A PARENT EDUCATION SEMINAR ON THE VALUE DEVELOPMENT OF CHILDREN

A THESIS

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ABSTRACT

This thesis considers (1) biblical and theological data concerning the concept of ministry as it relates to educating parents about value development of children birth to twelve; (2) roles played by parents, the Church, and the Holy Spirit in value development in a pentecostal Christian context; (3) factors likely to contribute to value development of children; and (4) the effectiveness of a parent education seminar in the local church for raising parents' awareness, developing their understanding of some core value development concepts, and helping them develop a positive attitude toward, and confidence in, their ability to facilitate lifelong value development of their children.

The study identifies as *core concepts*: (1) the effect of both the nature of the child and the nurture of the care giver; (2) care giver attachment and maturation in the child's moral emotions; (3) cognitive and moral reasoning development; (4) children's knowing of appropriate standards of conduct; (5) habituation in standards of conduct; (6) conditioning, which may play a role in short term value directed behavior; (7) parental involvement through patterns of authority, direct teaching, modeling, discussion and expectations; (8) participation in a community of faith.

The role of self-esteem development and parents' meeting of their children's basic needs are also discussed.

The researcher concludes that the seminar was effective in meeting the stated objectives, but makes no prediction about the long term effect of such a seminar on the value development of children.

TABLE OF CONTENTS

LIST OF TABLES

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CHAPTER ONE

Introduction

In recent decades, people both inside and outside of the church have frequently discussed the changes in "values" which they have observed. James Davison Hunter commented concerning observed changes in evangelicalism:

> For generations if not centuries . . . . [evangelicals] demanded strict observance of injunctions against such activities as working on the Sabbath, enjoying the range of worldly amusements (card playing, the theater, dancing, and the like), and engaging in numerous vices (alcohol, narcotics of any sort, tobacco, and sexual relations outside of marriage . . . .
>
> Since the 1960s a dynamic has been at play which has profoundly affected this structure. The moral boundaries separating Christian conduct from worldly conduct have been substantially undermined.[1]

In particular, Hunter's studies showed a considerable change in viewpoint concerning the morality of practices such as the use of alcohol, sexual behavior such as "casual" petting, attendance at movies, and Sabbath observance. Many were found to be no longer morally repugnant, and were practiced by persons who considered themselves as evangelical Christians.[2]

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[1]James Davison Hunter, Evangelicalism: The Coming Generation (Chicago: University of Chicago Press, 1987), 56-58.

[2]Ibid., 59-63.

A brief survey of recent issues of The Pentecostal Evangel showed no fewer than twenty articles related to moral value issues in a single year. In an article titled "Your Family and Its Value System," Assistant General Superintendent Everett Stenhouse stated:

> We hear of children sitting in Sunday school classes saying to teachers, 'I don't believe like my parents believe.' What has happened to bring that about? It has happened when we have handed over to others the precious lives given to our trust . . . . We have been far too reticent to speak with a clear voice . . . . Personal convictions can fade away where there is a pronounced absence of valid moral standards.[3]

A preliminary survey of the growing literature on the subject of moral development and values showed that many persons, in many areas of study, shared concern for educating parents regarding their children's value development. Bonnidell Clouse noted:

> Within the past twenty years there has been a considerable increase in both theoretical statements and research investigations of the subject of morality. Events in recent history have undoubtedly contributed to this interest . . . . We see progress being made in medicine and technology but little advance in moral sensitivity. . . .
>
> The imperative for involvement is to each of us -- as parents, as church leaders, and as teachers. We must look for ways in the home, the church, and the school to enhance moral development . . . .[4]

This study focused on developing a means to help Assemblies of God parents understand value development. In doing so, it recognized factors in the

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[3]Everett Stenhouse, "Your Family and Its Value System," The Pentecostal Evangel (October 7, 1990): 4.

[4]Bonnidell Clouse, Moral Development: Perspectives in Psychology and Christian Belief (Grand Rapids, Michigan: Baker, 1985), 16-19.

denomination's history which have shaped the views its constituents hold concerning value development.

The Assemblies of God began officially April of 1914, developing out of many independent pentecostal, or "apostolic faith" movements. In the years from 1914-1918, it worked out statements of faith and principles of conduct as standards for association. Achieving consensus was not easily done as the various councils struggled with potentially divisive issues in a context that viewed "denominationalism" negatively. Edith Blumhofer noted:

> Rejecting denominational organization, delegates agreed to promote a voluntary cooperation that would not affect congregational self-government . . . . Representatives of local congregations would make up the General Council of the Assemblies of God, the purpose of which was 'to recognize Scriptural methods and order for worship, unity, fellowship, work and business for God and to disapprove of all unscriptural methods, doctrine and conduct.'[5]

The anti-denominational feeling continued in debates over authority between those who saw the General Council or District Councils as appropriate authorities and others who asserted the sovereignty of the local assembly. The denomination has shown a decided tendency toward theological provincialism, or individualism. These latter tendencies directly affected this project as questions concerning the content of Christian values may have a variety of answers in the Assemblies of God, depending on region or strong individual influences.

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[5]Edith W. Blumhofer, The Assemblies of God: A Popular History (Springfield, Missouri: Gospel Publishing House, 1985), 37.

The educational aspect of the denomination has shown significant change over time. Beginning with "short-term" bible schools with heavy emphasis on prayer and practical work often with a spirit of anti-intellectualism, the Assemblies of God endorsed or created a number of institutions of higher learning. But, not all supported this move through its history.

> The widespread conviction of Christ's soon return made education seem a waste of time to some people. Others feared a tendency to stress academic training more than spiritual sensitivity . . . . some Pentecostals thought of education as irrelevant to the practical and overwhelming task of evangelism. Since the things of the Spirit were 'revealed by the Spirit' and could not be comprehended by the 'natural man' these people reasoned, formal training for ministry was unnecessary.[6]

Currently the Assemblies of God support or endorse ten colleges and a theological seminary and many, but not all, within the movement have accepted the role of formal education. This issue relates to the project because people continue to debate the role of education and human interaction in value development, opting instead for a "Spirit-Controlled" view of the value process in which prayer, Bible reading, and yielding to the Spirit play a more significant role in value formation than environment or education. Some will argue that if conversion and baptism in the Spirit make one a new creature, then surely the person will be morally developed as well. Thus, questions concerning the need for, the process of, and method for achieving value development potentially have several conflicting answers in the Assemblies of God.

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[6]Ibid., 65-66.

Following acceptance into the National Association of Evangelicals, and influenced by increasing acceptance and respectability, the culture of the Assemblies of God underwent more change. The neo-pentecostal movements in the mainline and "liberal" churches raised questions about the relationship between spiritual life and the life-style that classical pentecostals demanded.

> In 1914, Pentecostals generally agreed with other fundamentalist evangelicals about what separation meant: modesty in dress and appearance, as well as abstinence from alcohol, smoking, gambling, dancing, theater attendance, and other such amusements.[7]

Since the 1960s and the changing of cultural standards, many of the new generation in the Assemblies of God have questioned the "legalism" of the older generation. As a result, a range of acceptable behavior developed across the denomination and many Assemblies of God people tended to be less outwardly conspicuous in society than they once were. This has, however, caused many a great deal of concern.

Not only have "standards" shifted, but also many within the Assemblies of God, while maintaining an emphasis on evangelism and missions, have manifested an interest in responding to social concerns and meeting welfare needs within their community and the world.[8] These changes related to this project by raising the

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[7]Ibid., 133.

[8]For instance, Calcutta Mission of Mercy, directed by the late Dr. Mark Buntain, with its hospital and feeding programs showed a marked departure from missions activities of previous generations which for the most part were exclusively evangelistic in orientation.

values oriented questions: What "standards" are in need of restoration; and, what should the goals of value development be?

The context of ministry in the Assemblies of God provides significant challenges in the area of value development education. The contemporary situation calls for a program of thoughtful instruction based on solid theoretical and theological foundations.

Statement of the Problem

Conversations about the topic of value development with people in Assemblies of God churches showed a great concern about a general lack of values in society, and particularly about the lack of values in the life of their church made evident in recent years by the PTL scandal and the "fall" of evangelist Jimmy Swaggart. Richard Dortch, an Assemblies of God official for many years, expressed the concern which many feel in his discussion of the problem and the existing need to help people develop consistent Christian values.[9] It also became clear that people looked to many resources, including the Church school, to help them raise their children with Christian values but they generally did not understand either what factors might influence value development in a human person or which strategies are more likely to aid value development.

Need and Rationale

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[9]Richard W. Dortch, Integrity: How I Lost It and My Journey Back (Green Forest, Arkansas: New Leaf Press, 1991)

This project attempted to meet a need in the Assemblies of God for a means to educate parents concerning their children's value development. It sought to meet a need for a concise curriculum, from a pentecostal perspective, providing Assemblies of God parents with an understanding of some of the roles which the family, the church and the Holy Spirit play in value development and also some strategies likely to be more successful than others in fostering value development.

A preliminary survey of related literature showed that curricula for parent education have been written from an evangelical perspective.[10] However, no curriculum on value development from a pentecostal perspective currently existed. Because of the tendency of the denomination to emphasize their distinctive element -- teaching concerning the Baptism in the Holy Spirit -- a curriculum for parent education in value development sensitive to the theological understandings of pentecostals was therefore justified.

Hypotheses

Since the study assumed that parent awareness of the process of value development contributes significantly to the child's actual value development outcomes, the following three hypotheses were studied in the project:

1. A parent education seminar may effectively raise the awareness of parents concerning the process, methods, and content of value development as well as some of the roles they, the Church and the Holy Spirit play in it.

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[10]See Ted Ward, Values Begin at Home, 2d ed. (Wheaton, Illinois: Scripture Press, Victor Books, 1989); and Jim Larson, Teaching Christian Values in the Family: A Guide for Parents, Dave and Neta Jackson, eds. (Elgin, Illinois: David C. Cook, 1982).

2. A parent education seminar may effect significant understanding of factors contributing to the value development process.

3. A parent education seminar may help parents develop a positive attitude toward, and interest in, value development creating a threshold of confidence for parents concerning their ability to effect the lifelong value development of their children in a Christian context.

Delimitations

This project dealt only with the value development of pre-adolescent children. It did not attempt to deal with the upper age groups even though it recognized that value development implied a lifelong project. Further, it dealt only with value development in a Christian context. It made no claim that the results have any likelihood of being repeated by using the methods in any other context. Though the study accepted the universal value of the Christian revelation, no attempt was made herein to justify that system for use in the society at large.

The project built on the theoretical research of others. It did not attempt original research into the process of value development, choosing rather to focus on development of a means of educating parents concerning the value development of children as it is currently understood and in the light of a biblical theology of ministry related to value development education. However, the study made no attempt to be comprehensive in communicating what the Bible teaches concerning the *content* of values; nor to discuss and resolve the issues of value over which pentecostal Christians have debated. Further, the study projected that the results will be valid for

only the setting of the study as longitudinal consideration was beyond the scope of the project.

Assumptions

The project was guided by four basic assumptions:

1. It assumed the validity of the Christian Scriptures and their worth for instructing persons within the Christian community concerning values.

2. It assumed that parents generally desire to help their children mature and take a useful position in society.

3. It also assumed that Christian parents desire to foster Christian values in their children.

4. It assumed that parents' ability to effect the value development of their children could to some degree be enhanced by raising their level of understanding of the process of value development and helping them develop some basic parenting skills most likely to aid value development.[11]

Definition of Terms

The study required definition of several key terms: value, moral or ethical, development, biblical, and pre-adolescent. Of these, value and development seemed most significant.

