It is also a sort of not-so-silent discrimination.

Naturally a certain number of kids will not like us, just as *we* do not all have the same set of friends. In spite of their obvious dislike of us, however, our reaction should be one of sincere acceptance of them—bad actions, attitudes, and all. They are, after all, just kids trying to grow up—a rather fearful task actually. So we try to love all students impartially, learning over backwards to not show favoritism to the bright, the likable, the popular, or the nice-looking.

If anything, the slow, the unpopular, the shy, and the homely need our attention more than the successful. And, in terms of results, our effects with the outsiders may be more rewarding and fruitful than with the insiders.

O Father

Let me see through the *persona*, the mask, and recognize Your likeness and image in all those to whom You've called me to teach. If I see Your likeness, how shall I not love them?

Today I Will

Observe my normal actions and reactions to both the outsiders and insiders and examine them carefully for favoritism.

Bible Fragment: Romans 12:9a.

Get Rid of Negative Attitudes

Scripture: Hebrews 12

"See to it . . . that no one cultivates a root of bitterness" (Heb. 12:15, Berkeley). ". . . let us get rid of every impediment" (Heb. 12:17, Berkeley).

Several weeks ago I had an encounter with a student. He questioned my position, and in the process "hit me over the head" with Biblical references. Outwardly, I was unruffled and told him calmly and rationally how I thought we could resolve the problem. Inwardly, I was seething and "in the stubbornness of my heart," I cultivated "a root of bitterness," and resented the young man for days. That attitude interfered with my work. It blinded me to all the goodness the Lord had provided for me in other relationships each day. It robbed me of joy. I detected a withering spirit within me.

Then, the Lord brought me to my sense as He does time and time again. I read Hebrews 12. I began to look to the life of Christ. How did He cope with such matters? He prayed for those who longed to kill him: "Father, forgive them for they know not what they do." And I asked God to give me grace to pray that prayer sincerely. He gave me such grace. In fact, He helped me see that I didn't even have to work so hard at putting bitterness and wrath away. I just had to *let* it be put away (Eph. 4:31) by the renewing power of the Spirit.

It was a tremendous relief and a blessed growth experience. I received new zest for my work and saw clearly the next step for my life: "And be kind to one another, tenderhearted, forgiving one another, as God in Christ forgave you" (Eph. 4:32, RSV) And I knew with joy and confidence that God would give me what I needed to take that step, too.

Recommended exercise: Call to mind someone who has hurt you deeply. Take his hand, look him in the eye, and say, "The grace of the Lord Jesus Christ . . . be with you" (II Cor. 13:14).

GUEST EDITORIAL

"Why Spend All That Money?"

Reading tables and charts is not my idea of a fun-filled evening. I usually try to avoid it, and have generally succeeded, even though I realize I probably am missing some of the gusto of this life.

Education, however, is something that does interest me, and so I am forced at times to delve into the world of pupil enrollment figures, number of teachers, size of budget and the like. These tables and charts, as dry as they may seem, do have a bearing on my interest in education, in that they give me an idea how big something is, how many people are involved and how much money is being spent. The 1975 National Union of Christian Schools Yearbook tells me, for example, that there were approximately 70,000 pupils and 3,000 teachers in the schools connected with the NUCS.

My first reaction to these numbers was "That's a lot of soup suppers, bazaars, and tuition payments." There must be something very special about this system to justify the spending of all that money and time on such a large effort. Having recently rejoiced in the arrival of our third child, I furtively did some calculations on what per cent of my income would be going for Christian education and was sobered at the numbers that finally appeared on my calculator.

As my dreams of possessing a brand-new Sears Shop-Smith receded in the glare of the flashing red numbers on the calculator, I did find myself asking timidly the question "WHY? What is it that I am getting and is it worth it?" Having just spent the Interim at Calvin as part of the team involved with teaching *Christian Perspectives on Learning*, I did feel I had sufficient background to answer the "why" part of my question. I had no problems with the philosophy behind this great effort.

However, an article I read by Dr. Marion Snapper entitled "There Is Little Difference" (*Christian Educators Journal*, November, 1973) came back to haunt me. In this article the author points out that researchers have discovered little or no difference between the graduates of public and nonpublic schools. This means that there is little or no difference between the graduates of Seymour Christian and Alger Public School.

For those who believe in the philosophy of Christian education and are putting great amounts of money and time into the cause, this should be very disturbing. It means that my child is no different after having gone to Seymour Christian than if she would have attended Alger Public. After having paid my tuition bill, this bothers me.

For a person who believes as I do that Christian education does make a difference, this is an unacceptable notion. The problem that is now highlighted is one of how to take our philosophy of Christian education and translate it into the specific behavior of our students so that Christian education does make a difference, so that pupils from a Christian school are different from those of a public school in more than just Dutch last names.

It is to this problem that we devote this special issue of CEJ. Suggestions, ideas and hints are presented here as a possible way to make a difference in our children. Read them, discuss them at faculty meetings, and let us know your reactions and proposals. If Christian education is to continue, we *MUST* make a difference.

—Leroy Stegink, Chairman
Special Issue Committee

MANAGING EDITOR POSITION OPEN

After serving twelve years in that capacity the present Managing Editor has asked to be replaced so that he can devote more time to his other duties. The CEJ Board therefore invites inquiries from persons interested in the position of Managing Editor. Anyone with a flexible time schedule, an interest in writing on Christian education, and able to provide leadership in making CEJ an increasingly effective medium for promoting Christian education in North America is urged to correspond with the Secretary of the Board of Trustees, Dan Diephouse, Trinity Christian College, 6601 W. College Drive, Palos Heights, Illinois 60463.

THE ASYLUM

"A Doctor in the House"

H. K. Zoelicht*

"Who in the Sam Hill decided to have a fire drill right in the middle of a rainstorm?" complained Coach Steve Vander Prikkel. "There's enough water out there now to float the ark, elephants and all." He glanced impishly at John Vroom, Bible instructor. "Right, John?" he smiled. But John Vroom, who was making many wet smacking noises as he ardently devoured a chocolate eclaire while eyeballing an old issue of *The Reformed Journal*, merely scowled, and then he licked the yellowy custard from his chin. Whether the scowl was for the coach's irreverence, for *The Reformed Journal*'s liberal views, or for the inadequacy of the eclaire, one could not tell. The thoroughly soaked teachers of Omni Christian High School slowly trickled from the front lawn into the faculty lounge. It was almost 3:15 in the afternoon, too late to resume classes, and the dirty yellow busses were lining up for loading in the U drive in front of the school, while the teachers gathered for their cherished end-of-the-day happy hour, featuring Maxwell House coffee and a large tray of pastries which suggested that something was being celebrated.

"Hey, whose birthday?" piped Ginny Traansma, as she gently lifted a dainty doughnut covered with lemon frosting and shredded coconut.

"Nobody's birthday. We got a doctor in the house. How about that!" came from Klaas Oudman, the crusty German teacher. "Just look at the announcement, Ginny."

"Why, you're right!" said the music and home ec teacher. "Look at this." And Ginny read, for the whole lounge to hear, the message inked on the 3 × 5 card tacked on the corkboard just above the coffee table.

> Inviting all of you to share in Mrs. Rips' and my happiness in my recieving a doctors degree in Education from Northern State University. The rolls are on me. I earnestly hope that every teacher here will benifit in there teaching from what I have learned.
>
> Sincerely,
> Dr. Peter Rip

There was a stunned silence.

"I didn't even know he was enrolled in graduate school," marvelled Matt De Witt, the bespectacled scientist. "When did he do this, the reading, the research and stuff, and when did he do his year of campus time?

"He didn't," answered Kurt Winters. "He did his research right here at Omni Christian, a sort of on-the-job research, you might call it. He sent some questionnaires to a bunch of other Christian schools—in California, Michigan, and Iowa, I believe, and then he compared the data with that from Omni. I, uh, I helped him with the statistics."

"Northern State no longer has a full-year residency requirement for their Education doctorates," offered Bob Den Denker. "You can take care of residency in summer session now."

"Right," said Ginny. "Rip never missed a paycheck from Omni." Then she added, "If he has been busy working on his graduate program for the past several years, maybe that explains why he hasn't been busy working on running the school. We need at least two new teachers for next year, and Rip hasn't even advertised. We'll get the bottom of the barrel again, if he doesn't get moving."

**Some skilled schoolteacher still signs such a significant pseudonym to this ceaseless saga of the staff at Omni Christian High.*

John Vroom cleared his throat loudly and then intoned, "Now, now, now. We must be fair; we must be kind; we must be Christian and not talk about him when he is not here, behind his back." Then he added, softly, "I *do* wonder how he ever got a dissertation written. Rip writes even worse than I do. He can't even spell."

"Oh, that's easy," contributed Karl Den Meester, the English teacher. "Our faithful school secretary has been busy evenings and weekends typing Rip's dissertation, and she and I have been doing a good deal of the rewriting for him. It's an embarrassment to me, but I could hardly say no. He must have been embarrassed too. But he paid us for it."

"There you are," said Bob Den Denker. "You don't have to wonder why Johnny can't write. When the educators, the people who run the schools and hire the teachers and make recommendations to the board can't even write well enough to do their own dissertations, you can hardly expect a faculty to take the business seriously, and the students either, for that matter. After all, who needs to write well if there's a good secretary around?" Then Den Denker blushed a bit at his own words: "But, I guess we're being a bit unfair. Rip isn't such a bad guy."

"Sour grapes! That's all I hear around here. Sour grapes!" This from Lucy Bright. "Any one of us would be happy to have a doctorate—micky mouse or not—if it got us a raise in pay. And that's what it will do. One of these days I'm going to try for one too. And who knows? Maybe Rip learned something in grad school. What did he write on? Maybe we ought to read it?"

Just then the door opened, and in strode Dr. Peter Rip, Principal of Omni High. His step was sprightly as he walked toward the coffee urn, and he smiled learnedly upon hearing Lucy's last words.

"I should say I did. I certainly did. I gained some important insights up there at Northern. Quite a strain though. Quite a strain. Tough committee to please. Had some migraines from it even. But now that's all over." And like a second-grader with a new yo yo at show-and-tell, Rip displayed his felt-covered diploma, in Northern's distinctive green and white, which he was about to hang in his office above his desk.

"Well, what did you study up there?" asked Den Denker.

"I want to share it all with you," said Rip. "I named my dissertation: 'Some Initial Considerations on a Comparative Study of Values Learning Between Nonpublic School Freshmen in Selected Secondary Schools in Michigan, California, Iowa, and New Jersey, As Perceived Over One Academic Year.'" And since much of my raw data, so to speak, has come right here from Omni, I want you all, and the board too, to see what I have discovered about what's going on right here in our school concerning moral education and such." And Rip wrinkled his brow as he sipped his coffee, and he smiled very expansively.

Den Denker winced. Den Meester winked across the room to Ginny Traansma. John Vroom stopped chewing. Then Vroom said, "You know, Mr. Rip, ah, er, *Doctor* Rip, (Rip blushed, but said nothing) I think you have something there. We need more talk of moral education in our Christian schools. I'm glad you've delved into this. Ah, what did you conclude?"

"Well," said Rip, "us scholars know that research of this kind is never absolutely conclusive, you know. It is, you might say, tentative. But I was pleased to learn that in some important ways Omni comes out way ahead of the other Christian high schools. See, what I did was to give questionnaires to all the freshmen in the participating schools, and then we, ah, I interpreted the data. The questions all had to do with values, like competition, fairness, ethics, and the like, as the kids saw these values emerging from the faculty and the student body in day-to-day activities."

Coach Vander Prikkel pricked up his ears at that news and said, "What did you learn about competition? Exactly what did you do with that?"

Rip smiled condescendingly on the coach. "Thought you might be interested in that," he said. "In a nutshell, Steve, I learned that there is no correlation between the amount of competition present and perceived in the classroom, especially here at Omni, and the level of academic accomplishment achieved by the participant. But I'll go into this all further at our next faculty meeting. I think I'll read the meaty parts of my dissertation to the faculty. What I want to do is to appoint a standing committee whose job it will be to make each department show how it is teaching morals and values in each class. The board will like that. Values clarification, it is called."

Den Denker leaned over and whispered into Den Meester's ear, "Bull . . . ." And he walked through the door into the hallways muttering, "It was inevitable. Back in '70 we had to describe each course in terms of learning tasks, and before that we had to write behavioral objectives for everything we taught. Now it's values clarification. And we keep missing the boat altogether. I'm going home."

Dr. Rip wondered why Den Denker walked out.

IT WORKED!

COMPETITION OR COOPERATION

by Gil Besselsen*

Many years ago I saw a TV talk show on which a popular entertainer told how he was becoming interested in some of the values taught in public elementary schools. He observed that while teachers profess to teach love, they in reality teach the opposite—competition. It struck me then that this is unfortunately as true in Christian schools as in secular schools. Since then I have pondered and puzzled over this, argued about it, regretted it, and done very little to change it. So it was with delight that I received the following article from Dr. Gil Besselsen who shares the conviction that to teach cooperation instead of competition is to teach a more desirable Christian virtue.

—Greta Ray
Column Editor

My work in schools has caused me to use more and more games and simulations to bridge the several discrete concepts taught by tests and also to add a socially-genuine problem-solving environment to their practice. Alas, the result was an increase in competition, favorable to individual achievement, but less so in social relationships. I wanted to encourage cooperation, which I regard as a desirable Christian virtue.

A fifth grade student solved my dilemma. Let me tell you about it.

I built a learning center in Mrs. Zylstra's room of fifth graders. I had talked a lot about learning centers, had observed many in lower elementary grades, but had practiced little of what I observed. I needed this test of my theory.

I called the center EACH ONE TEACH ONE. Using a movable partition she had in her room, we pasted a large circle of purple yarn on its dull gray surface. I asked the students to cut out the fifteen letters in the motto and place them on the partition in any order. That became a guessing game. Each day we added another clue by rearranging the letters. After three days the motto was properly displayed in the center of the circle, and the game was ready to begin.

Meanwhile, I pasted a 5" by 8" placard with my name on it across the purple yarn. I announced to the class that we would do what the hidden title suggested, that is, a string of us would teach each other a game then unknown to most of us. Jill and I played it first. I used a game of my own making that I called Ladders, which is basically a game for practicing computational skills. Ladders requires dice, paper, and pencil. The two players take turns deciding on the rules for the game. We each in turn decided how many dice to use, how many turns we would play, the kinds of computation we would do, and the way to find a winner. We drew a ladder. We made the rungs extend out to the edge of the paper, a place for us to do our computation. As the diagram below shows, Jill wanted to use three dice, take four turns, use addition and subtraction, and have the higher score win.

3 DICE / 4 TURNS	JILL	GIL	+ AND – / LARGEST SCORE

It was a rather competitive situation. The winner would take all, and the loser had the consolation that chance, not skill, ordered the outcome.

During my absence the games continued. Jill added her name to the circle of purple yarn. She taught Scott who taught May who taught Mary. I taught Betty who taught John who taught Mike and so on until twenty or more names were pasted there. They enjoyed practicing computation by play.

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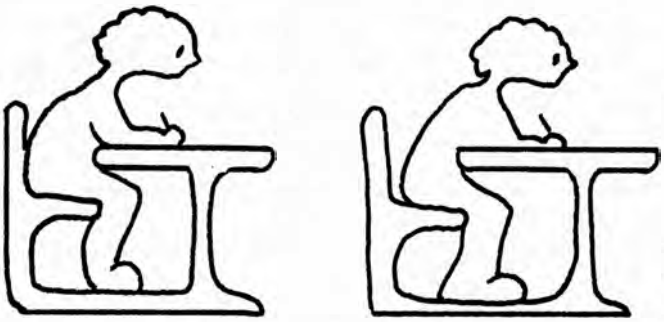
It was then that Lynette taught me more. She asked me to play a game of Ladders with her. I wanted to check out the system, so of course we played. A sheet of paper and several dice lay before us. I suggested Lynette make all the choices. Three of her choices were predictable—three dice, even number of turns, and four computations. But the fourth surprised me. Instead of declaring a winner by high score, low score or score closest to a given number, she said *same* score. We would throw dice, compute and read scores until we both had the same score. Here is a diagram of our game. We both won on the fifth round.

ALL COMPUTATIONS / 3 DICE	L	G	SAME SCORE / EVEN NUMBER OF TURNS
(2 X 6) ÷ 3 = 4	4	7	1 + 2 + 4 = 7
(3 – 1) X 5 = 10	14	15	(6 ÷ 2) + 5 = 8
1 + 1 + 2 = 4	18	23	(2 X 4) – 1 = 7
(4 X 1) + 1 = 5	24	29	(4 – 1) + 3 = 6
(6 – 3) X 2 = 6	30	30	(4 X 1) – 3 = 1

The working climate between us was different. We worked together finding different arithmetic sentences from these three numbers and four computations that might reach a total that was the same.

A child taught me how to be productive without being competitive.



The Claims of Lawrence Kohlberg: Grand or Grandiose?

by Allen D. Curry*

The claims that Lawrence Kohlberg makes for his approach to moral education, if not presumptive, are ambitious to say the least. He claims:

> to have defined an approach to moral education which unites philosophic and psychological considerations and meets, as any "approach" must, the requirements (A) of being based on the psychological and sociological facts of moral development, (B) of involving educational methods of stimulating moral change, which have demonstrated long-range efficacy, (C) of being based on a philosophically defensible concept of morality, and (D) of being in accord with a constitutional system guaranteeing freedom of belief (L. Kohlberg, "Stages of Moral Development as a Basis for Moral Education," as quoted by C. M. Beetz et al, ed. *Moral Education Interdisciplinary Approaches.* New York: Newman Press, 1971, p. 24).

Kohlberg's claims warrant the serious attention of anyone engaged in moral education. If he is correct in his assertions, he has given to Christian educators an invaluable tool for dealing with the difficult but essential task of developing moral values in students. Christian educators have long looked at this task as fundamental. Christians engage in and support Christian educational institutions because they believe that so-called value-free education is impossible at best and anti-Christian at worst.

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Six Stages

Christian educators must ponder Kohlberg's first claim that his approach is based on the psychological and sociological facts. Kohlberg maintains that everyone goes through six stages of development.

In the first stage of development moral decisions are based on the potential for punishment or reward. Avoiding punishment is the major consideration in solving moral problems.

The second stage emphasizes the exchange of favors. Right and wrong are determined on the basis of what instrumentally satisfies my needs or possibly those of someone else. Kohlberg often refers to this as the "you scratch my back and I'll scratch yours" approach.

The third stage of development is what Kohlberg calls the "good boy—nice girl" orientation. Here moral decisions are based on fulfilling the expectations of one's group or winning its approval.

The next stage is the "law and order" orienta-

tion. Stage-four decisions are based on obeying authority or the law. The maintenance of a fixed religious or social order is of fundamental importance in decisions at this stage.

The fifth stage is the "social contract stage." The emphasis is on equality and mutual obligation of a democratic sort. Kohlberg believes this stage is embodied in the American constitution.

The last stage is that of universal ethical principles. Here one reflects awareness of the highest values—human life, equality, and dignity.

Kohlberg maintains that everyone goes through these stages in order. There is no variation, except that most people do not progress beyond stage four. Each stage is distinctively different from the others. The quality of the judgment is unique.

These stages deal with the structure of moral reasoning rather than the content. The critical element is how one goes about reasoning on moral matters, not necessarily what is the result of the reasoning process.

Kohlberg argues that each of the stages is more adequate than the previous one. This is the basis for encouraging someone to proceed from one stage to another, toward stage six.

On the basis of investigations in Turkey, Mexico, Honduras, Israel, India and Taiwan, Kohlberg maintains that his stages are culturally universal. This is the way all men develop, not just people of certain specific cultures.

Criticism

These claims of Kohlberg seem to be straightforward, empirical ones. Kohlberg and his associates have conducted a number of studies over twenty years. The most appropriate kind of evidence for the claims that Kohlberg makes is gained from longitudinal studies. Kohlberg has engaged in such studies, but they have been based on very small samplings. Therefore it is prudent for Christian educators to exercise caution before embracing the position of Lawrence Kohlberg on moral development.

Kohlberg argues that each of the stages is more adequate than the previous one. This is the basis for encouraging someone to proceed from one stage to another, toward stage six.

Not only is the Kohlberg material based on a small sampling; it is questionable in other ways. For example, Kohlberg and his associate Elliot Turiel use the term "stage confusion." This occurs when a subject responds to an interviewer's questions with responses that are not all identified with one stage. According to their studies, no-one is at only one stage. Often the subject offers answers that reflect three different stages of development. This type of confusion makes the results of the interviews difficult to evaluate. Kohlberg insists, however, that one stage is always dominant. He also maintains that stage confusion is a sign of movement from the lower to the higher stages.

Christian educators must be wary of embracing Kohlberg's approach to moral education and moral development merely because it is alleged to be empirically demonstrable.

There is also reason to question the way Kohlberg has attempted to substantiate his position. He has produced a workbook for those interested in testing his theory, and he conducts workshops for interested researchers each year at Harvard. Invariably, responses to interviews conducted by Kohlberg's students correlate well with Kohlberg's theories. One must question whether this result is due in part to the training of the scorers. Again, Christian educators must exercise caution in taking at face value these empirical studies. Much additional independent research is needed in this area.

The method used to arrive at the empirical claims is also questionable. What is Kohlberg really measuring? Is it moral reasoning or is it increasing sophistication in the use of moral language? One reason for asking such a question is Kohlberg's report that he finds no evidence of principled morality in less civilized societies. Does he find this because they are not as well developed morally or because their language does not permit them to make these more sophisticated discriminations? These considerations are especially important because of the obvious debt that he owes to such modern linguistic philosophers as R. M. Hare, who builds his moral philosophy on the foundation of the analysis of language.

Christian educators must be wary of embracing Kohlberg's approach to moral education and moral development merely because it is alleged to be empirically demonstrable. There is much in the research that is methodologically unsatisfactory. Nor does the limited scope of the evidence warrant what may well be premature conclusions.

Methods

Kohlberg's second claim is that his approach involves educational methods for stimulating moral change, which have demonstrated long-range efficacy. What Kohlberg encourages is interaction between people of different stages. This can take the form of role-taking or discussing moral dilemmas. For example, in a discussion of a moral dilemma a stage-two student would try to defend his judgment to a stage-three student and vice-versa. In the midst of such a discussion the stage-two student would become aware of the inadequacy of his position. Kohlberg cautions that students will not understand arguments more than two stages higher than their own. If they do not understand they will interpret arguments to fit into their stage of reasoning.

These moral dilemmas playing an important role in Kohlberg's approach are generally open-ended; they allow the student to select and defend one of two opposing positions on the basis of certain elements in a story. In order for these dilemmas to work they must cause what Kohlberg calls cognitive dissonance. This is a notion that Kohlberg has taken from Piaget and the developmentalist school. It means only that the student is aware of the inadequacy of his reasoning process. Because of an inherent human propensity toward equilibrium or balance he will be inclined to accept the more adequate higher-stage argument.

With some very slight adjustments, strategies suggested by the values clarification people would create the dissonance that Kohlberg believes is essential to development. Kohlberg referred to some attempts to correlate these two approaches in a recent article in the *Phi Delta Kappan* (June, 1975).

These and other methods that Kohlberg advocates to encourage moral development are not objectionable in themselves. A constant diet of moral dilemmas might get a trifle boring through the years of schooling. But since these methods are as old as Socrates, most teachers have no doubt already established a view of their efficacy.

Morality

A third claim that Kohlberg makes for his approach to moral development is that it is based on a philosophically defensible concept of morality. His notion of morality is borrowed from such thinkers as Kant and Hare.

The central principle of morality is justice. Kohlberg conceives of justice in terms of distributive equality. At every stage of development there is some notion of justice present in the reasoning process. It is only at the higher stages that justice takes on the nature of a principle.

Is Kohlberg correct that the central principle of morality is justice? No, he is not. The Christian recognizes that obedience to God is the central moral principle. Kohlberg uses the principle of justice because it fits so well with his whole philosophy. He believes he can show that justice is content-free. But morality is not simply a matter of forms. The substance is also important.

Basic to Kohlberg's theory of justice is his desire to maintain the complete autonomy of moral judgments. He does not want people to depend at all on any outside rules. The person must decide for himself, by himself, what is right or wrong. The

*Dilemma No. 6—Primary Level**

Grandfather's Watch

OBJECTIVE:

To examine whether to tell the truth even when it may bring retaliation.

SITUATION:

Your grandfather and grandmother have come to visit for the weekend. One of grandfather's most prized possessions is a gold watch which was given to him by his father. Although you have been told not to enter the guest room, you and your sister go in to look at the watch.

Just then, Grandmother calls, "Girls, where are you?" Your sister is so startled that she accidentally drops the watch. Your sister says if you tell on her she'll tell about the trouble you were in last week at school.

FOCUS:

Do you tell?

DISCUSSION:

1. Explain your decision.
2. Should you tell Grandmother that both of you are responsible?
3. Does it make a difference that you didn't touch the watch?

*Reproduced from *Getting It Together: Dilemmas For the Classroom.* (Based on Kohlberg's approach) by Beverly Mattox. San Diego, California: Pennant Press, 1975).

higher the stage a person attains, the more important is justice in his judgments.

Kohlberg's theory, based on individual, human autonomy, strikes at the heart of a Christian notion of morality. The Biblical idea of morality is that norms for behavior do come from outside the person, i.e., from God. It is interesting that Kohlberg recognizes this in his description of his sixth stage. The principles of stage six "are abstract and ethical (the Golden Rule, the categorical imperative); they are not concrete moral rules like the Ten Commandments" (L. Kohlberg, "From Is to Ought: How to Commit the Naturalistic Fallacy and Get Away With It in the Study of Moral Development" as quoted in T. Mischel, ed. *Cognitive Development and Epistemology,* New York: Academic Press, 1971, p. 165).

Christians are concerned not only about people being able to reason about moral matters but also about behavior. It is incumbent upon Christian educators to help their students to lead moral lives. Kohlberg's theory is especially weak in this area.

Kohlberg's plea for autonomy goes far beyond a simple consideration that people must make decisions for themselves. He disallows using criteria for deciding between right and wrong that come from outside the person. The Christian cannot accept this. He must strive with his whole being to live a life of grateful obedience to the law of God.

Another element in Kohlberg's moral theory that is disturbing to the Christian is his sole emphasis on moral *judgment*. Christians are concerned not only about people being able to reason about moral matters but also about moral *behavior*. It is incumbent upon Christian educators to help their students to lead moral lives. Kohlberg's theory is especially weak in this area. He almost glibly maintains that there is greater likelihood of consistent behavior at higher levels. He has very little evidence to support this, and what he does have is highly suspect because of the limited sampling and the lack of appropriate scientific controls. Furthermore, Kohlberg offers almost no place for the emotions or affective domain. Christian educators should take seriously the common criticism that Kohlberg teaches only *about* morality.

Kohlberg believes that his approach is in accord with our constitutional democracy. Many maintain that any moral education is illegal in the context of contemporary public-school education because of the separation between church and state. Kohlberg claims that his approach is not illegal. He argues that his theory of morality is radically divorced from any and all religious connections. Because of this there is no conflict between church and state. If Kohlberg is correct, then Christians should be all the more zealous in their endeavors to provide God-centered education for their children.

Kohlberg's Value

Christian educators do well to pay attention to the work of Lawrence Kohlberg. His influence in modern education is on the rise. Some emphases, not mentioned in this article, are useful to Christian educators, for example, his critique of cultural relativism in the schools, of the part the hidden curriculum plays.

His research in moral development is also fascinating. It no doubt will offer to Christian educators a great deal of aid in their continuing quest to understand their students. Many things in Kohlberg's writings could spark their imaginations as teachers and improve their effectiveness in the classroom.

As in so many things, though, Christian educators must be cautious. Some of the fundamental principles Kohlberg espouses clearly contradict Christianity. It is important to be wary of anyone who wants to make such a radical dichotomy between religion and any aspect of education, especially morals. Also, Kohlberg's quest for autonomy of moral judgment is directly contrary to the Christian's desire for submission to his Lord and King, Jesus Christ.

What about the claims of Lawrence Kohlberg—are they grand or grandiose? Surely Christian educators must seriously ponder this question. For Christian educators who desire to pursue this study, much material is available. Most of Kohlberg's writings are available from the Center for Moral Education at Harvard University. Kohlberg summarizes his approach in two popular articles, one in *The Humanist* (November/December 1972) and the other in *Phi Delta Kappan* (June 1975). Perhaps his best presentation is found in C. M. Beck, et al (ed) *Moral Education Interdisciplinary Approaches*. Kohlberg's paper in this volume is titled "Stages of Moral Development as a Basis for Moral Education."