Value. "Value" has been widely and variously defined ranging from referring to the worth (either intrinsic or extrinsic) of an object, to mathematical usage in which it

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[11]As the review of literature showed this assumption has been debated. If, as Piaget and Kohlberg suggest, development is a function of cognitive structure the assumption would not be accurate. However, the review of criticism of their position showed strong evidence that their view is too limited. While cognitive structure may influence moral judgment, the degree to which it does so and its linkage to moral behavior have not been confirmed in subsequent studies.

stood for a numerical equivalence (the value of X=9). Hunter Lewis narrowed the term in a way adequate for this project:

> Although the term values is often used loosely, it should be synonymous with personal beliefs, especially personal beliefs about the "good," the "just," and "beautiful," personal beliefs that propel us to action, to a particular kind of behavior and life.[12]

The debate of the meaning of value has continued through history in the discussions of religion, philosophy, sociology and psychology. In ancient times, people had a deep interest in defining values for their society. They penned works like the biblical book of Proverbs, recorded discussions like those of Socrates and Plato concerning the meaning of value terms and questions about the origins of value such as: Do they originate with the gods, or with man? The ancients understood that the values people held directly affected the quality of life in a society (e.g. Plato's Republic).

Modern and contemporary philosophers continued the discussion but since John Locke's Essay Concerning Human Understanding (1690) they have tended to focus on epistemological considerations of value. Philosophers have given various definitions for value and warned about trying to define values in an objective sense. Opinions about the nature of values ranged from viewing them as purely expressions of likes or dislikes, to regarding them as meaningless statements which merely reflect cultural biases. A. J. Ayer declared:

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[12]Hunter Lewis, A Question of Values: Six Ways We Make the Personal Choices that Shape Our Lives, forward by M. Scott Peck (New York: Harper & Row, 1990), 7.

> In so far as statements of value are significant, they are ordinary "scientific statements;" and that in so far as they are not scientific, they are not in the literal sense significant, but are simple expressions of emotions which can be neither true or false.[13]

John E. Smith defined the meaning of value as "a modern term used to indicate what traditionally has gone by the name of 'good' or 'the good.'"[14] Though one must acknowledge that the debate concerning the actual existence of any objective standard like "good" or "the good" has continued, Smith's and Lewis's definition seemed fitting for the purpose of this study given its Christian context which accepted biblical revelation as objective and true, and therefore also accepted biblical values as objectively defined and true.

The terms "value," "moral," and "ethical" tended to overlap in meaning. For example, "moral" ranged in meaning from the early Greek view which defined it as that which man needs to flourish to modern and contemporary views which variously described it as sympathy and benevolence (David Hume), binding obligations with categorical necessity (Kant), or justice and fairness in social settings (John Rawls). In the latter view, "being moral" meant taking the view of the other, without regard to oneself.[15] Patrick H. Nowell-Smith suggested that the content of morality is "wholly . . . concerned with relations between men, with how they ought to behave toward

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[13]Alfred Jules Ayer, Language, Truth and Logic, 2d ed. (n.p.: Victor Gallantz, Ltd., 1946; reprinted, New York: Dover Publications, 1952), 102,103.

[14]John E. Smith, "Values and Value Judgement," in the Dictionary of Christian Ethics, John MacQuarrie, ed. (Philadelphia: Westminster, 1967), 352.

[15]John Rawls, A Theory of Justice (Cambridge, Massachusetts, Harvard University Press, 1971).

each other, with what general rules governing relations between man and man a society ought to adopt."[16] He further defined morality in terms of its motives: enlightened self interest, respect for rules, and "other-regarding" motives such as love, sympathy, benevolence and respect for the rights of others.[17]

"Ethics" involved declarations about what men ought to do, or what they are obligated to do, along with statements of reasons supporting the obligations. Though philosophers tend to distinguish between the terms, for this study "ethics" overlapped with "values" in that the latter term implied that men ought to value or prize that which they ought to do.

The study sought to develop a means for helping parents foster *biblical* values in their children. It assumed that these values were good, desirable or prized, and obligatory. Therefore, for the purpose of this study, the term "value" stood for biblical goods and obligations relating to human relationships.

Development. For this study the term "development" means a person's increase in awareness, understanding and maturation in judgment and behavior. Since the pioneering work of Jean Piaget on the cognitive development of children, the term denoted a process resulting from physical forces and age-maturation as development

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[16]Patrick H. Nowell-Smith, "Religion and Morality," in The Encyclopedia of Philosophy, vol. 7, Paul Edwards, editor-in-chief (New York: Macmillan, 1967), 150.

[17]Ibid., 151.

meant "characteristic progress to higher levels of thought which is associated with age . . . ."[18]

In recent years, Lawrence Kohlberg and his associates have built upon the work of Piaget to form a *structuralist* theory of moral development.[19] Kohlberg suggested that as a person matured cognitively, so they matured in moral judgment passing through *stages of development*. A preliminary review of the literature showed that other philosophers and psychologists have not agreed concerning the process of development, and the factors influencing it.[20]

"Biblical" was taken to mean "based on sound exegesis of the Bible -- Protestant Canon." It was recognized that persons within the context of the study differed in their understanding of what constitutes sound exegesis. Therefore, the study affirmed the accepted practices and limitations of exegesis within evangelical Protestantism.

In limiting the scope of the study the definition of "Pre-adolescent", used in the literature, meaning children from birth to 10-13 years of age -- infancy to childhood, was adopted.

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[18]R. Oerter, "Development," in Encyclopedia of Psychology, vol. 1, H. J. Eysenck, W. Arnold, and R. Meili, eds. (New York: Herder & Herder, 1972), 268.

[19]Lawrence Kohlberg, Essays on Moral Development, vol. 1, The Philosophy of Moral Development (New York: Harper & Row, 1981); idem, Essays on Moral Development, vol 2, The Psychology of Moral Development (New York: Harper & Row, 1984).

[20]See Clive Beck, "Is There Really Development? An Alternative Interpretation," Journal of Moral Education 18 no. 3 (October, 1989), 174-183.

CHAPTER TWO

A Theology of Ministry

The need to educate parents concerning the value development of their children was explored in the previous discussion. This chapter explores theological understandings of ministry which support the activity of parent education in value development. It focuses on three themes in biblical theology: 1) the larger concept of ministry in the Old and New Testaments; 2) the ministry roles which the community of faith and family play in value development of children; the ministry of the Holy Spirit in value development.

The Concept of Ministry

Webster's Third International Dictionary provided general definitions useful as a starting point for the research. It defined "Ministry" as:

> 1. the action of ministering: the performance of any service or function for another; 2. the office, duties or functions of a minister of religion; 3. the period of service, or total life of service of a religious figure.[21]

It defined "minister" as:

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[21]Webster's Third New International Dictionary, Unabridged, Philip B. Gove, ed. (Springfield, Massachusetts: G. & C. Merriam Company, 1976), 1439.

> One that acts under the orders or authority of another; one employed by another for the execution of purposes; one duly authorized to conduct Christian worship (by ordination) or one who performs the duties of a clergyman during his customary vocation but who has never been formally licensed or ordained.[22]

These definitions indicate that a religious definition of "ministry" and "minister" implies service and performance of religious duties. To some degree, it must also include the total life of a person, whether ordained or not. In archaic use, the noun meant "one that waits upon or serves."[23]

The Concept of Ministry in the Old Testament

The Old and New Testaments provide significant theological information concerning the concept of ministry. The key terms describe acts of ministry, persons Scripture calls ministers or servants, ministry functions, and the loci of ministry in defining a biblical concept of ministry.

Old Testament Terms for Ministry

The biblical authors use three main root words to describe the act of ministry in the Old Testament: *sharath*, *'abad*, and *kahan*. The common word for service, *'abad* expresses "service [which] may be directed toward things, people, or God."[24] The verb form describes activities such as: working, performing service, serving as a

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[22]Ibid.

[23]Ibid.

[24]Walter C. Kaiser. "('abad)," in Theological Wordbook of the Old Testament, vol. 2, R. Laird Harris, Gleason L. Archer, Jr. and Bruce K. Waltke, eds. (Chicago: Moody Press, 1980), 639.

slave or subject, or worshipping gods. The noun form *'ebed* occurs more frequently primarily with reference to a "slave," one who does the bidding of the master and exercises authority only as the master grants it. This may offend American sensibilities, but "in Israel slavery was not so irksome, since this status involved rights and often positions of trust."[25] The Torah carefully regulates the treatment of Israelite slaves (Exod. 21 and Deut. 15:12-18).

Old Testament political records describe subjects and vassals as "servants" of the overlord or king. Conquering kings refer to tributary kingdoms as "servants."[26] Persons use the term in self-description as expressions of humility (feigned or not) when in the presence of a more powerful person (i.e. II Kings 8:13).

Persons who come before God in prayer or dialogue also use the term "servant" to refer to themselves with humility. For instance, Moses responds to the call of God (Exod. 4:10) by referring to himself with the term "servant" and then describes his humility before God with self-deprecation. The psalmists use the term when addressing God, both in reference to the individual (i.e. 27:9) and to the nation (i.e 136:22 and Psalm 89). God refers to persons such as Moses, David and Solomon as "my servant," and to the prophets (II Kings 9:7) as "my servants the prophets."

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[25]Ibid. For instance, Abraham regards his servant Eleazar with high esteem (Gen. 15, and 24).

[26]See I Chr. 18:2 where David "Struck Moab and they became servants of David, bearers of tribute."

Isaiah uses the term in a technical sense to refer to the Messianic idea. While he speaks of Israel as the Lord's servant, he also speaks of one who ministers to Israel for the Lord (e.g. The servant of Isaiah 52-53). In both cases, the servant performs God's purposes, and represents His interests in the world.

'Abodah is another key ministry term which means "a work or task." For instance, Exodus describes the slavery and oppression Israel experiences in Egypt as *'abodah qashah* -- hard labor (Exod. 1,2).

> The type of work included under this term ranges from agricultural work in the fields (Ex 1:14) to constructing the tabernacle (Ex 35:24), repairing the temple (II Chr. 34:13), and working fine linen (I Chr. 4:21)[27]

The term also occurs in a ritual sense describing acts done in worship to God at the tabernacle. Levites are set apart to "perform service in the tent of meeting" (Num. 4:23)

The term *sharath* occurs with two distinct, but related meanings. In the political and civil realm it refers to "personal service rendered to an important personage, usually a ruler."[28] For example, Abishag renders personal service to King David in his old age (I Kings 1:15); Ahashuerus's attendants who stand close to him render personal service (Esther 1:10). Joshua, as Moses's chief personal

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[27]Kaiser,"'abodah," in Theological Wordbook of the Old Testament, 640.

[28]Austel, Hermann J. "Shareth," in Theological Wordbook of the Old Testament, vol. 2, R. Laird Harris, Gleason L. Archer Jr., and Bruce K. Waltke, eds. (Chicago: Moody Press, 1980), 958.

assistant and Elisha's personal attendant both receive the title *m'shareth* (Exod. 24:13 and II Kings 4:43).

The writers of the Old Testament use the root *sharath* in the religious sense to describe performance of ritual acts before God and persons who perform them. They describe Aaron and his sons ministering as priests, holy to the Lord, performing specific rituals in representing God to the people, and presenting the people to God. The writers also take care in the biblical text to further define acts of ministry. For example, the sons of Aaron minister: "by presenting an offering made to the Lord by fire" (Exod. 30:20), "perform[ing] all the duties of the Tent" (Num. 18:2,3), "pronounc[ing] blessings in His (the Lord's) name" (Deut. 10:8), "decid[ing] cases of dispute and assault" (Deut. 21:5), "carry[ing] the ark of the Lord" (I Chr. 15:2).[29] I Chronicles 16:4 defines the ministry of the Levites as: "to make petition, to give thanks and to praise the Lord, the God of Israel." In Psalm 135, ministry includes directing praise in the sanctuary via songs and corporate thanksgivings.

Being a minister in the Old Testament clearly involves loyalty and trustworthiness. In the case of the Aaronic priests and Levites it entails maintaining personal holiness before the Lord by avoiding contamination, and performing purifying sacrifice and washing prior to acts of ministry.[30]

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[29]See also I Chr. 23:12-28 which describes the specific "ministry" of Aaron and his sons, bringing together the terms 'abodah and shareth.