TEACHING JUSTICE

by Robert P. Craig*

For a long time now, Catholic thinkers, among others, have been concerned with justice. Pope Paul recently stated that only where justice was equally distributed could human problems begin to be solved. Medea, in the play by Sophocles, says "justice is but a word." Yet words presuppose symbols, and the use of symbols implies some degree of understanding. Justice is more than a word.

Recently President Ford said that justice, economics, and a good life are almost indistinguishable. In his State of the Union message he listed a number of concerns America should have, and he listed spirituality first and economics last. Spiritual concerns, according to President Ford are part and parcel of the nation's growth. Economic prosperity cannot occur without spiritual growth. Again—in this development of concerns from first to last—justice is more than a word.

Piaget's Objection

Yet how is justice developed? Can justice be taught? If so, how? The psychologist Jean Piaget has discussed these issues, and his ideas have vast implications for educators. Piaget is opposed to the psychological view that morality in children is developed by adult intervention and prescription. The "correct" example of the adult does not necessarily form the basis of the "correct" moral development of the child. Thus the Freudian view that moral rules and sanctions are internalized during early childhood is largely rejected by Piaget. Piaget contends:

> . . . the sense of justice, though naturally capable of being reinforced by the precepts and the practical example of the adult, is largely independent of these influences, and requires nothing more for its development than the mutual respect and solidarity which holds among children themselves (Piaget, p. 198).

Often in spite of adult prescriptions the child develops a complex, autonomous idea of justice. Piaget writes that an adult's rigid moral rules can, however, have a harmful effect upon the child's moral development. This rigidity can retard cooperation and autonomy.

In most cases, in spite of rigidity, the child develops a variety of ideas about the rule of justice. Piaget writes that the rule of justice differs from the rule of honesty: "for the rule of justice is a sort of immanent condition of social relationships, or a law governing their equilibrium" (p. 198). That is, the rule of justice is more universal than the rule of honesty, and its necessary ingredient is equilibrium. Thus as social solidarity and cooperation among children grow, so does the idea of justice. The development of the idea of justice seems to be an autonomous process, provided there is cooperation among children.

Justice for Philosophers

Philosophers have persistently been concerned with the concept of justice, usually having in mind at least two different concepts: (1) justice as equality, or distributive justice, and (2) justice between acts and punishment, or retributive justice. A society is called unjust if it favors one social group over another; this is a concern of distributive justice. Justice is not "the greatest good for the greatest number," a utilitarian version; rather, it is equal distribution of goods and services to every member of the population. Retributive justice, on the other hand, emphasizes the "eye for an eye, tooth for a tooth" attitude. Retributive justice is concerned with literal punishment for a particular act. In

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theology this is termed "act morality"; a particular act demands a specific punishment, a rather legalistic approach to morality. Thus the idea of distributive justice refers to the idea of equality, and the idea of retributive justice refers to that of punishment.

Piaget's Reaction to Philosophers

Piaget claims that the idea of retributive justice is the more primitive of the two, "if by primitive is meant, not so much what is early in the point of time, but what is most overlaid with elements that will be eliminated in the course of mental development" (p. 199). As the person's mental life develops, he can abandon some of the concepts of the idea of retributive justice. Since retributive justice is closely tied to "breaking rules" and "obedience to standards and authority," these notions of rules, punishments, and authority can be modified in favor of a more autonomous sense of justice.

Initially Piaget attempted to define and evaluate the child's concept of retribution. He did this by presenting to the child alternate forms of punishment for a particular act of disobedience and then asking him or her to evaluate which punishment was the most fair. Piaget then presented to the child stories in which parents punished children physically and stories in which they merely reprimanded them verbally. The child was first asked to compare the stories in terms of the justice of the parents' actions and was then asked general questions about the nature of justice, punishment, equality, and retribution.

Piaget's Conclusion

Piaget's conclusion is twofold. (1) Some children believe that the more stern the punishment is, the more just it is. This view is usually apparent in preadolescents who feel that the child who is rather rigidly disciplined will later tend to disobey rules less often than the more loosely disciplined one. (2) Other children, usually adolescents, conclude that severe or stern punishment is counterproductive; verbal reproach, followed by explanation, is the best form of punishment. The child who is basically authority-directed will choose the more severe penalty; the child who is more inner-directed and autonomous will choose the less severe.

Piaget writes that punishment can be evaluated according to two principles. The first he terms "expiatory punishment." This principle is based upon an emphasis on authority and control. As Piaget writes:

> . . . the only way of putting things right is to bring the individual back to his duty by means of a sufficiently powerful method of coercion and to bring home his guilt to him by means of a painful punishment (p. 205).

The second principle is "punishment by reciprocity," which is associated with distributive justice, cooperation, and equality. A person ought not to lie, for example, because lying destroys social trust. But if a person does lie, no amount of corporal punishment or pain will force him to see the light. What is needed is an explanation of the consequences of lying. Dialogue and discussion lead to insight. Piaget writes that this is the only way of developing from an outer-directed individual to an inner-directed one. As one develops inner-direction, he begins to realize that lying destroys healthy human relationships.

Thus Piaget sees a direct relationship between retributive justice and control, expiatory punishment and coercion, punishment and guilt. An

emphasis on the idea of retributive justice leads to a repressive, outer-directed environment. If the parent or the teacher emphasizes retributive justice, the child may never develop a sense of cooperation or equality. Piaget writes that the idea of distributive justice can be developed only to the extent to which the child is free to participate, interact, question, and evaluate dilemmas and problems in terms of justice.

Piaget writes that the idea of justice is best developed by social interaction among peers (p. 205). The idea of retributive justice and expiatory punishment is developed by social relationships between adults and children, but the idea of distributive justice is developed by considering the problem of punishment among the children themselves. The idea of retributive justice rests on adult authority; the punishment is fair only if it appeases the authority. Punishments between peers, even younger children, do not involve this same sense of authority. Piaget writes:

> Punishments between children . . . could hardly rest on authority, and consequently could not appeal to the idea of expiation. And we shall see, as a matter of fact, that they nearly all fall under what we have called punishment by reciprocity and considered fair in the measure that solidarity and the desire for equality among children is on the increase (pp. 295–296).

In rare cases punishments between children are expiatory, but usually in these cases the parents' rules and authority have been so internalized that the child experiences excessive guilt if he views punishment in any other way. Piaget's research indicates, though, that the usual case is that children "naturally" punish by reciprocity.

It follows that the parent and teacher ought to allow the peer group maximum freedom in the decision-making process. The peer group ought to decide classroom procedure, rules, and even punishments for violations of the rules. This would create a community; the classroom would be not merely an aggregate of individual students. It need not be an environment of repressions, restraint, and control. Using the peer group while making decisions aids in the moral development of the individual student and leads to a classroom in which distributive justice has priority over retributive justice.

Some Specific Implications for Education

1. Extensive use of positive reinforcement emphasizes the idea of retributive justice. Its basic orientation is to obedience, control, and reward. Thus such educational programs as competency based education leave much to be desired, for the educational program is consistently other-directed. The positive reinforcement places responsibility outside the student: if there is not immediate reinforcement, the proper behavior is not guaranteed.

2. Behavior that conforms is not synonymous with moral behavior. Mere adjustment to the group norm is certainly not the only meaning of morality; the student may be absorbed into a collective category called "correct procedure." A violation of procedure differs from a moral violation, although the two are often confused. A student can be expelled from school for neglecting correct procedure; for example, he does not adhere to school policy on how to head a paper and thus consistently receives a failing grade. A student can also be expelled for cheating, a moral offense. These two situations differ in content, and it is incorrect to fail to make this distinction.

3. As Piaget demonstrates, the idea of justice is part of a developmental process. Although a certain amount of authority is necessary in the classroom, authority should not interfere with nor contradict the freedom and integrity of the individual student. There is a difference between authority and authoritarianism.

4. It is important for the teacher to share in the moral development of the student, thus the teacher ought not to arbitrarily impose his or her own standards on the class. Developing the idea of justice is not an easy task, but it is possible. Through discussion of moral issues, presentation of moral issues, presentation of moral dilemmas to the classroom, and peer group interaction on classroom rules and procedures, the teacher can encourage an environment in which the development of this idea is possible.

5. Piaget's research has particular importance in our world of poverty, war, and racism. A sense of distributive justice and equality needs to be developed. If society operates merely with a retributive philosophy, equality is virtually impossible. The school needs to be a community in which justice and equality are immanent. Although society is not the epitome of equality, a better society can be the result if we aid one another toward the development of distributive justice. Isn't this the essence of Christian education?*

**The reader may be interested in further reading of Piaget. I wrote a paper on Lawrence Kohlberg, who utilizes much of Piaget's research. The title is "Lawrence Kohlberg and Moral Development: Some Reflections," published in* Educational Theory. *Vol. 24, No. 2 (Spring, 1974).*

VALUES CLARIFICATION:

A Critique and Prescription

by Larry Reynolds*

My first exposure to values clarification was a workshop conducted by Sidney Simon and Merrill Harmin in Denver, July, 1974. I was impressed. In a brief four days I had been able to meet and then know several persons more significantly than ever before in a workshop or educational conference. I had experienced in the activities of the workshop the freedom to talk about my Christian beliefs and their significance in my life and profession—something I am afraid had not been an easy task before, unless all the participants were Christians. I returned home convinced that I wanted to learn more about values clarification and explore its possible uses in Christian education.

Development of the Movement

For those readers unfamiliar with values clarification, the movement started as a reaction to what some of its proponents call the "valuelessness" of American education, a malady related to Silberman's charge of mindlessness. Schools have become victims of the democratic model they emulate. To avoid offending the beliefs of anyone involved, schools have come to stand for nothing. Teaching the facts is the only safe, non-controversial path to follow. Ironically John Dewey had worried that progressive education and its philosophy of pragmatism might become misdirected and result in the loss of values in students and, in the process, the loss of their very souls (he actually used the word "soul," *Experience and Education*). Many of the proponents of values clarification argue, however, that schools have been valueless on the surface only, and that schools have subtly imposed a set of conflicting values that have resulted in the present moral corruption of our society.

To combat valuelessness in schools, the proponents of values clarification have created a collection of strategies that will help people, especially students, form, clarify, and articulate their values and beliefs. The Christian educator's initial reaction to the purpose of these strategies and to the criticism the proponents of values clarification have directed toward public schools is bound to be sympathetic. A thorough investigation, however, of what the proponents consider criteria for determining the validity of a value and of the philosophical basis upon which they have built those criteria should cause some misgivings.

Criteria for Value Validity

Seven criteria have been established to determine the validity of a value:

1. Has the value been chosen from alternatives?
2. Has the value been chosen after consideration of the different consequences of the different alternatives?
3. Has the value been chosen freely?
4. Is the value prized or cherished?
5. Has the value been publicly affirmed.

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6. Has the value been acted upon?
7. Is the value still repeatedly being acted upon?

Those criteria are based on the assumption that if man is given an opportunity in a free and open environment to rationally develop a system of beliefs and values, he will embrace that which is right and good. This humanistic belief in man's innate goodness rejects the idea that a lasting value with a deep commitment can be based on prescribed religious beliefs. If, for example, someone accepts the authority of Scripture, he limits his consideration of alternatives, and from the point of view of the proponents of values clarification, he has given up the freedom to choose his own values.

Dangers in Values Clarification

In their attempt to give students the freedom to choose their own values, the proponents of values clarification inadvertently impose their own value system. For instance, in a "values continuum" strategy the student is asked to identify where he stands on premarital sex. He is given the choice between two continuum opposites: 1) Virginal Virginia (sometimes called Gloves Gladys because she wears white gloves on every date), and 2) Mattress Millie (she wears a mattress strapped to her back). Obviously the student will want to reject both extremes, and in spite of his former beliefs he will, in the process, not want to be so narrow as to publicly affirm that sexual relations before marriage is wrong. Who wants to be a Gloves Gladys?

The proponents of values clarification assume that the process by which values are embraced is the same for children of elementary age, adolescents, and adults.

There is something chameleon about some of the proponents of values clarification. When they address church-related audiences, they often play down the relativism of their position and "allow certain absolutes." In the workshop I attended in Denver, Sidney Simon berated any belief in the concept of sin and attributed many of the psychological problems of people today to such a negative and pessimistic view of man. Yet in an article on religious education he allows that a belief in the resurrection of Christ is essential to Christian education. Such inconsistencies have produced many critics of the movement.

Critics of values clarification have also focused on the failure of the movement to take into account the contributions of developmental psychologists. The proponents of values clarification assume that the process by which values are embraced is the same for children of elementary age, adolescents, and adults. They especially ignore the power of peer pressure among adolescents, who are thought to disclose their beliefs and values to others. Perhaps this weakness reflects an even greater problem, that of a poorly worked-out theoretical basis for a theory of values. While the literature on values clarification discusses the need for such clarification and abounds in practical suggestions for the classroom, little space has been devoted to establishing a theoretical framework. Sidney Simon has even announced in some of his workshops that he does not care to consider any criticisms of values clarification; he insists that he is not interested in refining his theory of values but in inventing new and creative strategies. He tends to dismiss his critics as petulant and cranky.

The shortcomings of values clarification are obvious even to some of its proponents. In a workshop on values clarification held in Cleveland during the Thanksgiving holidays, 1974, Merrill Harmin stated that he was bothered by the few long-range effects of values clarification. He

READER RESPONSE:

Dear Sirs:

I just finished reading the article "Evolution and the Christian School" in your January issue and was disturbed by the lack of awareness there was among your sample schools concerning science textbooks that are available that show scientifically that creation is the correct view of things. I would encourage all your readers to get in touch with the Institute for Creation Research, 2716 Madison Avenue, San Diego, Ca. 92116. They have a highly qualified staff of Christian scientists who believe in creation and can support their belief.

I am convinced that the creation issue is far from dead and I believe Christian schools should teach positively the veracity of the creation account and the flood account proclaimed in Genesis.