[30]See Gordon J. Wenham. The Book of Leviticus, New International Commentary on the Old Testament, R. K. Harrison, ed. (Grand Rapids, Michigan: Wm. B. Eerdmans, 1979) including his review of M. Douglas, Purity and Danger (London: Keegan and Paul, 1966). Also relevant is J. Milgrom, Studies in Levitical

In passages referring to the institution of the priesthood, the term minister often translates the word *kahan* -- to serve as a priest. It too, according to S.R. Driver and others, has a political use, i.e. "to serve as a minister" or as a personal advisor or friend.[31] Payne found the ritual priest function to be most prominent. "Elsewhere in the OT, *kohen* reflects the more restricted concept of a minister for sacred things, especially sacrifice."[32] Persons such as Melchizedek and Jethro receive the title "priest," but following the Aaronic and Levitical legislation, with the exception of Psalm 110:4, the title refers to ritual priesthood.

The defining vision of Israel as a nation includes the declaration: "you[Israel] will be for me a kingdom of priests and a holy nation" (Exod. 19:6). The phrase "a holy nation" amplifies the phrase "kingdom of priests" declaring that God grants Israel, as a nation, the role of priest to the Lord in relationship to the nations of the earth. She, like the Levitical and Aaronic priests, must be loyal, trustworthy, and *pure*, serving in the role only because of divine designation.

Persons the Old Testament Calls Ministers

Many persons are designated as "servant" or "minister" in the Old Testament. For example, God designates Abraham as His servant in the transfer of covenant to

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Terminology, I (Berkeley, CA: University of California, 1970).

[31]J. Barton Payne. "Kahan" Theological Wordbook of the Old Testament, vol. 1, R. Laird Harris, Gleason L. Archer, Jr., and Bruce K. Waltke, eds. (Chicago: Moody Press, 1980), 431.

[32]Ibid.

Isaac (Gen. 26). The biography of Abraham suggests that he serves God in the position of a treaty vassal. God's first act of relationship to Abram grants him a covenant of promise in which *obedience* seems to be the only issue before Abram. Thus, service involves treaty obedience or righteousness.[33]

The Old Testament also uses the term *'ebed* to refer to Moses. He functioned as a divinely designated leader for the people of Israel, as one who spoke for God (i.e. a prophet as in Deut. 18) and who did the works of God before Pharaoh and the people of Israel. Moses's tasks included representing God to kings and the people of Israel, providing guidance, conveying divine message, intercession (though he seemed to take this role upon himself in Exodus), performing the signs of divine presence given him by God, instructing, and providing oversight. In all aspects, save one--the failure to correctly represent God before the people at Meribah (Num. 20) -- God accredited Moses as a faithful servant.

Aaron "serves as a priest" before the Lord. The Old Testament uses both *kohen*, and *m^{e}shareth* in describing his "ministry." For him and his sons, ministry involved performing ritual acts of worship, maintenance of the tabernacle, and making atonement for people when they become ritually impure. The biblical writers evaluate them in terms of purity and correct performance of their God-given tasks. Although their roles were separate, Levitical priests also performed ritual acts of ministry.

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[33]The word for righteousness, *ts^{e}daqa*, had treaty significance in the Old Testament world. "In the present [Deut. 6:25] context the standard proposed is conformity to God's covenant . . . . It was a kind of thinking which was understood in the secular world in reference to the treaties of the day, when loyal and faithful vassals enjoyed the favor of their overlords." J. A. Thompson. Deuteronomy (London: Intervarsity Press, 1974), 127.

In the Old Testament God defines the prophets as His servants. From Moses to Malachi, service to God in carrying His message to his people defines the role of a prophet. The chief aspect of this role involved representing the presence of God in act and word before the people of Israel and Judah, as well as before foreign kings and dignitaries. The prophets ministered to the Lord, and to the people on His behalf by carrying His message and faithfully declaring it.

The Old Testament designates kings of the Davidic line as "servants." The histories evaluate them according to their faithfulness to the law of God, observation and support of correct worship at the temple. As the failure of the Davidic line becomes more predominate, and the destruction of Jerusalem more imminent, Ezekiel says: "I will place over them one shepherd, my servant David, and he will tend them; he will tend them and be their shepherd" (Ezek. 34:23). Thus, kings perform service to God by ruling in keeping with the Law (Deut. 17) and keeping justice. The anticipated Davidic ruler, the servant of the Lord, will so rule. Zechariah identifies Zerubbabel and Joshua the priest using the term: "I am going to bring my servant, the Branch" (4:9 and see 5:12f). The anointed ruler will be a servant of God.

Ministry Functions in the Old Testament

Ministry functions in the Old Testament are clearly defined by social roles and divine designation. The patriarchal leadership of Abraham (social role in a divinely elected clan); Moses, Joshua, the "judges" and Samuel (divinely designated civil and spiritual leadership); and the Davidic house (divinely selected kingship) all combine

social leadership functions and divine designation. The social roles reflect the cultural setting with its expectations and limitations. The call to "charismatic leadership," associated with Moses, Joshua, the "judges," Samuel, and the prophets enhances the significance of divine selection. Referring to the period of formation of the Israelite state, De Vaux said:

> However much these 'judges' differed from each other, they had one trait in common: they were chosen by God for a mission of salvation . . . and they were endowed with the spirit of Yahweh . . . . The only authority manifest in Israel at that time was charismatic.[34]

Throughout the Old Testament the critical issue in prophetism remains: "Did Yahweh commission this prophet to speak His message?" Charismatic selection determines the answer. When the prophets relate the account of their selection, they reflect the concept of Amos (Amos 3:8b): "The Sovereign LORD has spoken, who can but prophesy?" The social role of the prophet *does* vary to some degree, in that the biblical prophets do not appear part of the "cultic associations" (e.g. Amos 7:14). Biblical prophets did, however, carry on the prophetic functions of advising kings, teaching, announcing of divine message. Their ministry included all of these activities, and took place in immediate awareness of divine presence so that communication with Yahweh involved dialogue, intercession and prayer on behalf of the nation.

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[34]Roland De Vaux, Ancient Israel: Its Life and Institutions, vol. 1, trans John McHugh (London: Barton, Longman and Todd, 1961), 93. De Vaux accepts a theory of formation of Israel which creates difficulty for the authority of scripture. That he does so does not effect the factual nature of this statement.

The ritual ministers -- priests and Levites -- who serve at the tabernacle or temple also derive their ministry from being divinely selected to serve. In the Pentateuch, Yahweh chooses Aaron's clan to serve as priests (Exod. 28, Num. 16). Yahweh also selects the tribe of Levi with its varied divisions to serve at His sanctuary. Both groups receive an *office* of ritual service by inheritance so that individuals do not require a charismatic call to serve. But Yahweh sets the duties, privileges, and limitations of the office. Issues, such as purity and holiness, determine whether one may participate or not. These criteria govern the function of those *in* the office, rather than being criteria for *selection to* the office. As noted in previous discussion, the ritual function involves service to God on behalf of the people, as well as service to the people on behalf of God. The roles of individual members of society generally followed the patterns of ancient society. But, the Old Testament invests them with special significance due to Israel's unique position as the elect nation. As the recipient of Yahweh's self-revelation in covenant relationship, the civil and religious legislation of Israel takes on greater significance than mere socially governing rules. Israelite society, from leadership to citizen, reflects the revelation of God in the law if they keep it and pass it to succeeding generations. John Bright declared:

> Specifically it [the covenant bond between Israel and God] demanded hesed, a grateful and complete loyalty to the God of the Covenant . . . . Equally, it demanded strict obedience to the laws of the covenant in all human relationships within the covenant brotherhood.[35]

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[35]John Bright, The Kingdom of God (Nashville, Abingdon, 1953), 29.

Passages such as Deuteronomy 4: 6-9 amplify the uniqueness of Israel, and the responsibility incumbent upon each member of the society to keep and transmit from generation to generation the meaning of the laws. Because Yahweh declares Israel to be his people, the community and its leadership (Deut. 17) become responsible to keep and uphold the law of God. Ministry to the Lord, and to each other as to the Lord, also have a social dimension. Every social function must serve to foster covenant faithfulness, or it comes under censure. Bright commented:

> Before these [covenant] demands Israel had to live continually in judgment. That judgment the prophets pronounced, and it is in the light of this theology that we must understand their verdict upon the nation.[36]

Ministry Settings in the Old Testament

The settings for ministry in the Old Testament also proved relevant for a theology of ministry. Three loci emerged as significant for the purpose of this study: 1) the every day life of persons and families as servants of God; 2) the corporate life of the community as servants of God; and 3) the tabernacle/temple.

The daily life of the Old Testament world differed from the contemporary world; they had a much more vivid concept of the role that deity plays in human life. Thus, individual acts never had only secular consequences. This is shown in Leviticus 11-15 which regulates aspects of life that the contemporary world would see as having no religious significance. In every aspect of life, the person functioned as servant of a deity and received reward or censure based on loyalty.

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[36]Ibid.

The interconnectedness of life in the Old Testament world also strikes a contemporary American reader as unusual. From the top echelons (the king, the eldership, the priests and prophets) to the lowest member of society, individual acts had a corporate effect. For example, Joshua 7: 1-3 presents Achan's sin as having corporate affect: "But the Israelites acted unfaithfully in regard to the devoted things . . . ." In Israel, as a covenant community, any polluting act made the whole people unclean before God. Thus, Achan implicated the whole of the community by his act, and the whole community suffered because of it.

Themes such as Israel as a covenant people, and Israel as a theocracy run through the Old Testament. As John Bright notes, Israel as The Kingdom of God emerges as a dominate, if not *the* dominate theme.[37] This meant that the nation, and each individual in it, must meet the requirement of faithfulness. Failure required either that the individual be cut off from the community, or the nation be separated from the land of promise. (i.e. Deut. 13 and 28)

Ministry as service to God involved the whole of the nation, regardless of any functional realities such as occupation or standing. Isaiah identified the nation, corporately, as the Servant of the Lord.[38] Every person in the nation bore some responsibility for maintaining service to God. Kings bore the responsibility for keeping the law, and ruling for God in the theocracy. Elders and Priests carried

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[37]Ibid. Ronald Youngblood also presents helpful summations of the themes of election, covenant, and theocracy in his work The Heart of the Old Testament (Grand Rapids, Michigan: Baker, 1971).

[38]Walter C. Kaiser. "('abad)," 639.

responsibility for oversight of community practices such as adherence to social laws and correct ritual practices. Parents had the responsibility for transmission of faith and values to their children by instruction (Deut. 4:40), by ritual participation and explanation (Deut. 6:20-25 and ch. 16) as well as personal example of covenant faithfulness (Deut. 6:6-9). The prophets castigated the nation for their corporate failure indicting individuals, elders and priests, prophets, and kings.[39]

The tabernacle takes on great significance from Exodus 25 on. It is referred to as a *miqdash* -- a sanctified or separate place; and as a *mishkan* -- a place of residence for God; an *'ohel mo'ed* -- a tent of meeting where God and man meet via God's appointed representatives such as Moses, or Aaron and his sons.[40]

> A constant reminder of God's presence and holiness was needed together with the means of regular atonement for sin. This was provided by the tabernacle and the priesthood. The tabernacle stood in the center of the camp to bring to mind God's glory and holiness, and it served as a center for worship where forgiveness was offered to the people.[41]

Ministry in a divinely ordained place reminded Israel that the service of God requires separation. Deuteronomy 12:11 reinforces the idea by asserting that it is only at ". . . the place the Lord your God will choose as a dwelling for His name . .

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[39]For example, Isa. 1:5,6 "Why should you be beaten anymore? Why do you persist in rebellion? Your whole head is injured, your whole heart afflicted. From the sole of your foot to the top of your head there is no soundness--only wounds and welts and open sores, not cleansed or bandaged or soothed with oil."

[40]Considerable debate continues about the identification of the "Tent of Meeting" with the "Tabernacle." While interesting, it lies outside the scope of this study. For critical discussion see F. M. Cross, "The Tabernacle" in The Biblical Archaeologist 10 (1947), 45-68.