Yours in Christ,
Tony Beuving
Deep Valley Christian School
Redwood Valley, Calif.

observed that many teachers and students who seemed to be positively affected by their involvement in values clarification revealed little or no change in life style or behavior once they returned to the real world. The values they had articulated in a workshop or in the classroom were not acted upon. Dr. Harmin postulated that if the movement were going to be significant, those involved would have to go out and change society: its media, its art forms, its economics, and its politics. Without realizing it, he described the need for a world-and-life view. Tragically he did not have the Christian basis for developing such a view.

More Than a Fad

Many readers are probably wondering by now why I was impressed at all after my first encounter with values clarification and have probably assumed that I eventually dismissed the movement as another one of those fads which has afflicted American education. I must admit, however, that I am still impressed. The Christian educator is concerned that his students are not merely imbibing and regurgitating facts about God's creation, but are responding to it in such a way that the knowledge acquired is integral with their basic beliefs, values, and discipleship. Christian educators are also concerned that they develop a sense of Christian community in the classroom and that they be part of a Christian faculty community. Such a community will be united by its members' common beliefs as Christians, yet manifest a diversity that reflects the individuality and talents of each image bearer of God in that community. Such a community will also consist of interpersonal relationships that involve each member in a sharing, supportive role with others. I believe that values clarification strategies, when uprooted from their humanistic framework, help achieve the goals indicated by these valid concerns of the Christian educator.

Strategies for Values Clarification

Basically, strategies for values clarification are communication exercises which give those involved a chance to share with others their lives and what is important to them. God created us to want to communicate with others and establish interpersonal relationships, but sin has distorted and inhibited the process. Disclosing ourselves to others is a risky business. It invites judgment and criticism, either as a direct challenge to our beliefs and values or as an accusation that we are merely on an "ego trip." Strategies for values clarification provide an opportunity for self-disclosure and an atmosphere in which people can feel free to talk about themselves and their beliefs.

Four ideas are basic to any strategy: 1) small focus discussion groups, 2) acceptance and understanding, 3) editing and passing, and 4) validation. In a focus group each person focuses his attention on the person speaking and attempts to communicate non-verbally, namely with his eyes that he is listening. Listening involves a non-judgmental stance of understanding and acceptance. This does not require abandoning one's own beliefs or agreeing with the speaker, but does require a sensitivity and respect for him.

The proponents of values clarification stress the right of a participant to edit or pass on any item that is being discussed. Many people have reacted with fear and hostility to any talking about themselves because of what they have heard about or experienced in encounter and sensitivity groups where self-disclosure means confrontation and psychological probing. Because editing or passing are allowed, values clarification avoids what may be negative aspects of the sensitivity and encounter group and creates a healthy atmosphere for self-disclosure.

Basically, strategies for values clarification are communication exercise which give those involved a chance to share their lives and what is important to them.

Strategies for values clarification also encourage participants to take note of the positive characteristics of fellow participants and to share their observations. The positive result of such mutual validation, if it is sincere and authentic, is that a community is created to consider every member's contribution valuable. In a faculty community each teacher gains a positive concept of self as a person and a professional educator. Research has demonstrated that the positive self-concept of a teacher has a positive correlation to his effectiveness in the classroom.

Using the Strategies

I have used strategies for values clarification in the classroom and with school faculties. Sharing some of the positive written responses that I have received will demonstrate the positive use of values clarification in Christian education.

A college sophomore wrote:

> It made me look at myself and what my life is like. Made me more proud of being just me, instead of wishing I was like this person, or more like that person. But no matter what I am like, I can still serve my Lord.

Another sophomore wrote:

> We found out more things about ourselves and we also got encouragement from our groups—encouragement to be an individual. We learned how important it is to be honest with ourselves and to accept the personality that God has given us. Saw beautiful things in fellow students and learned to appreciate them for what they are.

A college senior about to graduate wrote,

> Since student teaching was a deflating experience for me, I have found these activities very helpful in rebuilding my self-esteem. It was good to take a closer look at myself and to rediscover things that had been buried by putdowns. Several things have made me willing to continue in the field of teaching, but this may have been the most important.

A faculty member wrote:

> This has been tremendous! I am not sure if you were aware of the fact that with a change in the administration and in the curriculum of the elementary department there has been a great deal of tension, pressure, and depression among the faculty. This workshop has helped tremendously in relieving those things mentioned above in that each faculty member was encouraged and motivated to learn about one another—their needs, values, ideals, and ups-and-downs—and consequently has changed attitudes toward fellow teachers and the administration, and education, promoting it at its very best. This has been most enjoyable for me because it put a new spark into my beliefs and values.

These responses to values clarification were positive, but one has to remember that the responses were made immediately following an involvement in strategies for value clarification. Values clarification cannot be considered an end in itself, or one will be as dismayed by the long-term results as Dr. Harmin was. Values clarification can, however, help create an open, supportive community in which Christians might more effectively do their world-and-life work in God's creation.

An Annotated Bibliography on Values Clarification

Curwin, Richard L., and Barbara Schneider Fuhrmann. *Discovering Your Teaching Self: Humanistic Approaches to Effective Teaching*. Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1975.

Contains many excellent strategies for values clarification for prospective, new, and veteran teachers.

Harmin, Merrill, Howard Kirschenbaum, and Sidney Simon. *Clarifying Values Through Subject Matter: Applications for the Classroom*. Minneapolis: Winston Press, 1973.

Could easily be subtitled "Involving the Affective Domain in Teaching," for the book addresses itself to the problem of getting beyond facts and concepts to an affective level of teaching. Because facts and concepts are not neutral for someone subscribing to an integral, Biblical view of creation, this method of clarifying values often results in a moralistic approach to education.

Howe, Lealand W., and Mary Martha Howe. *Personalizing Education: Values Clarification and Beyond*. New York: Hart Publishing Co., Inc., 1975.

The latest and most comprehensive compilation of values clarification strategies for use in the classroom. The strategies are organized into the following helpful categories: human relationships, goals, curriculum, and organization and management.

Kirschenbaum, Howard, and Sidney Simon, eds. *Readings in Values Clarification*. Minneapolis: Winston Press, 1973.

A wide and interesting collection of articles on values clarification. Contains the article on religious education that I referred to in my article.

Mears, Michael. "Who's Sid Simon and What's All This About Values Clarification?" *Media and Methods*, March 1973, pp. 30–37.

For those who do not like to read books, this article gives a very readable summary of values clarification and some sample strategies.

Raths, Louis E., Merrill Harmin, and Sidney Simon. *Values and Teaching*. Columbus, Ohio: Charles E. Merrill Publishing Co., 1966.

The first major and the most theoretical book on values clarification.

Simon, Sidney, Leland Howe, and Howard Kirschenbaum. *Values Clarification: A Handbook of Practical Strategies for Teachers and Students*. New York: Hart Publishing Co., Inc., 1972.

The most popular compilation of values clarification strategies. Dangerously easy to plug these strategies into the classroom as entertaining filler.

Stewart, John S. "Clarifying Values Clarification: A Critique." *Phi Delta Kappan*, June 1975, pp. 684–688.

John Stewart is one of the critics of values clarification; Sidney Simon called him petulant and cranky. Article contains some perceptive criticisms of values clarification.

COVENANT CHILDREN AND ATTITUDE CHANGE:

What Are the Responsibilities of the Christian School?

by Jack Fennema*

The Problem

Why do children act the way they do? What motivates them? These are questions which get to the heart of attitudes, morals, and values. They are also questions on which hundreds of volumes have been written. But, boiled down to a very concise form, there are, perhaps, three basic causes for behavior.

1. *Reward*: These could be external rewards such as material gain or social acceptance. Rewards could also be internal, for example, a personal satisfaction for taking certain actions or reaching certain goals. The extreme form of motivation based on reward or reinforcement is hedonism, the belief that pleasure is the primary purpose in life.
2. *Fear*: Fear can also be external or internal. Community mores, authoritarian conformity, punishment, legalism, paranoia, and power are all reflected within this category. A person whose actions are caused by fear becomes a *re*-actor rather than an actor.
3. *Concern*: Persons can be genuinely concerned for others for unselfish, purely benevolent reasons. The doctrine of common grace allows one to say that all men are able to do *civil* and *moral* good.

The one common characteristic of the three causes listed above is the emphasis on *horizontal* relationships. In other words, the motivating forces for behavior are man-centered and related to the world in which he lives. This means that the Christian must look beyond these three positions for at least one more motivation for his behavior. The answer is found on the *vertical* plane:

4. *Soli Deo Gloria*: To God be the glory! Actions become worshipful response to a sovereign God. One acts on the truth in obedience and thankfulness. This response can be called *spiritual* good because the blood of Christ cleanses and sanctifies these actions for presentation to the Father. They are actions of the Redeemed in the Lord.

The Law of Love (Mark 12:29–31), which instructs people to love God and their neighbor, serves as the cornerstone of moral and value education within the Christian school. The Law of Love does not speak to behaviors per se, *it speaks primarily to attitudes*. The Law of Love is not legalistically prescriptive. It speaks about heart commitment, about love for God, and then about love for one's fellow man. When one possesses an *attitude of love*, the actions which are a product of such an attitude tend to take care of themselves. Although this is a very simple concept, it has exciting implications for the Christian school. The message can be sent to children: "We are not interested primarily in the establishment of rules to shape or control your behavior. We are essentially interested in your attitudes, that they reflect the commands of God to love Him and those who are your neighbors. In practice this means that you are to seek to *obey* God first of all and, secondly, to *show concern* for your neighbor. If this takes place, rules for conduct become very secondary."

But here comes the rub. The only way a child or young person can love God and then his neighbor is by responding to God's love through a commitment to Christ as personal Savior and Lord. He is able to have a Biblically-acceptable attitude only through recognition and responsive acknowledgment of God's claims on his life.

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The Thesis and Dilemma

The Biblically acceptable basis for all attitudes, values, and moral decision-making is personal commitment to Christ as Savior and Lord.

If this thesis be true,

1. How does it relate to children of the covenant?
2. What is the responsibility of the Christian day school?

An Answer

First, how does the thesis relate to children of the covenant?

1. *They are children.* (viewing the dilemma anthropologically) Children are creaturely, that is they are created by God to exist in a state of dependence on Him. They are also created in the image of God; they have worth and dignity as gifts of God. They do not have to earn worth and dignity through their attitudes or actions; they possess these gifts at birth. Children are interactive. This is in contrast to behavioristic passivity, in which one can only *re*act, and with humanistic activity, in which one is viewed as autonomous, with no absolutes to which to be accountable. Again, children are created as *interactive* beings, they can initiate action, but are also called to respond. They are given free will, which means that they can be held accountable for their actions. They cannot blame parents as a Freudian or their environment as a Skinnerian. They have freedom of choice to act or not to act. They are personally accountable.

Children are respondable; they are able to respond. Not only are they able to respond, but they are created as religious beings *called* to respond to God through worshipful acts of service. They cannot help but respond! They cannot help but worship! They are created as religious beings for a religious purpose. They are called to acknowledge that all of life is religious. There is no escaping that fact. Their every act is an act of worship—of God, themselves, or another part of creation. Their actions are motivated by the horizontal positions listed previously or by the vertical relationship. The attitudes and actions which are responses for the glory of God are the *only* Biblically-acceptable responses. It is this type of heart response which is the goal of parents and teachers in the Christian community for each child of the covenant.

2. *They are of the Covenant.* (viewing the dilemma theologically) Are covenant children saved? Are they expected to make a "decision for Christ?" Are they accountable for their actions? These are extremely important questions seldom dealt with in Reformed publications or forums. But they are critical to the understanding of and acting upon the thesis which has been presented.

Children of believing parents are born with a claim on their lives; they are part of God's covenant family. This is a fact; it cannot be denied by the child or by others. I Peter 2:9 states: "But you are a chosen race, a royal priesthood, a holy nation, God's own people, that you may declare the wonderful deeds of him who called you out of darkness into his marvelous light." Children of believing parents are born into a covenantal community; this is Truth.

One must know the Truth and one must act upon the Truth. Truth must be "validated" on the human level; it must be responded to in an accurate, authentic manner. Parents and children are *both* accountable to act upon the covenant relationship in which they find themselves.

The act of baptism is a public acknowledgment by parents that they understand and accept both the *promises* and the *responsibilities* of the covenant. As a sign and seal of an agreement covenanted between two parties, the act of infant baptism signifies that the believing parents promise to rear their child in the nurture and admonition of the Lord to the best of their ability so that the claims of Christ on the child can be actualized through the personal response of the child when he or she reaches the age of understanding (Ephesians 6:4, Proverbs 22:6, Deuteronomy 6:4–9). This promise and the subsequent effort include using the means of grace found within the Christian home, the Christian church, and the Christian school.

The act of infant baptism is not a guarantee of salvation for the child. It *is* true that a believing parent, in the death of a young child, is not to doubt that the child has gone to be with Jesus (Canons of Dort, Chapter I, Article 17). David, in mourning for the loss of his child, found comfort in this belief. In II Samuel 12:23 he says: "Can I bring him back again? I shall go to him, but he will not return to me." The Old Testament also presents persons dying in the Lord in the anticipation of the Messiah. But to accept the act of infant baptism or even the covenant promises as a guarantee of salvation is not in harmony with Scripture. L. Berkhof in *Systematic Theology* (Grand Rapids: Eerdmans, 1941), states:

> They are not all Israel who are of Israel; the children of believers are not all children of promise. Hence it is necessary to remind even children of the covenant

. . . encouraging children of the covenant to act on the claims of Christ is not evangelism; it is a primary goal of Christian nurture and the Christian school.

> constantly of the necessity of regeneration and conversion. *The mere fact that one is in the covenant does not carry with it the assurance of salvation* [italics mine[. When the children of believers grow up and come to years of discretion, it is, of course, incumbent on them to accept their covenant responsibilities voluntarily by a true confession of faith. Failure to do this is, strictly speaking, a denial of their covenant relationship (pg. 288).