[41]Wenham, 130.

. ." that ritual service of God has meaning.[42] Rejecting the high places, the prophets enforce the significance of the Solomonic temple as the place of God's choosing and insist that the worship must also be pure (i.e. Jeremiah's "temple speech," Jeremiah 7,8). The historians of Kings and Chronicles add their voices, evaluating the faithfulness of the king on the basis of his observation of the temple and his negative treatment of the high places.

This survey of relevant scriptural data has shown that the concept of ministry in the Old Testament focused on ministry *to* the Lord. Clearly persons, families and the community were servants of the Lord. They were to obey Him, serve Him, love Him, walk in His ways, keep His commandments (Deut. 10:12,13).

Ritual ministry at the Temple/Tabernacle focused on ministry to the Lord, or in his presence. There the priests and Levites ministered both to the Lord on the people's behalf, and to the people as the Lord's representatives. Thus, ministry in the Old Testament entailed service. Service to God, and service to God's people, as well as ministering to the world. It had individual, communal, and ritual aspects, none of which ultimately functioned separately from the others.

The Concept of Ministry in the New Testament

Understanding the concept of ministry in New Testament required observation of two developments in the inter-testamental period: The vocabulary of the

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[42]Critical debate over the date of this chapter began with the time of Wellhausen with the literary critics assigning this chapter to the time of Josiah. For a good discussion see Peter Craigie, The Book of Deuteronomy, New International Commentary on the Old Testament, R. K. Harrison, ed. (Grand Rapids, Michigan: Wm. B. Eerdmans, 1976).

Septuagint related to that of the Hebrew Old Testament; and, the concept of ministry in the synagogue up to the New Testament period. Both of these developments influenced the findings concerning the concept of ministry in the New Testament.

The Influence of the LXX on Terms Describing Ministry

The Septuagint usually translated the common Old Testament root *'ebed* with the common Greek word for slave *doulos*; and for servant, *diakonos*, *pais* or *therapon*. Less frequently it used *'oiketes* -- household servant, and *'uperetes* -- helper or assistant. The Septuagint (LXX) thus made distinctions which the Massoretic text (MT) did not.

As Arndt and Gingrich noted, the word *pais* related to social position inclusive of slaves, servants, and courtiers.[43] Isaiah in the LXX used the word *pais* to describe Israel as the Servant of the Lord (41:8 and 44:1), and in 52:13, the "Suffering Servant" passage where the MT had *'ebed*. *Therapon* occurred for *'ebed* in accounts describing Isaac, Moses and Job as servants of the Lord (Gen. 24:44, Exodus 4:10, and Job 1:8).

The LXX translated *shareth* most frequently by the word *leitourgein* -- the source of the current word "liturgy." *Doulos* occurred for the word *shareth* only once.[44] *Leitourgein* also translated *'abad* and its derivatives. Of particular interest,

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[43]Arndt, William F. and F. Wilbur Gingrich. A Greek-English Lexicon of the New Testament and Other Early Christian Literature (Chicago: University of Chicago Press, 1957), 609.

[44]Isaiah 56:6 uses the infinitive describing the purpose for a foreigner attaching himself to the Lord, namely to serve (*shareth*) Him. Also, the Greek uses *therapon* to describe Joshua as

in Numbers 4 the LXX used the word to translate three Hebrew roots, *'abad*, *tsaba'*, and *shareth*, without making any distinction between them. In the context, all of the activity related to the tabernacle and its service. It seems that the translators normally preserved the ritual service sense of the Hebrew by the use of *leitourgein*.

The Septuagint translators used *'iereus* for *kahan* and its derivatives since both suggest connection to a ritual place for performance of service. II Chronicles 11:14 uses *leitourgein* for *kahan* in declaring that Jereboam and his sons had not permitted the priests and levites to "act as priests" before the Lord in Jerusalem. The evidence warranted the conclusion that the LXX maintained the basic concepts of service and ministry found in the Massoretic Text but provided a wider vocabulary for the New Testament culture.

The Influence of the Intertestamental Synagogue on the Concept of Ministry

With the exile and destruction of the temple in 586 B.C., the worship life of Judah significantly changed.[45] Following the exile, the people reconstructed the worship at temple (Ezra and Nehemiah) and priesthood ministry resumed. Changes in the worship life of the people took place largely due to the prominence which the institution of the synagogue gained following the exile[46] and continuing into the New

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servant (*shareth*) of Moses.

[45]De Vaux, Ancient Israel, vol. 2, 387f. The author discussed the changes and struggles for control of the priesthood in Jerusalem until 70 A.D.

[46]As the Encyclopedia Judaica Jerusalem notes the origins of the synagogue are obscure at best. By the first century it becomes a prominent part of Jewish life greatly influencing the development of the Christian Church. "Synagogue," Encyclopedia Judaica Jerusalem, vol. 15,

Testament period. The temple still played a significant role but functioned alongside the synagogues.

The prominence of the synagogue, the reduction of the role of the levites, and the diaspora created a new class of persons in Jewish life, the scribe. As Jeremias stated, these persons took over roles given to the priests in the Old Testament period.

> When a community was faced with a choice between a layman and a scribe for nomination to the office of elder to a community, of 'ruler of the synagogue,' or of judge, it invariably preferred the scribe. This means that a large number of important posts hitherto held by priests and laymen of high rank had, in the first century AD, passed entirely, or predominantly, into the hands of scribes.[47]

Ritual ministry in the temple changed only in the sense that the priests usurped the role of the levites (though the latter still functioned). Leadership and ministry, in the sense of teaching, judging and keeping the "esoteric teachings" transferred to an elite group of ordained officials created by education and desire rather than family.[48]

New Testament Terms for Ministry

The Greek terms discussed in the previous section were also found to occur in the New Testament's descriptions of ministry. The most common terms for service and ministry were *doulos* and *diakonos* and the forms related to them. These terms occurred frequently in the New Testament period describing socio-economic functions of common household slaves or servants. For instance, *doulos* in its social use

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Cecil Roth, ed. (New York: McGraw-Hill, 1971), 579-581.

[47]Joachim Jeremias, Jerusalem in the Time of Jesus (Philadelphia: Fortress, 1969), 237.

[48]Ibid.

generally denoted a slave. The root meaning emphasized the discharge of duties as service to the master who owned the slave and had right to his services. In the New Testament *doulos* also appears in the following four ways: 1) in passages expressing a contrast between service to God -- to righteousness, and service to other gods -- sin or the "flesh;" 2) in passages expressing, through parable or metaphor, the conduct and position of faithful, rewarded servants in contrast to the conduct and reward of the unfaithful or unworthy; 3) in expressions of self- understanding (e.g. Mary, Simeon, Paul, the Church) concerning position before God, colored by phrases from the Old Testament like "Moses, servant of God; and 4) in passages describing those who perform service to the people of God (prophets, Moses, people within the church, e.g.Rom. 15).

Diakonos frequently described a common social position and its basic idea referred to acts of ministry such as caring for, or waiting on someone to alleviate their needs. For example both Matthew and Mark use the verb to describe the activity of the angels *ministering* to Jesus in the wilderness following His temptation. While no specifics are given, it seems to mean that they attended to Jesus' needs following the forty day fast. Paul (Rom. 15) describes his taking funds to supply the needs of the poor saints in Jerusalem as *diakonon* (ministering to) them. In this case, the act is specific. But in the larger sense, he defines his whole work of apostolic ministry by this term (2 Cor. 3:3) describing the work as a *diakonia* (service) and those participating with him in serving the saints as *diakonos* (i.e. Timothy, Epaphras, Tychicus, and Phoebe).

In common usage *pais* meant a household servant or child. But a few times in the New Testament the word translates the Old Testament idea of the Servant of the Lord (*'ebed Yahweh*) in reference to Israel as a nation (Mt. 12:18, Luke 1:54), to David (Luke 1:69, Acts 4:25) and to Jesus (Acts 3:13, 4:27,30).

'Uperetes conveys the idea of one who keeps or guards. In common use it refers to jailers (Acts 5:22) or officers of the court (Mt. 5:25). David, as the king of Israel, functioned as a *'uperetes* to his generation (Acts 13:36) keeping or watching over them by the will of God. Paul describes his hands as "supplying his own needs" (Acts 20:34), thus looking after or watching out for them. Luke characterizes one of his sources for the Gospel as *'uperetai . . . tou logou*, that is "guardians of the word" (Luke 1:2). He regards these individuals and others as responsible for safeguarding the testimony concerning Jesus. In this sense Paul portrays himself as a *'uperetes* in his speech before Agrippa and Festus (Acts 26:16) in conjunction with *martura* (witness). Thus, as in I Cor. 4:1., "*'uperetes* means one who guards and keeps something for some one else (i.e. some one who faithfully keeps the testimony concerning Jesus).

'Oikonomos and *'oiketes* both related to servant functions within a household. In the parables of Jesus, the first term often described persons charged with managing the master's affairs. The master, of course, evaluated the "steward" on the basis of faithful, honest discharge of his *'oikonomia* -- household responsibility. Paul describes his ministry as an *oikonomia* for which he exercises responsibility (I Cor. 4:1, 9:17) and urges Titus to act as God's steward in Crete. Peter likewise urges the

church to be good stewards of that given by God's grace (I Pet. 4:10). *'Oiketes* specifically described a household or personal servant and is used only in that sense in the New Testament.

Latreuo translated the Hebrew word *'abad* in passages restricted to mention of religious service. For instance, Jesus responds to Satan in Matthew 4:10 saying "Worship the Lord your God, serve only Him." Luke describes Anna as one who continually by fasting and prayer serves in the temple (2:37). In Hebrews, the High Priest serves before God (8:5) as do the Old Testament worshippers (9:9). Paul describes God as "the one I serve" (Acts 27:23, Rom. 1:9). Negatively, some serve idols (Acts 7:42, Rom. 1:25). Paul portrays giving one's body as a living sacrifice as a correct service, an act of worship to God (Rom. 12:1)

'Iereus which translates the Hebrew *kohen* occurred predominantly in the sense of a temple functionary, e.g. Aaronic or levitical priests. The writer of Hebrews uses the word extensively in drawing a contrast between the Old Testament priesthood, and the priestly ministry of Jesus which surpasses it. In I Peter 2:9 and in Revelation the word translates the concept found in Exodus 19:6 as the writers apply the election of Israel to priesthood before God and the world to the Church, now and in the future Kingdom of God.

Leitourgos translated *shareth* in the Septuagint. However, the New Testament usage broadened the concept to include acts of worship, prayer, fasting, and charity (Acts 13:2, Rom. 15:27, II Cor. 9:12, Phil 2:17). Persons such as Epaphroditus (Phil. 2:25) and government authorities (Rom. 13:6) receive the appellation *leitourgoi*

which seems to have the same meaning in these contexts as *diakonos*.[49] The concept of serving God while serving people expresses well the meaning of *leitrougeo* in Philippians 2:30.

Ministry Functions in the New Testament

Ephesians chapter four appeared to be particularly significant for understanding this subject because, following a powerful argument for the inclusion of the Gentile believers and expression of understanding of his God-given ministry, Paul pleads for the unity of believers as the kingdom of God bound together by "one Lord, one faith, one baptism; one God and Father of all, who is over all and through all and in all." (vs. 1-6). He follows this with a description of Christ's grace toward the Church using the language of Psalm 68:18 which celebrates the exodus deliverance and the effect upon the nation of Israel as the people of God (vs. 9,10). For Paul, the Church had become part of the kingdom of God by the work of Christ. The work of Christ resulted in His giving gifts to the Church; *persons*, like himself, who continue the ministry of Christ in building and bringing to maturity the people of God for *their* work of ministry as service to God. Apostles, prophets, evangelist, pastor-teachers serve through Christ's grace in ministry to God by enabling God's people in their service to Him (vs. 11-12). This ultimately results in the continuity of faith in the Church as the witness in the world to the revelation of God (vs. 14-16 and the remainder of the book). Paul does not define the nature of any of the ministry

[49]This is not unexpected as both words translate *'ebed* in the Septuagint.

functions which he lists here, or in I Corinthians 12: 27-30. Rather, he expects that his readers will understand what he refers to by prior knowledge or example.

New Testament descriptions of persons designated as apostles include two important factors. Acts 1: 24-26, describes the selection of Judas' replacement, showing the early Church's belief that only persons whom God commissions can occupy the office of apostle; and, that designation as an apostle requires the witness of the community of faith. The same passage shows the Church using criteria for selection. Later, in the case of Paul's selection (Acts 13:2,3), the Church witnesses and acts upon a Spirit-directed selection. The New Testament portrays an apostle as a person commissioned by God to bear witness to the kingdom of God in Jesus Christ.

In Ephesians 4 Paul describes the vocation of prophet, evangelist, pastor-teacher as given by God to the Church. In Romans 12, as he lists other gifts also given by grace, Paul implies that persons are aware of their gifts; and, because they are aware of them, they are to use the gifts for the glory of God in the Church. Ministry seems to be found in following those gifts of grace given by God. If I Timothy 3:1 is taken into account, ministry may also include following one's desire to fulfill a spiritual office, serving God by serving His Church. Paul's appeal to the Corinthians demonstrates that he attached no greater significance to one activity over another, seeing rather that all persons who minister serve Christ (I Cor. 3) no matter what their gift(s).

The ministry of the presbyter (elder) and the deacon described in Acts 6, I Tim. 3, and Titus 1 also imply service to the Lord and His Church. The synagogue

structure of the New Testament world provided the background for these two "offices." The character qualifications require persons given to service, with personalities in control, and with an impeccable reputation both inside and outside the Church.

The New Testament attaches ritual ministry only to the work of Christ (Hebrews 4:14-10:31) except when it describes the ministry of prayer and worship. The ministry of prayer and worship belong to all saints of God in community (I Tim. 2, Eph. 5:19, and I Cor. 14).

Ministry Settings in the New Testament

The New Testament moves the setting for ministry from ritual places (Temple) to the world, although meeting for edification (I Cor. 12-14) as a regular expectation provided a setting for ministry to the community of faith. The New Testament does not identify Church with buildings or locations; rather with the concepts of the Kingdom of God and the people of God.

From the inter-testamental period to the New Testament period the idea of kingdom persisted. In the denouement of Jesus, the New Testament announced the presence of the kingdom in the person of Jesus of Nazareth and following the resurrection, through the presence of the Spirit of God (John 14:15-21). The Church, from its inception, clearly defined itself as the Kingdom of God on earth (I Pet. 2:9-10, Heb. 12:28). The Spirit rested upon them (Acts 2: 1-4) so that inclusion and exclusion in covenant relationship for both Jewish and Gentile believers hinged upon

being made part of the Church by the work of Christ (Eph. 2, Rom. 9-11, I Pet. 2:4,9).

The New Testament focal point of ministry centers on people: the people of God and the world. Karl Barth described this concept:

> The Christian community exists as called into existence and maintained in existence by Jesus Christ as the people of His witnesses bound, engaged and committed to Him. It exists in virtue of His calling. The power of His calling is the power of the living Word of God spoken in it. And the power of this Word is the power of His Holy Spirit. As this power shines as divine power and is at work in the world, there takes place in the world and its occurrence the new and strange event of the gathering, upbuilding and sending of the Christian community.[50]

As Barth noted, the people "as His witnesses" form the Christian community. God, by the Holy Spirit, empowers people to carry the living word of the gospel in the world. His focus, people in the world and in the Kingdom of God, thereby becomes their ministry focus. Without ritual places, the people of God become the *place* of ministry to each other and to the world. Paul alludes to this aspect when he describes the presence of the God-given ministry of reconciliation in "jars of clay" (II Cor. 4:7) and an "earthly tent" (II Cor. 5:1). The *place* where people meet with God is at His Church -- the people of God. Ministry to the community of faith as a *communio sanctorum*, the ministry of that community to the Lord in life, in prayer and worship, and the ministry of the community in witness to the world encompassed the settings for ministry in the New Testament.

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[50]Karl Barth. "The Lord Who is the Servant." in Theological Foundations for Ministry, Ray S. Anderson, ed. (Grand Rapids, Michigan: Wm. B. Eerdmans, 1979), 186-187.

Summary of Biblical/Theological Reflections on the Concept of Ministry

The previous section describes a biblical theology of ministry which defined ministry as service to God, and service on God's behalf to other men. Ministry has spiritual and practical aspects. Its scope is both corporate and individual, and entails use of God-given abilities and providence to meet the needs of God's people and to bring glory to Him. Those who minster do so in humility before the Lord as His servants subject to His evaluation for reward or punishment. Ministry includes acts of leadership, safeguarding the truth of God's revelation, teaching, caring for, distributing needed money and goods, worshipping, praying, prophesying, evangelizing, and more. Each individual in the community of faith performs some "ministry." Some are given specific responsibilities, gifts and roles as their *diakonia* from God.

Ministry means, for both the Old and New Testament, service to God by serving His people using one's God-given gifts and vocation. Activities may vary by vocation and gifting (teaching vs. administration of helps as in Romans) but the essential component is the same -- service; the focus is the same -- enabling the corporate community of faith to serve God from generation to generation.

Biblical and Theological Reflections on the Role of Family and Church in Value Development

If ministry means serving God, and if it means fulfilling one's vocations and gifts by serving others in a way that enables *them* to serve God; then the ministry of teaching parents to nurture their children's development of Christian values constitutes

one of the most significant acts of ministry which the Church as the people of God can provide. Because the family represents a significant component of the people of God in the Old and New Testaments, the research also focused on the biblical descriptions of roles which the community of faith and the family play in the value development of children.

The role of teaching, providing knowledge of spiritual and moral values along with practical skills, belonged to the family in the earliest covenant setting and throughout the Old Testament. De Vaux described the practice:

> During his early years a child was left to the care of his mother or nurse even after he had been weaned (2 Sam. 4:4) and was learning to walk. The little Israelite spent most of his time playing in the streets or squares with boys and girls of his own age . . . . They sang and danced, or played with little clay models . . . little girls, it would seem have always played with dolls.
>
> It was the mother who gave her children the first rudiments of education, especially of their moral formation (Pr. 1:8, 6:20). She might continue to advise her children even in adolescence . . . but as the boys grew up to manhood, they were usually entrusted to their father. One of his most sacred duties was to teach his son the truths of religion . . . and to give him a general education.
>
> Most teaching . . . was done by word of mouth . . . . The content of instruction was very general. The father handed on to his son the national traditions . . . and the divine commands given to their forefathers. Children were also taught literary passages . . . .
>
> The father also gave his son a professional education; in practice, trades were usually hereditary, and the crafts were handed down in the family workshop. A Rabbi was to say: 'He who does not teach his son a useful trade is bringing him up to be a thief.'[51]

De Vaux also noted that priests, prophets and sages all carried on teaching functions in Israel, but only for the adolescent to the adult males as "Girls remained

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[51]De Vaux. Ancient Israel, vol. 1, 48-49.

under the control of their mothers, who taught them what they needed to know for their duty as wives and housekeepers."[52]

Clearly, the Old Testament placed the greatest significance on the role of the family in transmitting the moral and spiritual values of the nation to successive generations (Deut. 4:40, 6:6-9, Prov. 1:8, 31:1-8). As J. Michael Hester pointed out:

> In Creation, God created persons to be in relationship with God, one another, and with ourselves. Through relationship we experience 'intimacy,' and emotional and spiritual closeness which nurtures us. The type and nature of relationships vary in form and intensity. Parent-child and husband-wife relationships have been the traditional roles for family . . . . designed for us to realize communion and community.[53]

Scripture describes the family context of communion and community, created by God as one of the first acts of creation, as the *locus* of value development. The charges to the family deal with the fact of the fallenness of humans by giving necessary moral injunctions to develop faithfulness and caring. The father and mother were to educate the children in the values of the community of faith and nurture those values through modeling (Deut. 16:1-7), participating in the ritual observations of the community (Deut. 6:20-25). The goal of the family was to bring up the child in communion with God (Deut. 4).

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[52]Ibid., 50.

[53]J. Michael Hester. "A Theology for Family Ministry," Review and Expositor, 86 (1989), 163.

Unquestionably, the Old Testament placed the responsibility for education, religious and moral, as well as social, upon the family. As Proverbs notes, evaluation of a parent's standing in the community rested upon the evidence of their effectiveness in teaching the children values. God, through Samuel, rebukes Eli for the failure of his sons (I Sam. 3). The writer of Kings censures David for his failure in disciplining his son Adonijah (I K. 1:6).

The educational activity permeated the life of Israel. Family observance of Sabbath, attendance at the religious festivals carried out at the sanctuaries (I Sam. 1:4,21) and at the temple in Jerusalem in later times exposed children to worship and liturgies designed to perpetuate the memory of the acts of God and make Him central to the life of the people.

The community of faith provided the context in which families educated their children. Ideally the community as a whole would transmit, practice, and uphold the values of the Torah. Under the general support of the community of faith, the family assumed primary responsibility for the development of the children within the household. Teachers were designated for the community as a whole. "Certain men had a special mission to instruct the people. First of all came the priest, guardians and teachers of the Law . . . which by etymology means 'directive instruction.'"[54] But, Deuteronomy committed the responsibility of instructing children in Torah to the parents in 4: 9,10 and the *classic* text 6:6-9:

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[54]De Vaux, 50.

> These commandments that I give you today are to be upon your hearts. Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up. Tie them as symbols on you hands and bind them on your foreheads. Write them on the door frames of your houses and on your gates.

Peter Craigie commented on this passage:

> The commandments, which provided the framework within which the Israelites could express their love of God, were to be *upon your heart* -- that is, the people were to think on them and meditate about them, so that obedience would not be a matter of formal legalism, but a response based upon understanding. . . . Having understood the commandments for themselves, the people were then responsible for their children: *you shall repeat them to your children* (a theme already familiar; see Deut. 4:9). The commandments were to be the subject of conversation both inside and outside the home, from the beginning of the day to the end of the day. In summary, the commandments were to permeate every sphere of the life of man.[55]

Not only does this passage commit the responsibility for educating and training children to the family, it also "contains . . . a strong hint as to the methodology."[56] Kenneth Gangel defined the educational injunction as follows:

> Hebrew parents were continually to whet the intellectual appetites of their children. . . . They were to sharpen their minds, prompting questions which would create teachable moments so that instruction in the faith of Israel might be given.[57]

Lawrence Richards claims that the passage describes the Mosaic educational ideal, and that it has implications for the present.

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[55]Peter Craigie, The Book of Deuteronomy, New International Commentary on the Old Testament, R.K. Harrison, ed. (Grand Rapids, Michigan: Wm. Eerdmans, 1976), 170.

[56]Kenneth O. Gangel, "Toward A Biblical Theology of Marriage and Family Part One: Pentateuch and Historical Books" Journal of Psychology and Theology 5, no. 1 (1977), 60.

[57]Ibid.

> If we were to adopt a similar pattern today we would seek to develop a ministry to children that takes place in the context of a loving, holy community; features participation by children in the life of the community; calls for instruction by and within the family unit.[58]

The Old Testament places prominence on the role of the father and his responsibilities for the education of his sons. In the Pentateuch commands are addressed to older males outlining their specific responsibility for the direction of the younger males. This fact does not exclude his being responsible for the well-being of the whole family. Models are also given for appropriate exercise of paternal responsibilities. Kenneth Gangel commented on the pattern of Abraham in Genesis 18:19 as an example of what the Pentateuch teaches about the role of the father: "This . . . verse seems to indicate that the godly father who actively leads his family and his *household* experiences God's blessing. The word 'command' is a strong one and also an early indication of the father's rulership over children."[59] The father is to instruct (i.e. Deut. 6:6-9,20-25), model (i.e. Deut. 16), and direct household behavior (i.e. Deut. 21:18-21). Proverbs continues all of these responsibilities and reinforces the responsibility of the father to train (i.e. Prov. 22:6) and discipline (i.e. 13:24). Throughout the historical and prophetic books the writers of Scripture censure fathers who fail to carry out their ordained responsibilities (i.e. Eli, Samuel, David). The data supports the idea that Scripture assigns responsibility for moral and

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[58]Lawrence O. Richards, A Theology of Children's Ministry (Grand Rapids, Michigan: Zondervan, 1983), 24. He discusses this pattern in detail and traces its development through the New Testament period noting the changes which take place due to a need to "accommodate failure." (24)

[59]Gangel, 58.

spiritual development of children to the fathers, and holds them accountable for failing to carry out that responsibility.