The Bible quite plainly states that *each person* must act on the claims made upon him or her by God; each person must respond in a personal way to Jesus Christ. A believing parent has the comfort of Proverbs 22:6: Train up a child in the way he should go, and when he is old, he will not depart from it, but this is comfort *only* if he rears his child in the nurture and admonition of the Lord to the best of his ability. Children of the Covenant can be lost. Isaac's child Esau was lost (Romans 9:13). The sons of Eli gave every evidence of being lost (I Samuel 2:12). A child of the covenant has responsibilities in addition to those assumed by the parents. The promise is made to "you and your children" (Acts 2:39). This promise or covenant carries with it responsibilities for the child. As a responsive creature endowed with free will, the child is called to live a life of worshipful interaction with his Creator—Savior—Sanctifier. He or she must experience conversion, but this conversion is usually a very gradual process for a child of the Covenant. It is a daily responding to God; it is a gradual growth in the things of God. When a child is young, his insight is more limited (I Corinthians 13:11). His response to God will often reflect the motivational patterns in one of the first three categories of behavior. But at a particular level or stage in his spiritual growth, he or she will gain the degree of insight or understanding necessary to make a *personal* decision and commitment. At this point the child becomes fully accountable before God for the response made to the claims of Christ signified through baptism. He or she must personally validate, respond to, these claims; having come to the age of understanding the Truth, his or her responsibility is to act on that Truth. The faith of parents will not save a child. God is a Father, but only through the adoptive process of brotherhood found in Christ (Romans 8:14–17, Galatians 4:1–7). Parents and teachers must work at continually sharing the promises and responsibilities of the covenant with their children, sharing them so clearly that failure to respond personally can never be attributed to a lack of knowledge.

The Bible does not state when the age of understanding and accountability occurs. The age, in fact, differs with each child; it is based on developmental patterns and the type of Christian nurture he or she has received. But, ecclesiastically, psychologically, sociologically, and physically, the age of twelve (or the range from 10–14) seems to be a period of great significance for the fruition of such insight, development, and maturity.

It should be remembered, however, that insight develops gradually. All children within the elementary school have a degree of insight and thus a corresponding degree of accountability for their actions. A typical ten-year-old has a greater degree of insight than a typical six-year-old. Thus he is also more personally accountable than the six-year-old. The age of understanding and accountability is reached when the pieces of the pattern or big picture fit together or seem to make sense. Since this age is impossible to determine in a generic sense, parents and teachers should continually, but naturally and unoppressively, hold before their children and young people the promises *and* responsibilities of the claims of Christ on their lives.

Second, what is the responsibility of the Christian day school if my thesis is assumed?

Christian schools based on the Reformed position have traditionally been opposed to mixing education and evangelism, and rightly so. But encouraging children of the covenant to act on the claims of Christ is not evangelism; it is a primary goal of Christian nurture and the Christian school. Evangelism takes place with persons who are outside the family of God, outside of the covenant. The Christian school exists for the children of believers; its function is to encourage lives of personal commitment and to equip for lives of service to God. The task of the school is education, true. But Christ-centered education is a part of Christ-centered nurture, nurture which has eternal not temporal goals. Teachers have an awesome responsibility and an exciting opportunity to meet the needs of their children totally. This can be done in several ways.

First, an *atmosphere* which is spiritually condu-

cive and helpful is to be created. Children who have spent time in a Christian school must be able to say that they could feel the presence of God there. This is not just a mystical experience. It is the result of sanctified relationships which find expression in mutual love and respect. A Christ-honoring school produces a sense of reverence, joy, and security. It provides acceptance and encouragement. The things of God do not seem foreign; rather, they fit very naturally within such an atmosphere. A helpful atmosphere is also created by using pedagogical approaches which reflect the true nature of child and a Biblical view of learning. The Hebrew word for "to know" in Scripture contains three dimensions. One must know in the sense of understanding or having cognition. One must also have a commitment to this cognition; it is a matter of the heart or will. Finally, one must act on this cognition and commitment. Knowing or believing involves all three dimensions in a unified manner. One must know Truth, be committed to the Truth, and act upon the Truth. In a helpful atmosphere children are viewed as responsive creatures. Not only will they be exposed to the Truth, but they will be encouraged to a personal commitment to the Truth, be given opportunities to act upon that Truth.

Second, much of what has been written here must be *verbalized* by the teacher. Children must know what is expected of them spiritually. They must also understand the concept of personal accountability. Teachers, openly using Scripture as the guide for Christian decision-making and value judgments, must provide decisive leadership within the classroom. Teachers must know what they believe and be unafraid to verbalize it. Children cannot be forced to believe, but the teacher *does* have the responsibility to demonstrate how Scripture speaks to the issues of life.

Third, the *example* of the teacher is of utmost importance. To a great extent the teacher stands as the personification of the Christian life for the children. If the teacher bears the fruit of the Spirit and possesses the vibrancy of one who walks daily with God, the children will see that serving Jesus Christ gives meaning, excitement, and joy to life. They will be attracted to Christ through the person of the teacher.

Finally, a teacher must know when to work and when to rest in the Holy Spirit. A teacher has responsibilities for encouraging within the children a personal response to Christ by creating a conducive atmosphere, speaking of the claims of Christ on one's person and world, and providing an attractive example of the Christian life in action. He must also be able and willing to talk with children who have reached the age of understanding and accountability. A teacher is often the logical person a child turns to when he wishes to express, confess, profess, or accept Jesus Christ. This is a natural and beautiful opportunity for listening, for encouragement, and for sharing joy. But a teacher must not attempt to do the work of the Holy Spirit. He is the One who activates hearts. Teachers can often require outward conformity, but the Holy Spirit changes attitudes. For the teacher there is a time to speak and a time to remain silent. There is also a time for prayer. Teachers are to pray for their students' personal heart response to God.

In summary, then, the only real Change Agent is the person of Christ. He does not change behavior first of all; He is interested in changing hearts, attitudes, values, and priorities. The actions which follow will then take care of themselves. Children, no matter what their age, have the responsibility to act on the Truth. They are not their own but belong to God. He has a claim on their lives. When they reach the age at which insight matures and a more cosmic but personal understanding can take place, they become accountable for what they do with Christ as Savior and Lord. Teachers in the Christian school have responsibilities and opportunities as part of the church universal to encourage this type of response from the children they work with each day. It is the Biblically-endorsed prerequisite for meaningful value and moral education. It is a matter of heart commitment.

Conclusions

1. Value and moral education cannot be divorced from personal commitment to Christ, that, in fact, is the *only* way to effect a meaningful change in one's attitude. Apart from the person of Christ, value and moral education functions only within a behavioristic and humanistic framework that is on a horizontal level.
2. Value and moral education is a part of *all* learning since Biblical knowing involves recognition of the Truth, *commitment to the Truth*, and acting upon the Truth.
3. A fruitful time for attitude, value, and moral development seems to be the age range of 10–14.
4. Christian parents *and* teachers have the responsibility to encourage their children towards a personal response to the covenantal claims of Christ on their lives.

TEACHING VALUES THROUGH LITERATURE

by Judith Henson*

With all the attention currently being focused on values education, the question has been raised, "Is there really a need for schools to become involved?" Since many schools have already added to the currriculum courses in family living, sex education, and career education, is it also necessary to offer courses in values education? The answer to this question is probably best found in the answer to the broader question, "What is the purpose of education?" If education is to be concerned with more than simply teaching basic skills, then values education is important and necessary. And if Christian education hopes to fulfill its goal of preparing the student to live a Christian life in today's world, then values education becomes essential.

The concern of the school, then, with values education, is not to teach or impose on the student a given set of values; its concern is the valuing process.

Students today are living in a world of constant change, and as social, economic, and cultural conditions change, values also change. The energy crisis, the woman's liberation movement, the abortion issue, and the rising divorce rate all affect a person's values. It seems unrealistic, therefore, for any institution—church, home, or school—to attempt to transmit its values to young people and expect that those values will last for a lifetime. A value taught to a five-year-old child might no longer be valid at age thirty. Thirty years ago a five-year-old girl was taught that to be feminine meant to be submissive, keep house, and raise a family, while today's society often encourages females to consider very different roles.

The concern of the school, then, with values education, is not to teach or impose on the student a given set of values: its concern is the *valuing process*. In this process each student thinks through value issues and builds his own value system. The valuing process leads a student through steps in which he or she becomes aware of values while considering the alternatives and the consequences of value choices. This method also helps the student to see how value choices affect behavior, for almost every decision a student makes is based on his values. Whether he or she decides to check out a book from the library, cheat on a history test, or turn in an extra credit assignment, the action is based on values held.

Since values determine behavior, there is a need for values education. Although many schools may not choose to offer students a special course in values education, an emphasis on values can be integrated into almost every subject already being taught. This means that subjects such as history, science, and English are taught on the values level as well as on the facts and concepts level. The following lesson plan shows how a poem could be taught on the values level to a student in junior high. The activities are designed to help the student relate the subject matter to his or her own values and to behavior outside of the classroom.

A Lesson Plan

The poem "Forgive My Guilt" by Robert P. Tristram Coffin tells the story of a young boy who thoughtlessly shoots two golden plovers, breaking their wings so they can not fly. When he tries to catch them they swim away, and for days he hears them crying out in sorrow and pain. He never knows how their lives finally end, but he hopes that all that is "wild and airy and beautiful" will forgive his guilt.

Objective

The student will define the terms *forgiveness* and *guilt* and will relate them to his or her own life.

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Activities

1. Distribute the following exercises to the students in the form of a worksheet. For this activity, or any activity which deals with the personal responses of students, they should be encouraged to be completely honest and should be assured that they will not be required to share their responses with others.
   a. Define the word *guilt.*
   b. Define the word *forgiveness.*
   c. When I do something wrong, I blame
      ____ my luck
      ____ my friends
      ____ my parents
      ____ myself
      ____ the circumstances in which I found myself
      Rank these responses in the order of your usual placement of blame.
   d. Respond to the following sentences using the given code: A—always U—usually S—sometimes N—never.
      I ____ am willing to forgive others when they wrong me.
      ____ feel guilty.
      ____ think about what might happen before I do something.
      ____ am willing to help friends in trouble.
      ____ am willing to help strangers in trouble.
      ____ make mistakes.
      ____ show respect for nature.
      ____ enjoy watching others suffer.
      ____ tease or injure animals.
      ____ shoot at wild birds.
2. Discuss the concepts of forgiveness and guilt and how they affect a person's attitudes and behavior.
3. After reading the poem "Forgive My Guilt," assign a written composition. The theme of the writing will be taken from line two of the poem, "I am sure of one sin I have done." The student is to write about some act of the past he later felt guilty about.

Messing Around with Morals

by David Holquist*

One of education's most serious problems is faddism. Teachers want to be active, creative and dynamic; but that drive for innovation seldom gives time to reflect on the effects the new material or idea has on children. I fear, as do others, that moral education is growing into another fad. Neither Kohlberg kits for moral development nor values clarification exercises developed by Simon will accomplish moral education if we don't know what are the philosophical implications of the material. "Messing around" in these children's lives should result in minimizing the danger of needless harm.

Children have been and are being hurt by our schools. When they grow up and write books about it, you start to realize the extent and consequences of the hidden curriculum in schools. I read *The Autobiography of Malcolm X* who was schooled in Lansing, Michigan, and joined him in his bitterness towards teachers; as I read *The Way It Spozed To Be* by James Herndon, I realized that my devotion to job security was probably greater than my dedication to kids; and as I read *Down These Mean Streets* and *Savior, Savior, Hold My Hand* by Piri Thomas, an American Puerto Rican from Harlem, I was ashamed of the ineffectiveness of Christian workers laboring to bring Christ to non-Christians.

These concerns kindled my interest in moral development and particularly in the just moral community described by Kohlberg. The correlation of Piaget's cognitive developmental theory and Kohlberg's moral developmental theory is probably the strongest theory in values/moral education at the present time. I see Kohlberg's principled stages as a necessary but not sufficient condition for the

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Spirit-filled life. And though the present interest in moral education has not been initiated by the Christian community, the information gained from this research can have significant implications for Christian educators.

There are important differences between cognitive moral education, values clarification, and Kohlberg's moral developmental approach. A case is not being made for Kohlberg's theory being the most compatible with the Reformed community views. My affinity for his ideas emerges from his careful and cautious development of the theory.

At this point I would like to illustrate how Kohlberg's scheme of stages could be used in moral education. Remember that stage one behavior is predicated on a fear of punishment or desire for reward. A respect for moral order is not a factor in determining behavior. Stage two behavior comes out of a desire to satisfy one's own needs, but an element of fairness or equal sharing is present.

I see Kohlberg's principled stages as a necessary but not sufficient condition for the Spirit-filled life.

Stage one behavior, according to Kohlberg, will be the dominant mode for K–3 children. During the third grade stage two orientation becomes a reality for some of the children; however, this growth is not automatic. One finds stage one thinking prominent in many adolescents and adults. How does the teacher or parent promote growth from stage one to stage two?

The values educator realizes that he wants the child to transact with moral questions. He also recognizes the invariant sequence of the stages and that individuals move upward to the next stage. It is not possible to skip stages. A parent reported that his seven year old boy threw a ball at his five year old sister. The boy's intention was to hit her not to play catch. She reacted by crying and reporting the incident to her father. The following dialogue approximates the ensuing conversation.

Dad: Did you hit Janet?
Boy: Yes.
Dad: Did you do it on purpose?
Boy: Yes. (At this point Janet was asked to leave.)
Dad: Why did you want to hit her?
Boy: She bugs me a lot.
Dad: Well . . . we have a problem. Janet doesn't want to be hit and I can not allow children to hurt each other. What do you think should be done?
Boy: I don't know.

Since the boy could not resolve the dilemma, he was left sitting on a chair to think about it. He was instructed to report as soon as he had figured out some plan of action. About ten minutes later he approached his father.

Dad: What have you decided?
Boy: I don't know.
Dad: Perhaps you will need more time to think.
Boy: Maybe . . . if I . . . hit someone, I should sit on a chair.
Dad: O.K. We'll use that as a contract. Could you tell me what "Do to others as you would have them do to you" means?
Boy: If I do good things to other people, they'll do good things to me.

The content of the dialogue is not the important consideration. What is of concern is the structural planning in the communication with the young boy. The boy gains least if only punishment is administered upon admission of his guilt. Challenging the boy to move to the next stage of development was more important. Readers will probably think of other equally valid ideas, but this parent centered on getting the boy to think about fairness and to make a contract. It also became the child's responsibility to solve the problem. The solution comes from his transaction with the principle—not from Dad's declaration.