It may be argued that the Old Testament world reflects a patriarchal social structure. However, Proverbs 31: 10-31 outlines the ideal of a "*'esheth chayil*" -- a skillful wife. This poetic description portrays the ideal wife/mother as: nurturing the family (vss. 12,15), demonstrating or modeling industry and competence (vss. 13-19), modeling personal character (vs. 25), modeling social empathy and justice (vs. 20), teaching both wisdom and kindness (vs. 26). The Scripture declares the effect upon her children: they will recognize and value what she values. "Her children rise up and call her blessed. . . ." (vs. 28a).

The biblical evidence that parents were divinely ordained to the task of educating their children in moral and spiritual values is unmistakable. The community role is also clearly indicated. Whether king, priest, prophet, or parent, all were engaged in supporting and carrying out the enterprize of instructing children in the moral and spiritual values of the nation.

The New Testament gives very little specific instruction on the matter of the parents' roles in value development. Richards comments: "Writings from New Testament times give us a clear picture of ministry to children in the Jewish community. But there are no parallel writings about nurture in the early church."[60] Perhaps the writers felt that all that needed to be said on the subject occurred in the Old Testament (e.g. Paul's statement concerning the scriptures in II Tim. 3:16-17).

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[60]Richards, 37.

The Gospels also evidence a predominantly Jewish culture. Richards quoted Josephus's description of the educational aspect of the culture: "we take the most pains of all with the instruction of children, and esteem the observations of the laws, and the piety corresponding with them, the most important affair in our whole life."[61] Ritual observances also continued to play a prominent role in transmitting religious faith and values in the New Testament period. For example, Jesus participated with his parents in observance of ritual at the Temple and in the teaching which took place at the time of the feast of passover (Luke 2: 41-47).

The parental roles in the value development of children also reflect those given in the Old Testament (see pp.43,44). For instance, in the epistles, Paul alludes to the instruction which Lois and Eunice provided for Timothy in his childhood. He affirms its value, and encourages Timothy to regard it (II Tim. 1: 5-7). In Titus 2: 3-6 Paul indicates the mother's responsibilities include modeling, teaching, and nurturing.

Kenneth Gangel correctly notes that the New Testament offers "no new teaching . . . on the role of the husband, but the father theme comes through historically as one of protection and responsibility for the family."[62] Writing about parents and children in Ephesians and Colossians, Paul urges nurturing discipline on the part of the fathers, and obedience on the part of the children (Eph. 6: 4, and Col. 3: 21). From these examples it seems clear that the Old Testament instructions

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[61]Ibid., 29. The quote is from *Against Apion* (1:12)

[62]Kenneth Gangel, "Toward a Biblical Theology of Marriage and Family. Part 3: Gospels and Acts," 252.

concerning the role of the parents in value development continued in force in the New Testament.

Old Testament concepts and Jewish culture also influenced the New Testament culture and its view concerning the role of the community of faith in childrearing. Concepts such as the Kingdom of God and the people of God continued to provide the basis for understanding the role of the community of faith in value development in the New Testament. Richards correctly noted that we know very little about the specifics of New Testament community life.

> There is abundant evidence that the early church did achieve a high degree of community. This community was different from that envisioned in the Old Testament. While the Mosaic ideal called for a whole society committed to love, the New Testament church took the form of mini-communities, whose members were welded together by intense love, planted in hostile, pagan society. . . .
>
> Not only was each human being precious to God, but in Christ each was enabled to make a contribution to the growth of others. . . .
>
> This climate is perhaps the most powerful single influence in child development. Wrapped in the love of parents and valued by other adults in the close-knit faith community, each child was gently guided to and nurtured in faith.[63]

The New Testament church took over the synagogue's function of enabling the continuity and growth of the community of faith. In I Timothy, Paul makes ability to teach, and to "manage his own family well and see that his children obey him with proper respect. . . ." qualifications for those who would be elders in the church (I Tim. 3:4). In the same book, he urges that the Church evaluate widows for enrollment by looking at their history of family nurture. In Titus 2: 3-6 Paul says:

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[63]Richards, 47.

> Likewise teach the older women to be reverent in the way they live, not to be slanderers or addicted to much wine, but to teach what is good. Then they can train the younger women to love their husbands and children, to be self-controlled and pure, to be busy at home, to be kind, and to be subject to their husbands, so that no one will malign the word of God.

Paul instructs Titus to engage in the ministry of teaching, so that those in the church may in turn teach their families so that the community of faith may witness to the world and glorify God.

The biblical data concerning family and community roles in value development may be connected with the biblical data concerning the concepts of ministry as *service* as follows. The Scriptures made it clear that ministry means serving God and fulfilling one's vocations and gifts by serving others in a way that enables *them* to serve God. It was shown that in both the Old and New Testament ministry included individual and corporate aspects. The instructions concerning the service of the community of faith *to* God assumed that each family would fulfill its role of modeling, educating and training their children. The ministers who served in official status such as the priests, prophets and elders, apostles and teachers supported the ministry of the community by fulfilling their individual office. As they taught and reinforced the values of the community to the adult community they facilitated the ministry of the family in fostering the value development of the children. Because of the prominent place given to the family for nurturing the values of their children in the Old Testament, and the continuance of that prominence in the New Testament culture, the ministry of teaching fathers and mothers so that they are enabled to carry out their specific and complementary roles necessary for the nurture their children's

development of Christian values constitutes one of the most significant acts of ministry which the Church can provide.

Biblical and Theological Reflections on the Role of the Holy Spirit in Value Development

Because this study dealt with a Pentecostal setting in which great emphasis is given to the work of the Holy Spirit in baptism and sanctification, it required theological reflection on the role which the Holy Spirit plays in the value development process.

The Holy Spirit in Value Development in the Old Testament

The Old Testament depicts the Holy Spirit's role as generally concerned with the community, and some specific persons within it, rather than with *everyone* individually. Only on some occasions does the Holy Spirit provide wisdom and instruction to persons whom God commissioned for specific tasks (e.g. Oholiab, Bezalel, "the Branch" of Jesse in Isa. 11). Usually the norm of life centers in the activities of the family and community transmitting moral and spiritual values, as well as occupational skills. Further, the moral and spiritual values Isaiah announces as present in the "Branch" *are* the moral and spiritual values of God's law given to the community of Israel (11:4,5).

The Holy Spirit provided guidance in the Old Testament. For instance, the Spirit of the Lord guided Israel in the wilderness and gave them rest (Isa. 63:14); and the Psalmist prays for the guidance of the Spirit in Psalm 142: 9,10. However, the guidance of children in daily life and in their development of moral and spiritual

values remained the responsibility of the community and the family as the people of God who were themselves guided by the law and the Spirit.

The Lord promised through His prophets to pour out blessing on the descendants of Israel. The blessings included prosperity (Isa. 44:1-5) and manifestations of the Spirit as a sign of the Kingdom of God (Joel 2:28-32). As signs of the presence of the kingdom and resulting from God's covenant faithfulness to the nation of Israel, the blessings were *not* individualistic promises even though individuals would participate in them. Inclusion in the community of faith and participation in God's blessings remained a matter of covenant and divine grace. Parents bore responsibility for educating and leading the children so they might enjoy the continuity and blessings of the covenant community. "Therefore you shall keep his statutes and his commandments, which I command you this day, that it may go well with you, and with your children after you (Deut. 4:40a)."

In the Old Testament, the Spirit of God acted in judgment against sinfulness. For example, the Holy Spirit being grieved (or "vexed") acted in judgment against moral and spiritual failure (Isa. 63:10) and against those who violated the covenant of God with Israel. The prophets, speaking by the Spirit, pronounced judgment for the failures of the people as a covenant community. However, discipline of children and the judgment of their behavior remained the responsibility of the parents as enforcers of moral and spiritual values in the home.[64]

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[64]See Deut. 21:18 and numerous passages in Proverbs that make the discipline of the child an important parental responsibility.

In the Old Testament, not only does the Holy Spirit bring the rulership of God to bear immediately upon the lives of the people, but He also acts through the community and the family as they engage in instructing, modeling, disciplining, and encouraging the covenant values as well as skills for every day life. The Holy Spirit often provides insight and understanding and empowerment for persons to whom He commits important tasks. Anthony Palma said:

> The Spirit at times endues God's people with super-human strength for the accomplishment of His purposes. A Christian leader, during times of weakness and stress, may rely on the Spirit for needed additional strength. The Spirit comes upon chosen leaders in various ways to enable them to do God's work. As He came upon the elders in Moses' day to anoint them for leadership, so He will come upon any person who is given a responsibility in God's work.[65]

Though scripture does not explicitly discuss the role of the Spirit in the ministry of parents it would seem to follow that He can, and does at times provide what is necessary for the performance of the important task given to them.

Four Incorrect Views Concerning the Holy Spirit's Role in Value Development in the New Testament

Roy B. Zuck presented four incorrect views of the Holy Spirit's role in *teaching* which people derive from the New Testament data. They parallel views people might hold concerning the Holy Spirit's role in value development:

1. The Holy Spirit excludes human teachers.

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[65]Anthony D. Palma. "The Spirit in the Old Testament." The Spirit--God in Action (Springfield, Missouri: Gospel Publishing House, 1974), 27. While Palma is, in the opinion of this writer, too general in his application there are valid reasons to believe that the Holy Spirit does aid in fulfilling God given responsibilities. This does not, as we will see, replace personal responsibility for self-control and careful stewardship of children.

2. The Holy Spirit substitutes for human effort.
3. The Holy Spirit adds a spiritual footnote to teaching.
4. The Holy Spirit is totally unnecessary.[66]

In holding the first view, people mistakenly assume that human involvement hampers the work of the Holy Spirit in teaching. It is subjectivist and to a degree mystical, but more significantly tends to assume that education of any kind destroys spirituality. Regarding value development, persons who hold this view would assume that prayer and Bible reading, or intercession for the child suffices. Parents take a lesser role. According to Zuck, this view is not only anti-intellectual, but it also is not biblical. The Bible, as stated above, in both the Old and New Testaments assigns the role of teaching children the values of the faith to the parents and communities of faith.

Persons holding the second view mistakenly assume that methods and skill have nothing to contribute to the parent in helping children develop values. While this view is similar to the first, it differs in *not* asserting that human teachers or parents are *unnecessary* to the process. Rather, human *educational methods* and *planning* become unnecessary to the task of value development. Skills such as communication, listening, teaching, disciplining need not be acquired because the Holy Spirit will direct the parent. As Zuck points out, this presumes a great deal.[67] For example, it might lead one to assume that listening skill is unnecessary because

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[66]Roy B. Zuck. "False Views on Divine and Human Teachers," The Holy Spirit in Your Teaching. Revised and expanded edition (Wheaton, Illinois: Scripture Press, Victor Books, 1984), 73-79.

[67]Ibid., 76.

divine discernment can make a parent aware of any struggles the child may be having. The Spirit can overcome parental incompetence but this fact does not excuse laziness regarding parenting. Scripture teaches that all ministry involves divine *and* human activity. For example, Paul instructs Timothy to "Do your best to present yourself to God as one approved, a workman who does not need to be ashamed and who correctly handles the world of truth." (II Tim. 2:15) He also states that elders should be evaluated in terms of their ability (I Tim. 3, and 5:17). Paul describes the Spirit at work directing and enhancing the work of ministry through trained and capable people. If this is true in the Church, it is also true in Christian parenting.