Note that the interpretation of the Golden Rule at the end of the conversation is a stage two orientation but that the child's behavior is not. It will take more transaction before cognitive thinking and behavior are in equilibrium. Lest this approach appear to fall into a stimulus-response sequence, it should be obvious that there is no definite causal relationship between moral thinking and moral behavior. Indeed no moral education proponent has been able to illustrate how that miracle happens. Only God can perform that transformation of a life. Christian teacher's prayers on behalf of students are needed for the "regenerating grace of the Holy Spirit" to transform thought into behavior.

Steps for principled moral behavior require: 1) cognitive growth, 2) cognitive moral development, and 3) the work of the Spirit. The understanding and application of Kohlberg's theory of the just moral community and stage development are not quickly grasped. I do see that the first two steps could be more purposeful if developmental theories are used. The complexity of the theory prevents rapid endorsement. Hopefully only the diligent will operationalize the ideas and save us from another fad.

Approaches to Values Education

by Douglas Superka*

Douglas Superka, a staff associate with the SSEC, received an Ed.D. in values education from the University of California at Berkeley and has taught social studies and mathematics at the middle and high school levels. Superka is currently collaborating with Patricia Johnson, Professor of Education at Florida State University, on a publication focusing on values education approaches and analyses of values education materials. The book entitled Values Education: Approaches, Problems, and Materials, *is scheduled for completion by the end of this year.*

Values education is currently one of the most exciting and explosive new developments in education.

Values education is currently one of the most exciting and explosive new developments in education. While educators have not completely neglected this area in previous decades, there has been in the last several years a spectacular upsurge of interest in and emphasis on "values" and "valuing" in education. This increased interest and activity has been extremely widespread on several dimensions, affecting the entire educational spectrum from elementary to graduate school.

In addition to teachers and students, values education has attracted the interest and involvement of psychologists, social psychologists, sociologists, philosophers, and political scientists. Their ideas have been communicated through books, articles, newsletters, films, workshops, conferences, inservice programs, education courses, and informal conversations. A wide variety of materials, including films, records, photographs, handbooks, and minicourses have been produced and distributed for the explicit purpose of facilitating the teaching of values and valuing.

Some Problems of Values Education

Several interrelated problems have, however, persisted or developed in the midst of this frantic, wide-ranging activity. These problems include (1) confusion and conflict over the meaning of the key terms used in values education—values and valuing; (2) lingering doubt on the part of many teachers, administrators, parents, and students concerning the role of schools in teaching values; (3) a generally inadequate level of teacher training in values education; (4) a tremendous influx of relatively inexperienced persons in the values education movement as conductors of workshops and developers of materials; (5) a lack of reliable, tested, usable, evaluation procedures and instruments to measure values development in students; (6) an overwhelming amount of curriculum and teacher background materials which have been and continue to be produced and disseminated.

It is this last problem to which this article is devoted. With the goal of alleviating some of the confusion over materials, a typology of values education approaches is presented and described below. First, however, the problem of definitions will be briefly addressed in order to clarify, for the purposes of this discussion, the meaning of values and valuing.

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There is very little agreement among writers concerning the meaning of the terms values and valuing. Values have been defined variously as eternal ideas, moral emotions, standards of worth, beliefs about goodness or worth, and behavioral actions. Generally, most of these and other definitions incorporate the notion of values as criteria for determining levels of goodness, worth, or beauty which guide the thoughts, feelings, and actions of persons. For the purposes of this article, the "criteria" definition will be most appropriate. Examples of values would then include honesty, trust, personal privacy, security, freedom, imaginativeness, and rationality.

Valuing has been defined variously as the act of making value judgments, the process of analyzing value questions, exuding values, acquiring and adhering to values, the process of choosing, prizing, affirming, and acting the direct feeling of like or dislike, and the process of determining the goodness or worth of phenomena. In order to apply this term to each of the values education approaches, a general definition of valuing as the process of developing or actualizing values will be used.

Eight Approaches to Values Education

The eight values education approaches considered here are evocation, inculcation, awareness, moral reasoning, analysis, clarification, commitment, and union. These approaches are described in terms of fundamental purpose and the teaching methods characteristic of the approach. A sample learning activity illustrating each approach is also provided.

This classification scheme should not be construed as an absolute system of rigidly separate categories into which all materials must fit. Rather, the typology should be considered a practical framework consisting of fundamentally distinct yet somewhat interrelated concepts. Using the typology as a grid through which to perceive the literature on values and valuing should help educators to assimilate and comprehend the vast amount of materials in values education, to clarify the alternatives in making curricular decisions concerning the teaching of values, and to build a more comprehensive and effective program of values education.

1. Evocation

Purpose: The purpose of the evocation approach is to help students evince and express their values (personal moral emotions) genuinely and spontaneously without thought or hesitation. The process of valuing is one of feeling or emoting. Students are encouraged to make spontaneously free, nonrational choices.

Methods: Two of the teaching methods characteristic of this approach are to provide an environment which allows maximum freedom for students, and to present a provocative stimulus (picture, slide, movie, story, paragraph) for which spontaneous reactions are elicited. Students are not encouraged to label or to discuss reasons for their responses.

Illustrative Activity: There are no curriculum materials which totally and purely reflect the evocation approach to values education. The following activity would, however, be characteristic of this approach: The teacher shows a slide of starving Biafran children and then asks students to express their first reactions; there would be no time allocated for reflection or discussion.

2. Inculcation

Purpose: The basic purpose of the inculcation approach is to instill or internalize certain desirable social or human values into students. Valuing is considered a process of identification and socialization. Students are not encouraged to make free choices, but to act according to specific desirable values.

Methods: Positive and negative reinforcement and modeling are the two most effective methods of inculcating values. Inculcation can be accomplished directly and systematically (as in behavior modification) or indirectly and subtly by a teacher's natural actions and responses. Other methods include badgering, mocking, and providing incomplete or biased information.

Illustrative Activity: Some form of inculcation is manifested in nearly all curriculum materials. Substantive values such as honesty and respect for authority are often directly instilled, as are process values such as rationality and intellectual curiosity. The following activity illustrates the inculcation approach: A class is discussing a situation involving a conflict over the values of winning and respect for authority, on the one hand, and compassion and human life on the other. In order to sway the students to the latter values the teacher ends the class by showing a slide of the Biafran children. Then he or she states that these children starved because Nigerian and Biafran leaders valued winning and respect for authority more than human life. The teacher is thus attempting to change the student's value positions to those deemed more desirable by submitting provocative evidence from only one point of view. Moreover, this has been done at a point in time where no further discussion is possible.

3. Awareness

Purpose: The fundamental purpose of the aware-

ness approach to values education is to help students become aware of and identify their own values and those of others. Frequently, students are encouraged to share (discuss in a non-threatening, non-argumentative way) their values and value positions with other students. Students are not, however, urged to defend or argue about their value positions, to interrelate newly identified values with others in their value system, or to examine extensively their personal behavior patterns.

Methods: The primary methods used to stimulate value awareness are to present value-laden situations or dilemmas through readings, films, filmstrips, and role playing. Small group discussion, games, and simulations are also used. The content of the value situation does not usually relate directly to the personal lives of the students. Following the dilemma presentations, students are asked to react personally to the dilemma and to empathize with one or more persons involved. In doing so, students engage in the process of making inferences about values from the thoughts, feelings, beliefs, or behavior of themselves and others.

Illustrative Activity: Many values education materials use this approach and some, which profess to reflect other approaches (such as analysis or clarification) are, when carefully examined, actually using the awareness approach. An example of an awareness activity would be the following: During a unit on World War II the teacher shows a film depicting Nazi war crimes. Students are then asked to do a "Here and Now Wheel." This involves drawing a large circle on a sheet of paper and dividing it into four sectors. The students try to identify four of their most immediate feelings and to write them in the sectors. Then they choose one of those feelings and write a sentence describing it. At this point the students try to infer what value or values they are displaying by such feelings. The activity is concluded by dividing the class into groups of three in which feelings are shared and values clarified.

4. Moral Reasoning

Purpose: The moral reasoning approach to values education attempts to stimulate students into developing more complex patterns of moral reasoning. Kohlberg's (1973) theory of six stages of moral development is the framework most frequently used in this approach. Students are urged to justify their positions in an effort to move from one stage of reasoning to another; for example, from a stage three "good boy—nice girl" orientation to a stage four "law and order" level of reasoning.

Methods: The technique most characteristic of the moral reasoning approach is to present a hypothetical or factual value dilemma story which is then discussed in small groups. Through a short reading, filmstrip, or film students are presented a story involving one or more characters confronted with a moral dilemma. Students are urged to state a position as to what the person in the story should do and to provide reasons for this position. The class then breaks into small groups to discuss their value positions, with the teacher asking questions to test their reasoning. After the group discussion, the students consider their positions once again to see if they have maintained or changed their viewpoints. By exposing students to higher levels of reasoning through group discussion, Kohlberg's research indicates that students will be stimulated to reach the next stage of moral development.

Illustrative Activity: Only a few sets of materials attempt to incorporate the moral reasoning approach into their methodology. The following activity from Galbraith and Jones (1974) illustrates this approach: The students read a short story describing "Helga's dilemma"—should Helga hide her long time Jewish friend, Rachel, from the Nazi Gestapo or turn her away. The students are asked what Helga should do and why. Then they break into groups to discuss their reasoning. The teacher proposes alternative dilemmas (e.g., suppose Helga had only met Rachel once and did not know her well. What should she do then?) and asks other probing questions such as "Should a person ever risk the welfare of relatives for the welfare of friends? Why?" Through discussion and reflection students are encouraged to express a reasonable value position rather than to come to a consensus by adopting other points of view.

5. Analysis

Purpose: The analysis approach, similar to that of normal reasoning, emphasizes rationality. The essential purpose of value analysis is to help students use logical thinking and scientific investigation procedures in dealing with value issues. Valuing is conceived of as the rational process of determining the goodness or worth of phenomena.

Methods: The teaching methods most frequently used in the analysis approach to values education are individual or group study of social value problems and issues, library and field research, and class discussions. Processes which are fundamental to value analysis include clarifying the value question, identifying the values in conflict, gathering evidence, determining the relevance and truth of purported facts, arriving at value decisions, applying

analogous cases, and inferring and testing the value principle underlying the decision.

Illustrative Activity: Generally speaking, social science educators advocate the analysis approach above all others. With varying degrees of emphasis, this approach is reflected in many social studies materials which focus on values education. The following activity adapted from Metcalf (1971, pp. 50–54) illustrates this type of approach: A group of students are trying to decide whether or not welfare is a good thing. In order to help the students identify and clarify the value question in more specific terms, the teacher helps the class to restate the question, for example, "Is it morally wrong for poor people to be supported by public funds through welfare programs?" Students then gather data on the issue and assess the truth of various purported facts. (Fact #1: People in Detroit receive a welfare check of $175 per month and have no jobs. Fact #2: Some people on welfare work hard even though they don't have jobs.) The relevance of these facts are then determined and a tentative value judgment made. Based on the choice of facts which influenced their decision, the value principle or criterion of the students can be inferred. Reasons for believing or not believing in this position are then probed and a new decision reached or the original one maintained.

6. Clarification

Purpose: The focus of the clarification approach is to help students use both rational thinking and emotional awareness to examine personal behavior patterns and clarify and actualize values. Students are encouraged to examine and become aware of their personal and social values, to uncover and resolve value conflicts, and to act according to their value positions and choices.

Methods: One method which typifies the clarification approach is the self-analysis reaction worksheet which usually consists of drawings, questions, and activities which stimulate students to think about themselves. Contrived and real dilemmas, value situations, listening techniques, songs, and creative tasks are also used in clarification.

Illustrative Activity: Many materials explicitly designed for values education reflect the clarification approach. Originally explicated by Raths *et al.* (1966) and amplified and refined by Simon *et al.* (1972) clarification is one of the most widespread and controversial approaches to values education. The "Twenty Things You Like to Do" strategy (Simon *et al.*, 1972, pp. 30–34) illustrates this approach:

a. List down the center of a sheet of paper 20 things you love to do.
b. Code the left side of the paper with the following:
   1) the date when you last did that activity
   2) "A" if you prefer to do it alone, "P" if you prefer it with people
   3) "S" if it costs more than $3 each time it's done
   4) "N5" if it would not have been on your list 5 years ago
   5) "M" or "F" if it would have been on the list of your mother or father
   6) "1–5" as you rank order those top five.
c. Answer these questions concerning your list:
   1) How recently have you done your top five?
   2) Which of your 20 do you wish you would do more often? How could you begin to do so?
   3) Would you share your top five with the class?
d. Choose one of your top five and write down 5 benefits you get from doing that activity.
e. Write five "I learned that I" statements.

7. Commitment

Purpose: The commitment approach to values education provides specific opportunities for students to engage in personal and social action in relation to their values. While both clarification and commitment encourage students to act on their value choices, the commitment approach also provides opportunities within the school and the community to engage in such actions individually and in groups. Another purpose of this approach is to stimulate students to perceive themselves not merely as passive reactors or as free individuals, but as interactive members of a social group and system.

Methods: The commitment approach uses all the methods of the previous approaches, especially those of analysis and clarification. Unique to this approach, however, is the action project which is used as a means to clarify and restructure one's value system and to ascertain the depth of commitment to one's values.

Illustrative Activity: Although no curriculum materials directly reflect this approach to values education, a number of educators are beginning to elaborate and apply the commitment approach. The following activity from Jones (1971, pp. 26–29) illustrates this orientation: Students study the similarities and differences in merchandise and credit costs between low-income and middle-income neighborhoods through field research. After comparing and contrasting such differences on specific items such as radios and vacuum cleaners, the students discuss their results. Then they clarify how deeply they feel about their conclusions. The students are urged to consider and

choose from among various alternatives of community action which would affirm the values reflected in their findings. If, for example, fraudulent and unfair practices have been uncovered and the student feels very strongly that these practices are wrong, he or she would choose one of the following action projects: (1) write and distribute a community "Buyer's Guide" describing product values and the cost of credit, (2) inform your neighborhood legal assistance office and inquire about the procedure for filing a class suit against the store or finance agent, (3) write a letter of complaint to local news media and government officials, or (4) use guerilla theater to dramatize fraudulent commercial practices.

8. Union

Purpose: The fundamental purpose of the union approach to values education is to help students to perceive themselves and act not as separate egos but as parts of a larger, interrelated whole—the human race, the world, the cosmos. Experiences are provided which stress the mutual interdependence of person and environment, thoughts and feelings, conscious and unconscious, body and soul, essence and existence.

Methods: Some of the techniques which can be used with this approach include transcendental meditation, prayer, Zen Buddhism, self-hypnosis, dream analysis, mind-expanding drugs, and active, symbolic imagination.

Illustrative Activity: There are no curriculum materials which embody the union approach to values education. Most of the materials dealing with spiritual values use the inculcation approach which instills values, thought to be derived from God, into persons. One activity that does reflect this approach is used in the confluent education program (Brown, 1971):

a. Close your eyes and relax. (pause)
b. Choose the first symbol that comes into your mind to represent your feelings. (pause) Picture it vividly. (pause) What does it tell you about your feelings? (pause)
c. Now choose a symbol for your mind. The first one you think of. (pause) Picture it vividly. (pause) What does it tell you about your mind?
d. OK. Now take one symbol in one hand and the other symbol in the other hand and imagine that you are walking along a road that gradually leads up a mountain (pause) It's a bright clear day. Picture vividly what you see as you walk up the mountain. (pause)
e. The sun is bright and warm, but pleasantly warm. (pause) Now you are on the top of the mountain. (pause) Picture the view vividly. (pause) Feel the warmth and brightness of the sun. (pause)
f. Climb down the mountain. (pause) OK, you're down.

Following the exercise a number of questions can be asked concerning the meaning of the symbols and the level of involvement achieved during the fantasy activity. Some of these questions might be: What were your symbols? What did they tell you about yourself? Did you feel the warmth and light of the sun?

Conclusion

Two decades ago few educators were urging or providing ways for directly dealing with values in the social studies classrooms. A decade later many social studies educators propounded eloquent, reasoned pleas for teachers to help students work with values and value issues in school. Few, however, offered any specific activities and materials to achieve that aim. Since then a plethora of curriculum and teacher background materials in values education have been developed and distributed. These materials now must be disseminated, comprehended, evaluated, and used more thoughtfully and effectively. The typology of values education approaches outlined in this article has been suggested as a useful framework to begin to achieve this goal.

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TEACHING SCIENCE FROM A CHRISTIAN PERSPECTIVE

by James Muller*

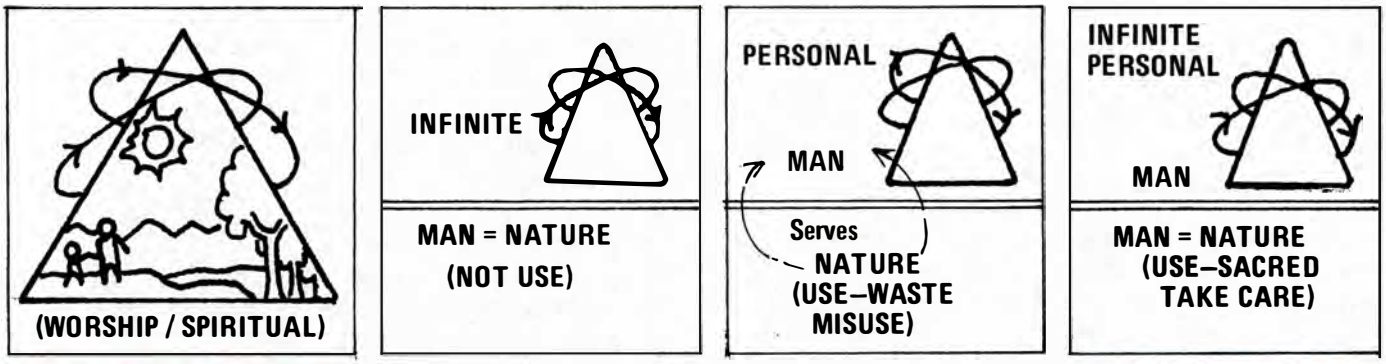
The Christian perspective of science teaching affects all aspects of the teacher's work: the objectives, the course content, methods used, student teacher relationships, and all aspects of the classroom atmosphere. Because God exists, He makes a difference, and that difference affects every area of our lives, and our science teaching is also affected.

This author uses the following diagrams in teaching high school biology, physiology, and conservation. They are far from perfect but perhaps they will stimulate new ideas and improvements which will help us all do a better job in teaching science from a distinctly Christian point of view.

I. THE WAY PEOPLE TREAT THE WORLD AROUND THEM DEPENDS ON WHAT THEY THINK ABOUT THEMSELVES IN RELATION TO GOD AND HIS CREATION.

There are four basic philosophies of life, and the way people view their place in the world is reflected by their view of God. Pantheistic philosophy says that God and creation are one. Therefore creation should be worshipped as a sacred thing. To the Christian, creation is a spiritual thing created by an Infinite-Personal God for the purpose of revealing Himself to mankind.

Eastern philosophy views God as the creator who is infinite, far removed from man and nature, and all powerful. A wide gulf exists between the creator God and His creation. Since man is part of the creation, the eastern thinker feels a wide gulf between God and himself. As he looks at the world around him, he thinks of himself as neither superior nor inferior but equal to it. This type of person either does not use the natural resources or if he does, his technology has not evolved to the point where he puts great pressure on the environment.



Western philosophy places the person very close to God. The Westerner believes in a personal God who has made man in His image. The rest of creation was made to serve man. Western reasoning goes something like this: since I am the crown of

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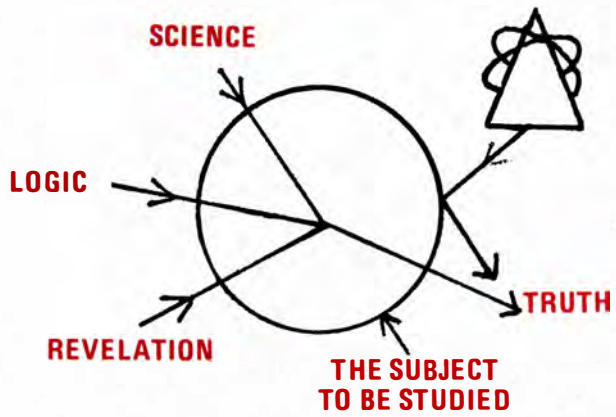
God's creation, I am removed from the rest of creation. For the sake of progress, I must use, and if necessary, misuse the natural resources so that I can achieve happiness and a high standard of living.

The Christian philosophy stresses a Personal-Infinite God. (It is interesting to note that Christianity had its beginning in that part of the world which is between East and West.) The Christian looks at a tree and says, "I and the tree are similar because we were created by the infinite God. However, I am above the tree because I was created in the image of a personal God. I was placed here to use the tree but also to take care of it because it has value in being one of God's creations. It is not to be misused."

When one looks at the ecology programs in the United States today, it is interesting to notice how many of the programs are eastern in their philosophy, and not Christian. If this trend continues, the dignity of a stream or a tree may become more important than the dignity of a person.

II. WHAT IS TRUTH AND HOW DOES MAN GET IT?



God created all men in such a way that they are to gain truth, defined as being able to think God's thoughts, through three avenues—science, logic, and revelation. The idea in the above diagram is that both God and man look at the subject being studied. God knows the total truth about the subject and man tries to reproduce this truth in his mind using the three means available to him.

The purpose of science is to describe only the physical aspects of the universe. The scientist spends most of his time describing in the greatest detail possible the thing which he is studying. Along with the description the scientist will conduct all sorts of tests to help him discover cause and effect.

Along with science the human uses logic to gain truth. Much of the truth we have today comes through logical conclusions and not through science directly. For example, a person may study a plant scientifically. The plant will be taken apart and each part described in detail. Models will be made to aid in further study, and chemical tests will be made to discover cause and effect. From the data gained the person will use logical reasoning, and develop ideas, concepts, and conclusions which will apply to all plants. It is impossible to study each plant scientifically, so hypotheses and theories are made based upon scientific information and logical reasoning to gain truth about plants.

A third way humans gain truth is through revelation. Through this avenue the person does not rely on science or logic but upon God. God uses His special revelation, visions, etc. to give us truth directly. For example, Exodus tells us how Moses went to Mt. Sinai and God told him how to govern the people of Israel. Genesis (chapters one and two) tells us that God created the World good, and then gave it to man as a gift to rule over and to take care of it.

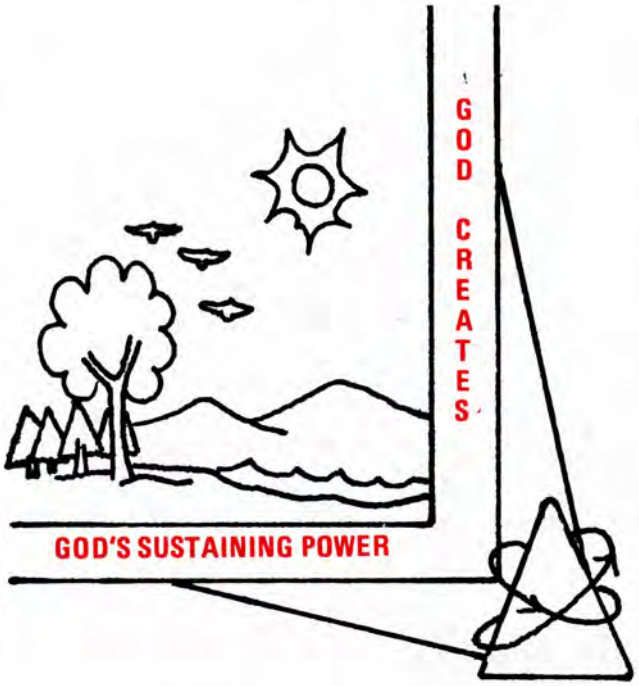
If man does not use all three avenues available to him he may have knowledge but his wisdom and truth will be different from God's wisdom and truth.

III. EVERYTHING WE SEE AROUND US WAS OR IS BEING CREATED BY GOD.

The diagram at the top of the next page illustrates that the Spirit of God is actively involved in His universe. Creation should be thought of as a process which consists of a thought followed by planning. Then materials and tools are used to produce a product which is unique.

When we study the original creation of the world, we must realize that it began with a thought and plan in God's mind. The "tools and materials" used by God were His word and "nothingness." The finished product consisted of a universe made up of matter, energy, and laws which were operating under God's sustaining power. After the original creation, God continued the creative process through natural processes which the scientist studies today.

In the study of botany, one must remember that each flower began as a thought in God's mind. After the planning stage, God caused the laws of genetics and reproduction to work in a unique way



with the soil and climate to produce a plant which is similar to other plants but which is also unique in the sense that there is not another plant exactly like it in every detail.

This idea can be carried further to include man. Each of us is a unique creation of God. Genesis 1:26 tells us that we are made in God's image and we are to have dominion over the world. Because we are God's image we, too, use the creative process in our inventions and technology, and dominate the world more than any other creature. If we do not have the right relationship with God we will use our powers to destroy the world that God has given to us to use and rule.

One question which the scientist should ask is, how much of what I see and study around me is the result of God's use of natural processes and how much is the result of His supernatural activities? First, if God created in a supernatural way this thing I am studying, what does it tell me about God? Second, if God created this thing using natural processes, what can I learn about God? We must also remember that when we use the scientific method we always assume that the tools which God used were natural processes.

IV. ALL THINGS EXIST TO PRAISE GOD.

Functional Praise
Doing what it was created to do (Doing what it is supposed to do)

Moral Praise
A conscious voluntary act on the part of man to praise God

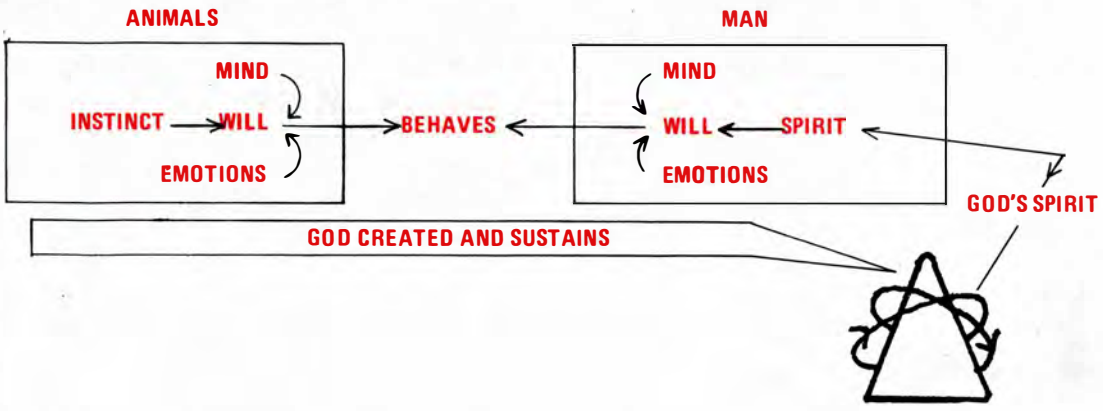
God made each part of His creation for a specific purpose. When a certain part of God's creation performs in the way that it was created to perform, it is functionally pleasing to God; it is doing the thing that it is supposed to do.

As one studies the various aspects of science and discovers the structure and forces within the universe, one can learn more about the orderliness of God and see how His creation is praising Him.

Even though the physical aspects of all people can praise God in a functional way, the human has an additional dimension which is moral. Of all the creatures only man can enjoy and understand God and His creation. We all have the ability to choose to praise or not to praise God in a moral way. Moral praise results in close communication and harmony between God and His people which leads to harmony within each person, among His people, and between His people and nature. We become the image of God.

V. WHAT MAKES MAN UNIQUE?

In the biological sciences there is the question of the difference between man and animals. The anatomy and physiology of humans are very similar to the anatomy and physiology of the animals. The main difference is the shape of the body.



One major difference between humans and animals seems to center around instinct which is unique with animals. Even though both humans and animals have emotion and mind, all of our activities are learned or are related to some reflex. Instinct on the other hand is a built in "computer program" inherited through the genes, and forces the animal to behave in certain ways. Instead of instinct, man has a spirit which causes man to have a conscience, to enjoy, to be creative, to sense the spirit of another person, and to communicate with God's spirit. The human spirit also makes it possible for God's spirit to take over and control our spirit, and when this happens we return to the state that God intended us to be.