The third view tends to see the work of the Holy Spirit as subordinate to the methods and practices of education or parenting. The Holy Spirit's simply adds a blessing or "footnote" to what is taught, but the major responsibility lies with the parent/educator. Zuck argues:

> As the Holy Spirit teaches, He does more than add a halo or appendix to what has been taught. His ministry is more than a mere taking over where teachers leave off. To think of the teaching of the Spirit as an annex to the work of human teachers is to overlook the fact that the Spirit teaches pupils before and during classroom situations, as well as afterward. Such thinking fails to see that the divine Teacher and human teachers are to work together as a team, simultaneously. When God is educating, the teacher and students are involved together in the teaching-learning process, and at the same time the Spirit is working *within* the teacher, *on* the Word of God, and *within* the learners.[68]

The Holy Spirit and the parents working cooperatively to foster the development of the child is a view more in keeping with scriptural data already discussed.

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[68]Ibid., 77.

The fourth view regards the supernatural element as *irrelevant* to the development and learning process. This view elevates educational theory and practice above the supernatural, excluding the latter as emotional subjectivism. It also fails to recognize that the goal of value development, or Christian education for that matter, goes beyond "knowledge" to growth of the whole person. It also fails to recognize that while the intellectual development of the person occupies a significant position, the Bible reveals that the spiritual and moral development of the person supersedes it both in content and importance (2 Pet. 3:18).

The Names and Works of the Spirit Related to Value Development

While the views presented in the preceding section are false in that they emphasize one aspect of truth while excluding others, the Old and New Testament provide a more cogent picture. C. Fred Dickason suggested the following activities or characteristics of the Spirit related to His teaching:

1. The names of the Spirit help us grasp his contribution to teaching.
2. The works of the Spirit relate to teaching.
3. The works of the Spirit for the individual in a "large degree precede and are a prerequisite for any effective teaching ministry of the Spirit."[69]

Dickason and others noted that the New Testament calls the Holy Spirit the *Spirit of Truth*. In the Gospel of John Jesus applies this title to His teaching ministry: "But when He, the Spirit of Truth, comes, he will guide you into all truth....He will bring glory to me by taking from what is mine and making it known to you" (John

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[69]C. Fred Dickason. "The Holy Spirit in Teaching." Introduction to Biblical Christian Education. Werner C. Graendorf, ed. (Chicago: Moody Press, 1981), 115-122.

16:13,14). In the same setting the functional name *Paraclete* occurs describing the Spirit as one who: "...is a consoler, an encourager, a comforter, a strengthener, a counselor, a teacher, a friend, a helper."[70]

Isaiah 11:2 uses a series of appositional phrases describing the Spirit of the LORD: Spirit of Wisdom and Understanding, Spirit of Counsel and Power, Spirit of Knowledge and Fear of the Lord.[71] Taken together, these phrases indicate the Holy Spirit effecting wisdom, understanding, counsel and power, knowledge and the fear of the LORD--teaching, or for purposes of this study, aiding value development.

Dickason also listed the works of the Spirit which relate directly to His ministry of teaching including revelation, the inspiration of Scripture, and illumination. The Spirit makes known the things of God, superintended the writers of Scripture, and the acts upon the learner "making clear and applying the truths of Scripture."[72] The work of the Holy Spirit for the individual also was found to relate to His ministry of teaching and His role in value development. These include conviction, regeneration, indwelling, baptism, filling, and sanctification and effecting of the "fruit of the Spirit" among others. The Spirit works to bring about the

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[70]Zuck, 30.

[71]As Zuck points out (p. 31) there is some debate whether these phrases refer to the resultant human spirit or ability or to the characteristics of the Holy Spirit. The NIV follows the latter, I think correctly, and so indicates this by capitalization of Spirit.

[72]Dickason, 117. Just as the first error listed above errs toward the subjective, this understanding might also err in suggesting that the Spirit's work of illumination makes study and hermeneutics unnecessary. But the possibility of erring on the subjective side should not cause us to disregard the Holy Spirit's work as either undesirable or unnecessary.

inclusion of human persons in the body of Christ and to continue their growth toward spiritual maturity and conformity to character of Jesus.

Conviction involves the Spirit in transmitting the truth of God to the heart of human persons, making them aware that it applies to them. This may involve the witness of Scripture or other believers, but ultimately the Spirit effects the result. Pentecostals and evangelicals both emphasize this work in spiritual and moral development, though with decidedly different foci and relationship to the spiritual life.[73]

Regeneration, *indwelling*, and *baptism* deal with the believers' inclusion in the body of Christ. As such they relate to the Spirit's effecting the spiritual situation of each believer so that teaching and maturation may continue. Evangelicals and Pentecostals are generally in agreement concerning the first two though again they differ as to some aspects of content and meaning. But *Baptism in the Spirit* or being *Filled with the Spirit* takes on a distinctive meaning in Pentecostal circles. Anthony Palma suggests:

> There is a work of the Spirit that is available to all Christians in addition to what they experienced at the time of regeneration . . . . At the time of his conversion the Holy Spirit baptizes a person into Christ;

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[73]Frederick Dale Bruner noted in A Theology of the Holy Spirit (Grand Rapids, Michigan: Wm. B. Eerdmans, 1970), 44,45 that Pentecostals used the works of such evangelical figures as Wesley, Finney, A. J. Gordon, F. B. Meyer, A. B. Simpson, Andrew Murray, and "especially R. A. Torrey." It is thus no surprise that emphasis upon conviction of sin as a means to repentance and restoration of biblical morality, so large a part of Torrey's preaching and teaching, should be present here also. He also documented the influence of the world-wide holiness movement, especially that of Keswick, on early Pentecostalism.

> subsequent to that, there is an experience by which Christ baptizes a Christian in the Holy Spirit.[74]

Palma and other Pentecostals emphasize the distinction between the statements of the Gospels, and First Corinthians 12: 13. "In the references to the baptism *in* the Spirit given earlier (gospels), it is clearly the Lord Jesus Christ who is the active agent baptizing us in the Spirit."[75] The assertion follows that baptism *by* the Spirit makes the believer a part of the community of faith, an occurrence without which one is not regenerate, but baptism *in* the Spirit is a distinct work.

The Baptism in the Spirit and the Value Development of Children

Pentecostals affirm the baptism in the Spirit as a work subsequent to salvation/regeneration. To a large degree, early Pentecostals derived this doctrine from three sources: Acts, evangelical teaching, and experience.[76] Using the

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[74]Palma, 69. There are many divergent pentecostal views on what this entails. Some are *compartmentalists* in their claim that at regeneration, indwelling takes place and the Spirit comes into the soul of man making it alive, but at baptism the Spirit takes over and fills the whole man--body, soul and spirit. See Dennis Bennett and Rita Bennett, The Holy Spirit and You: A Study Guide to the Spirit Filled Life (Plainfield, New Jersey: Logos International, 1971), 16-18. Others claim that baptism refers only to the act of God subsequent to salvation as seen in Acts; regeneration places you in the body of Christ, baptism is a second definite and distinct work empowering the believer for witness and service. See Ralph M. Riggs, The Spirit Himself (Springfield, Missouri: Gospel Publishing House, 1949).

[75]Palma, 69. See also Stanley M. Horton, What the Bible Teaches About the Holy Spirit (Springfield, Missouri: Gospel Publishing House, 1976), 106. Horton declared, "It should be noted that although prayer for the gift of the Spirit is primarily addressed to the Father, Jesus as the Baptizer in the Spirit also shares in the giving of this gift."

[76]Bruner, 45,46. He quotes Donald Gee, an early influential Pentecostal writer: "it was, perhaps Dr. Torrey who first gave the teaching of the Baptism of the Holy Ghost a new, and certainly more scriptural and doctrinally correct, emphasis on the line of 'power from on high,' especially for service and witness (Acts 1:8)."

teachings of Torrey and others, Pentecostals developed the doctrine that baptism in the Spirit, or infilling with the Spirit, provides a special, deeper and more intense, work of the Spirit in the life of the believer. Many of the early writers provided anecdotal stories, "testimonies," giving evidence of the moral and spiritual change in their lives following Baptism in the Spirit. Palma expressed the teaching:

> The infilling of the Spirit has a bearing on the doctrine of sanctification. It is not a case of "instant" and complete sanctification. Rather, it means that the *Holy* Spirit . . . is being allowed to work in such a way that the fruit of the Spirit becomes more and more evident.[77]

If this were granted, our goal being to effect the development of Christian values, then Spirit-baptism would seem to be the answer for effectively bringing this about: that is, parents should encourage baptism in the Spirit (in the Pentecostal sense) at as early an age as possible.[78]

There are several problems with the classical view as stated. First, it seems that the *in/by* distinction that Palma and other classical Pentecostals hold lacks scriptural support. The vision of the Old Testament prophets, such as Joel, looks to the coming of the Kingdom of God to His covenant people in restoration, *signified by the manifest presence of the Spirit*. Jesus, in his final words to the community of disciples states: "I am going to send you what my Father has promised; but stay in

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[77]Palma, 73.

[78]In fact, this teaching is in no small way responsible for the development of this project. Some church leaders trying to teach my daughter to speak in tongues at the age of seven raised for me the question of the ability of children to process theological concepts and spiritual experience in a meaningful way. From my reaction came the idea behind this research on teaching for cognitive and moral development.

the city until you have been clothed with power from on high (Luke 24:49)," drawing an immediate connection between the meaning of the events on the Day of Pentecost and the prophetic vision of Joel. Similarly in John 16:7, He asserts that His going and the coming of the Spirit are interrelated: "Unless I go away, the Counselor will not come to you; but if I go I will send him to you." As a result of Christ's exaltation by the Father, the Father sent the Spirit. The restoration of the Kingdom in the presence of the Spirit constitutes the "promise of the Father." These two facts, taken together, strongly affirm that Christ's act involves giving the Spirit as the promise of the Father thus ushering in the Kingdom of God and including His disciples in it. Rather than seeing them as distinct works, they are part of the same movement of God toward humanity. Christ baptized his Church in the Holy Spirit, and the Spirit acts baptizing the Church: "One Lord, one faith, one baptism." The distinction of being baptized *in* versus *by* the Spirit becomes meaningless in view of the larger work of God in Christ Jesus.

This does not do away with the experience of the baptism in the Spirit. In Acts it is clear that people had experiences subsequent to conversion accompanied by the phenomenon of speaking in tongues which they and the disciples interpreted in light of the initial experience of the baptism. In other words, these experiences correlated in phenomenon to the first experience. They drew the conclusion: This is the same as that, therefore the Holy Spirit's manifest presence indicated to them inclusion of people in the kingdom of God at Samaria, in the Roman centurion's household, at Ephesus. The New Testament Church seemed to expect, especially in

the Ephesian case, that persons upon their inclusion in the kingdom would "experience" the baptism with the correlative signs. The phenomenological occurrence of tongues served to signify the experience of the baptism which in turn verified the messiahship of Jesus and the truth of the presence of the kingdom to the recipients.[79] Unless one is willing to draw some sort of "dispensational line" and refer to those acts of the Spirit, commonly called "gifts," as temporary, it would seem that the Holy Spirit still continues this christocentric work by which He may and does grant the experience of the baptism in the Spirit.

Outside of reference to John the Baptist, and of course the incarnational reality of Jesus, no specific mention of the Spirit coming upon children was found. It would be false to argue from this that He did not, or does not do so. But, the inference that the experience of adult believers in the New Testament sets an experiential norm for children in the church also lacks warrant. Further, both Jesus' and Paul's ethical instructions, which urge the values of the Kingdom of God on believers, address *adults*; and they both clearly expect the adults to train the children. There are no biblical indications of the Spirit as a sort of "Donum Super Additum" that accelerates development, or requires less effort or involvement from either the parents or the community of faith. The appropriateness of adults urging children to "seek the baptism" remains questionable. Understandings from cognitive theory

[79]Non-pentecostal evangelicals, such as Bruner, see the emphasis on sign as essentially opposed to the basic Christian teaching *Sole Fides*. See Bruner, "The Way of the Holy Spirit according to the New Testament and the consequences for Pentecostal Doctrine: A Systematic Survey" A Theology of the Holy Spirit, 225-84.

discussed later in the study raise serious question as to the content which children might put into the experience.