The Christian teacher of science has an opportunity to show something of the nature of God through the course which he teaches. Science shows us that many events in nature are predictable: the seasons, speed of light, force of gravity, chemical reactions, weather patterns, etc. The teacher can show that these predictable events are signs of faithfulness of God to His creation. The world in which we live is not controlled by gravity, inertia, photosynthesis, etc., but by a personal-infinite God whose sustaining power upholds these events and causes the world to move in a well organized way through time and history. To work daily in a classroom that compels one to behold, to see, to praise, and to teach children which God will use in carrying out His plan for the world is an awesome privilege which the Christian teacher has.

S.E.W. RELATIONSHIPS

A New Experience at Pella Christian High School

by Richard T. VanderLaan*

The title above might suggest that Pella Christian High School is offering a new home economics or sociology course. Neither is true, though there was an attempt to "sew relationships together." S.E.W., however, stands for Spiritual Emphasis Week, and we discussed relationships during that week.

This was a new experience for the students and faculty at P.C.H.S., and from all indications it was a good one. For that reason we use this journal to share it with other schools. Though they may have tried this type of venture before, this article could help by giving the format used at our school and some reactions to the week by students, faculty, and speakers.

Planning

The Spiritual Emphasis Week was under the jurisdiction of the Chapel Committee, composed of four faculty members and five students. Each day of the week was to offer a different topic, all related to different relationships in a student's life. Each topic would be introduced by a different speaker during a 30-minute chapel period at the beginning of the day; discussion groups in the library during succeeding periods of the day would be led by the speaker of the day, faculty members, or students from the chapel committee. Our intent was to hold these discussions each period if the interest continued. As it turned out, in only one day of the five did the discussions wane enough to be called off the last two periods.

The students went to the discussion groups during their study halls, not during class time. There were some exceptions; occasionally a teacher would open the class up for discussion on the topic of the day or would allow a student to leave class to join the discussion groups if that student had no study halls or was fired up from a previous discussion. The teachers also cooperated by cutting down the number of tests and assignments so the students would have more time to participate in the discussions.

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The daily topics and speakers were these:

Monday—"Relationships in General," The Reverend Albert Helder, Iowa City Christian Reformed Church

Tuesday—"Student, Parent, and Teacher Relationships," Panel of students, parents, and teachers (This chapel lasted sixty minutes instead of thirty because the panel fielded questions from the student body.)

Wednesday—"Student-to-Church Relationships," The Reverend Larry Meyer, Des Moines Christian Reformed Church

Thursday—"Student-to-Student Relationships," Dr. Edwin Willis, psychology professor, Central College, Pella, Iowa

Friday—"Student-to-God Relationships," Pastor and Mrs. John Dilley, First Federated Church of Des Moines

Evaluation

At the end of the week each student, teacher, and speaker was asked to fill out an S.E.W. questionnaire. They were to give their initial reaction to such a week; how many discussion groups they attended; their reaction during the week; what they personally gained from such a week; the subject, day, or part of the week that was a highlight for them; whether we should have it again next year; and some suggestions for topics.

Below are some "Before" and "After" reactions:

Student *Before:* What a boring idea! I thought that it wouldn't do a thing for me.

After: I couldn't believe it. It was actually fun. I believe I became a Christian for once in my life. I don't know how long I will remember the ideas, but they will always be in my heart.

Student *Before:* When I first heard about this brainy idea of the Chapel Committee, I thought, "Oh, no, what are they trying to push over on us now?" So I went to the first meetings as kind of a cynic.

After: This week represents one of the best of my life spiritually. I was literally high on Christ. Maybe a lot of us needed something like this week to get us thinking about what God and Jesus mean to *us* personally.

Teacher *Before:* Not "fired up." Sounded like too much work and organization. Wondered if the students would respond.

After: I think anytime people get together and talk about their concerns and problems, it is a good sign.

Teacher *Before:* 38 weeks of neutrality and 1 week of emphasis.

After: Kids appreciate a change of pace. It gave them an opportunity to exercise a bit of "freedom." We made good use of the library. Let's use the library in this fashion for more rap sessions—ecology, free enterprise, sex, etc.

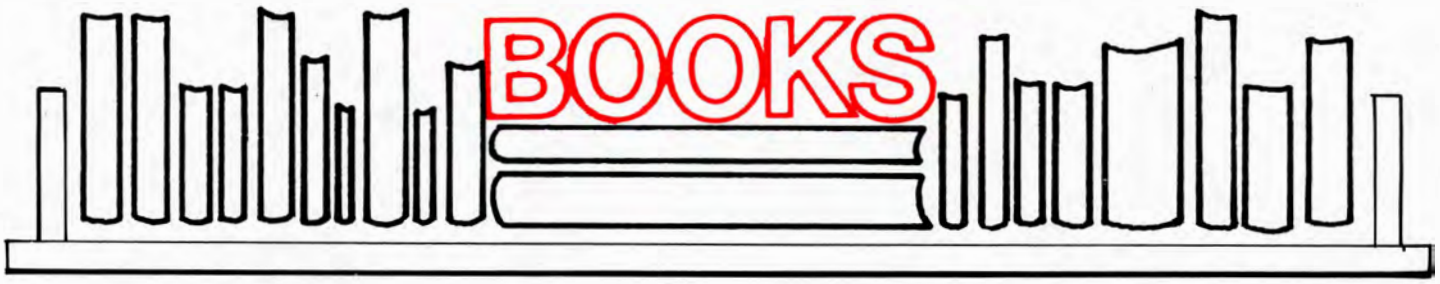
Speaker *Before:* No reaction.

After: The opportunity to share my time with you was very rewarding to me. I personally view such occasions as opportunities to serve the Lord. I would have liked an opportunity to sit down with even smaller groups of students and faculty; sharing seems to happen in more meaningful ways in smaller groups. Perhaps that is one of the follow-up things you could do. I have found it helpful to do follow-up sessions two or three weeks after the major event. People have often had time to think about some of the things that happened, and new and more meaningful insights are available to them. Other than that, I have no suggestions; my day with you was super!

These were the types of reactions from 90% of the student body and faculty. As for the committee, we felt we should have S.E.W. meet again next year. And we include some suggestions that might be helpful to other schools in planning such a week:

1. Hold discussions three days instead of five.
2. Choose one speaker for the entire five days.
3. Schedule the week early in the year so the benefits could be reaped throughout the year.
4. Provide more group leaders so the discussion groups are smaller.
5. Involve more parents.

We thank God for blessing this venture at our school and hope that other schools will also find this type of activity spiritually uplifting for their students and faculty.



ADOLESCENT ALIENATION, by Lawrence B. Schiamberg, Columbus, Ohio: Charles Merrill, 1973. 141 pp. *Reviewed by Dorothy Westra, assistant professor of Education, Calvin College, Grand Rapids, Michigan.*

In *Adolescent Alienation* Lawrence Schiamberg provides the reader with a scholarly, clear-cut analysis of the much misunderstood and often simplistically misinterpreted problem of alienation. His thorough analysis of this complex human problem from various perspectives and on various levels of causation, together with a review of relevant personality theories, seems sound and is evidence of tremendous scholarship. The treatment of the problem in only 141 pages is so compact it could be the basis of a course. The figures summarizing and clarifying salient points help the reader understand the progression of the author's argument.

I found the first figure, illustrating the context of alienation, very helpful in understanding how normal adolescents and adults range generally on the side of either active or passive conformity or active or passive alienation, but may move from one quadrant to another with time. I thought of the editor of the official church publication of the Christian Reformed Church. In his activist youth he was generally held suspect because of his "radical" political views. Now it is often said he has become a conservative. Another man, a frequent contributor to the publication, was thought to be theologically "radical," in fact, practically a heretic in his student days. Now he is considered more conservative than many other contributors. Both I see as having moved to the constructionist position, able to deal with the new without disdaining the best of the traditions and beliefs of the past. A relatively simple discovery, yet a significant one for me because now it is insight based on a substantial discrimination.

The chapter on social change helped me understand, among many things, the cultural lag of such institutions as the school, with the resulting disenchantment of youth with it. And the section on the cybernetic revolution enabled me to empathize with youth who experience the loss of human dignity in self-fulfilling work. I never saw so clearly before the conflict between the "Protestant work ethic" and the effects of the cybernetic revolution as self-regulating machines are developed to produce much with little human effort. I see the alienation of youth, then, not merely as an increase in perversity, but as having understandable causes of frustration behind it, causes with roots on all levels of organization: cultural, societal, familial, and personalogical. The demand today for rapid adaptation to gigantic changes from the established patterns of thought and action that provided security and predictability causes "future shock" for every one, but youth is particularly vulnerable. It is hard for youth to make sense out of a world that, in addition to being caught up in an ever-accelerated pace of change, is threatened with complete annihilation.

Many of these frustrated young people turn to drugs to escape what they cannot cope with. But, many more turn to drugs in search of an existential experience of transcending the ordinary and realizing themselves. What they do not realize is that continued use of drugs is self-defeating; it depletes them of the potential to find meaning. I sincerely hope parents, teachers, and counselors of youth will heed the author's message about the importance of understanding what adolescents on drugs are looking for and of helping them understand themselves rather than merely providing information about the dangers of drug use. Another valuable suggestion is to provide the nuclear family with self-help resources for promoting positive youth-parent relationships and with help in settling disputes and conflicts that arise.

It seems to me that underlying youth's criticism of their elders' hypocrisy is the failure of man to hold life's paradoxes in tension: paradoxes like cooperation and competition, personal relationships and materialistically interpreted success. Because of this failure, polarities intensify as both youth and adults fail to combine what is valuable

in the new generation with the good in traditional values, beliefs, and institutions.

Reading this book caused me to rethink the question: What are schools for? Youth seeks relevance and meaningfulness in human relationships. Education still has the task of teaching basic skills as the tools for learning, knowledge which adds understanding and perspective to information, and attitudes that help persons live productive lives. I see the school as needing more and more to be a healing community that helps that young accept change, adapt to a world of increasing change, tolerate uncertainty, and reexamine the basic ideas of what it means to be a "whole person."

But how to accomplish these ends is the stickler. Creativity, it seems, is the answer. Yet too much novelty increases frustration and breaks down the security and predictability every man needs in varying degrees. While we must guard against "over-choice," as Toffler warns, I think the school has traditionally over-directed. And teachers have not taught nor allowed children and adolescents to make responsible choices. Then how can dependent, indecisive graduates of our schools suddenly think critically and carefully in the novel environment of the real world?

I find the author's definition of alienation useful: alienation is the breakdown of self-regulating and self-predicting skills that produces feelings of meaninglessness, powerlessness, and isolation (p. 11). The only way to deal with the problem productively, he asserts, is through community-based systems analysis approaches. These he defines as development of the concept of the entire framework within which individuals operate and analysis of the relationships among the parts of the system. This I too accept as a sound approach to both a solution and prevention of the problem, since all levels of organization are involved: culture, society, family, and personality.

However, I would like to suggest that the Christian philosophy of life could be the framework of thinking for a systems approach solution. The Calvinistic world-and-life view, often misunderstood and caricatured, is meaningful at all levels and in all areas of life. It is an integration of principles and practice, of faith and action, certainly with no simplistic answers, but able to speak to both the richness and the complexities of society.

At the same time, it is more than a philosophy of life that I have in mind as an antidote and prophylactic for meaninglessness, powerlessness, and isolation. It is commitment to a personal God that is needed, to a Person who can provide meaning, power, and a sense of belonging.

God created man good and in his image, with freedom of choice. Man misused his freedom, aspiring to be Godlike on Satan's terms. However, God graciously recreates those who give themselves to him in commitment. Such men then belong to Him forever, by virtue of having been made by Him and redeemed by Him. Consequently they are secure in their freedom and power to fulfill a meaningful task in the world as their response of love to Him and to their neighbor. Their task is so all-encompassing that each Christian joins with every other Christian, past, present, and future, in reclaiming the world of men—in every relationship, in every enterprise and activity—and the world of nature for God's purposes and honor. So man has a meaningful task, with God's power to fulfill it, and a life in relationship to his Redeemer-Creator and his fellow man. Subordinate to God and dependent on his power, man is free to regulate his life, making responsible decisions and choices which determine (predict) his future.

Such a commitment that accepts the paradoxes of the Christian life by faith and that issues into a philosophy that is a world-and-life view can sustain, give substance to, and implement the systems approach the author recommends.

BIBLICAL PERSPECTIVES, by Lewis Vander Meer, Arnold Snoeyink, Sandy Vander Zicht, Grand Rapids: The National Union of Christian Schools, 1975. Six booklets: "Authority and the Bible," "The Church," "The Christian in the World," "Decision Making," "Freedom" "Sexuality and the Christian Home." *Reviewed by Rev. Henk De Young, Campus Pastor, University of California at Los Angeles.*

The NUCS has developed the series *Biblical Perspectives* over the past several years with the aid of such men as Gordon Spykman, Louis Vos and Theodore Minnema, professors of Calvin College. It now recommends the series for us in high-school curricula. The intent of the course is to consider important issues of life from a Biblical perspective

and to teach students a process for making Christian decisions by the use of Biblical guidelines.

Frankly I question whether this course would be very helpful for the youth of today. Not that the subjects treated are not relevant (although I am surprised by the omission of such live issues as abortion, euthanasia, meditation, homosexuality, and masturbation,); on the whole the issues covered are good, and the treatment seems to be thorough. My main difficulty comes in the approach to or method of dealing with these issues.

The approach or method is basically deductive. By this I mean that the students do not deal directly with the Bible to understand and discover what God has to say on a certain subject; rather they deal with what the authors and others "up here"—the church specialists—say about what God says. They consider what their "elders" summarize as the Biblical position. Of course, as always with this deductive method, the appropriate proof texts are used, although I am surprised at the relative absence of Biblical support texts in many cases.

The problem is not that the authors do not say good things or speak the truth. Rather, they perpetuate the notion that the message of the Bible—the Word of the Lord—must be mediated to us by those who know. This course does nothing to help the student deal directly with the Bible, to learn how to read it, to discover inductively what God has to say directly to him or her. The issue boils down to one of authority, the authority of the one who speaks, one of the most crucial issues in the church and in the world today.

QUOTABLE QUOTE:

I'd rather see a sermon than hear one
any day;
I'd rather one should walk with me
than merely tell the way.
The eye's a better pupil and more willing
than the ear,
Find counsel is confusing, but example's
always clear;
And the best of all the preachers
are the men who live their creeds,
For to see good put in action
is what everybody needs.

From the poem *"Sermons We See"*
by Edgar A. Guest

christian educators journal

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