Some might argue that the Joel passage quoted by Peter in Acts 2:17 says: "I will pour out my spirit on all people"[80] means children as well, especially in light of the following phrases such as "your sons and your daughters shall prophesy." However, the argument fails to consider the age range possible in the meaning of the words "son" and "daughter" in the Hebrew culture; that is, the term may refer to a descendent, regardless of age. But the term "bachurim" that follows in the contrast between the activity of *young men* and *old men* refers to "choice young men in the prime of their manhood" not to small boys.[81] This passage clearly declares that God will pour out His Spirit on the nation in a way that they will know that restoration has taken place. It does not provide warrant for an interpretation that children should be *expected* to receive the "baptism" at an early age. Nor does it permit one to suggest that the moral development of children depends to any degree upon the presence of such an experience. However, arguing from this passage that children cannot have a genuine experience of the baptism in the Spirit is equally false. God's sovereignty

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[80]The appropriateness of translating the Hebrew word *basar* (Gk. *sarka*) as "people" should be raised. Because it appears to be an inclusive term, Pentecostals assume that it means universal humanity without respect to age. In the context of Joel, the address seems to be to Israel (Judah) as an announcement of restoration of the nation as the kingdom of God rather than the assumed universalistic expression. Further, Jews make up the audience for Peter's speech and it is only with the accompaniment of Spirit given phenomenon that he accepts gentile inclusion (Acts 10). Certainly, the question of children's experience remains moot at best.

[81]Francis Brown, S. R. Driver, and Charles A. Briggs, eds., A Hebrew and English Lexicon of the Old Testament with an Appendix containing the Biblical Aramaic,based on the lexicon of William Gesenius, Edward Robinson, trans.(Oxford: Clarendon Press, 1975), 104.

and providence preclude placing age or nationality limits on his grace to humanity because of theory or prejudice.

In the last words spoken while on earth, Jesus emphasizes his sending the Holy Spirit to baptize the disciples. He declares that upon receiving baptism, they would be empowered as witness throughout the world (Acts 1:8). The remainder of Acts narrates the effect of the Holy Spirit in the life of the Church. Significant signs of the Kingdom of God accompany the work of persons such as Peter and John (Acts 2-5). Persons such as Stephen witness boldly, even in the face of imminent death (Acts 7). Others such as Philip, and Paul carry the message of the kingdom throughout the world, guided and empowered by the Spirit. Acts clearly portrays the significance given to the baptism in the Spirit by the early Church. This leads to the question, "What is it that the experience of the Baptism in the Holy Spirit does in the life of the believer?"

Jesus states "he [the Spirit of Truth] will bear witness to me" (John 15:26b), and "he will not speak on his own authority . . . . He will glorify me, for he will take what is mine and declare it to you. All that the Father has is mine; therefore I said that he will take what is mine and declare it to you" (John 16: 13b-15). These statements of Jesus, and the statement concerning the result of empowerment, "you shall be witnesses of me. . . ." in Acts 1:8 indicate that the work of the Holy Spirit is *Christo-centric* -- its purpose is to bear witness to the truth of Jesus Christ as the Messiah of God, the Son of God. Peter clearly draws that inference in his sermon on the day of Pentecost. "God has raised this Jesus, and we are all witnesses of the fact.

Exalted to the right hand of God, he has received from the Father the promised Holy Spirit and has poured out what you now see and hear" (Acts 2: 32,33). Peter interprets the phenomena of speaking in tongues, the appearance of fire, and the sound of the a violent wind which accompanied the initial baptizing work of the Spirit as *evidence of the veracity of Jesus Christ and the presence of the Kingdom of God* and intends that his audience should reach the same understanding. Through the remainder of the book of Acts the experience and accompanying phenomena are understood to signify the Holy Spirit's witness to the presence of the Kingdom and the inclusion in it of groups such as those gathered at the house of the Roman, Cornelius (Acts 10,11), Samaritans (Acts 8) and Ephesus (Acts 19). The purpose of the experience seems clear: it signifies and verifies the coming of the Kingdom of God in Jesus Christ. The Spirit's presence witnesses and convinces a believer of the presence of the Kingdom, and the veracity of the revelation in the incarnate, resurrected Christ. The effect? Empowerment of the believer to bear witness, and to live the life of the Kingdom in this present world. Does it effect the values of the believer? Yes, most emphatically so. But, there is no indication that the experience was, or is normative for children.

A parallel term "filling" also occurs in Scripture describing a work of the Spirit in the life of the believer. Both pentecostals and non-pentecostal evangelicals understand this to refer to ongoing relationship with the Spirit. Non-pentecostals see

the term less "charismatically" than pentecostals.[82] Both view "filling" as a relationship developing maturity for life and service through the interactivity of the believer and the Spirit.

Dickason notes the following results of the Spirit working in the believer's life: spirituality, growth, maturity, ministry.[83] He correctly sees these as resulting from process: the Spirit working in the believer's life over time. Of *maturity* he says:

> Maturity is a condition of life in which we are grown-up to some extent, properly adjusted to life's relationships, duties, and demands, with proper attitudes and development of character. Spirituality may be instant, but maturity takes time. It is the Spirit's purpose for us, and we need to plan and encourage teaching to that end.[84]

Palma supports this in his discussion of the work of the spirit in *sanctification* which he describes as a "progressive experience" in a process of maturation which is a lifelong process, not an immediate work.[85] If this is true in the life of the adult believer, how much more must it be true in the life of the child in the community of faith? If the adult requires the work of the Spirit *and* teachers, how much more do

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[82]Contrast Dickason's view, p. 118 ("... *filling* means the control of the person of the Spirit over the person of the believer (Eph. 5:18). Filling is the basis of all genuine and effective Christian living and service. . . .") with Palma's view (p. 77) regarding the same reference: ("On the basis of the original language, this is better translated as 'Keep on being filled. . . .' It is possible through indifference, carelessness, or even intensive ministry for a Christian to lose or expend his spiritual resources without being aware of it. Therefore the call comes to all to maintain the steady flow of the power and working of the Spirit.")

[83]Dickason, 122.

[84]Ibid.

[85]Palma, 61.

children need the context of the community of faith, teachers and, most important, parents.

The experience of the baptism in the Holy Spirit may effect value development of children, primarily by effecting the life of the parent. If conversion is a re-birth, and a reorientation in one's life, it has the effect of changing the way that one relates to the world and society -- a *re-socialization*. The experience of the baptism in the Spirit appears to have a correlative effect. If the purpose of the experience is to convince the believer of the presence of the Kingdom of God, and to affirm the veracity of Jesus as the Messiah, the Son of God, then its effect is empowerment to live as a faithful member of the Kingdom. The reorientation of life effected by an experiential belief in Jesus is well documented in both Scripture and testimony. One should expect that persons so re-socialized by the Spirit would themselves become effective in the process of their children's initial socialization in the values of the Kingdom of God.

A Summary of Findings Concerning the Role of the Holy Spirit in Value Development

This section discussed findings from biblical and theological writings concerning the role which the Holy Spirit plays in the life of believers and of the community of faith attempting to define the application of that role to the value development of children. The findings show that the Holy Spirit provided wisdom and instruction, guided, manifested evidence of the presence of the Kingdom of God in the restored community of faith, and acted in judgment for moral and spiritual

failure. These pointed to His ministry of teaching in the Old Testament. But, the findings also indicate that the responsibility for instructing, guiding, and discipline belong to parents and the community of faith, upon which the Spirit dwells. Scriptural teachings exempt neither from their responsibilities by the acts of the Spirit.

Roy Zuck described four "false" views concerning the role of the Holy Spirit in teaching. In response to these views it was shown that the Holy Spirit cooperates with, rather than replaces human teachers, parents, or skill. His work does not diminish their importance, or make them unnecessary to the education or value development of children.

Upon examination of the biblical names and works of the Holy Spirit it was shown that the Spirit teaches the truth of God in revelation to man, inspired the Scriptures, and illuminates the Word of God to the believer. The Holy Spirit works for humanity in conviction, regeneration and indwelling. The more controversial aspect of his work, the Baptism in the Spirit, was reviewed relative to its effect on value development. It was concluded that while one may make a case for experience of the baptism in the Spirit, Scripture does not provide warrant for either the experience being normative in the life of children or being the sole (or even primary) means for effecting value development. This fact does not support the notion that the baptism in the Spirit is either insignificant, or irrelevant to the value development of children. Rather, two relationships were discovered: 1) The experience serves to witness to the presence of the Kingdom, and to the veracity of Jesus Christ, convincing and empowering the believer to live the life of the Kingdom in this world

and to bear witness to others, including their children; 2) The re-socialization effected by conversion and the experience of the baptism in the Spirit would seem to effect parents who are able to act out their conviction of the truth of the kingdom and to model that behavior in the primary socialization of their children.

Parents must surely pray for the Holy Spirit to guide them in the raising of their children. They must pray for and expect the convicting/convincing work of the Spirit and the ongoing, dynamic presence of the Spirit in the life of the child. They should *not* expect the Spirit to replace the interaction between parents and children in instructing, disciplining, encouraging, modeling. Rather they should understand that He works cooperatively with, through and beyond the parents and the community of faith to effect the life of Christ in the child, resulting in the development of moral and spiritual values.

CHAPTER THREE

A Review of Selected Relevant Literature

People continually express concern about values held by the young. Religious and political leaders, along with the philosophers, take care to instruct members of the sect or nation concerning acceptable behavior. Literature encodes the instructions, often accompanying them with injunctions to parents and teachers to attend to the education of the children in their charge. Each culture also seems to have a notion about the best method for effecting value development in successive generations. Our culture seems no less concerned about value development. It is this continuing concern which also produces the continuing debate about the process and content of value development. This section focuses on answers to the questions about the process of value development which people have given over time. This study assumes the authority of biblical revelation for determining values, consequently it touches only briefly on discussions concerning the content of value development.

Because value development concerns people from many disciplines, the body of relevant literature is very large and requires selectivity. Therefore, this chapter presents the results of a review of three categories: 1) philosophical literature, 2) psychological literature, and 3) explanations of value development written from a Christian perspective.

Philosophical Views of Value Development

Ancient Philosophical Views

Moral education in ancient times was primarily the responsibility of family and state. The content of values was determined by religion and social custom. As Abelson noted in the Dictionary of Philosophy:

> Ethical philosophy began in the fifth century B.C., with the appearance of Socrates, a secular prophet whose self-appointed mission was to awaken his fellow men to the need for rational criticism of their beliefs and practices.[86]

Larry Jensen and Richard Knight described the history of Greek education as:

> Conveniently divided into two periods: 1) the old Homeric period (900-500 B.C.)during which education heavily emphasized the molding of the citizen warrior for the good of the state, and 2) the period of transition and decline (500-200) during which the emphasis was shifted toward the development of the individual for his own well being while still emphasizing the role of the citizen warrior.[87]

During the earlier period, values included such things as valor, courage, responsibility, temperance, self-control, and allegiance to the state. People of this period considered allegiance to the state as most important.[88]

Early in the 500's B.C., the Sophists began to seriously challenge the "moral education" of the early Greek period by asserting that all truth and values are only relative to cultural judgment, not absolute. Protagoras's famous statement well represents Sophistic thought: "Man is the measure of all things." Sahakian said,

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[86]Raizel Abelson and Kai Nielsen, "History of Ethics." Encyclopedia of Philosophy, vol. 3 (New York: MacMillan, 1967), 82.

[87]Larry C. Jensen and Richard S. Knight, Moral Education: Historical Perspectives (Washington, D. C.: University Press of America, 1981), 29.

[88]Ibid., 30,31.

> They inquired . . . . are there real ethical principles or is morality merely a set of arbitrary convention, the creation of man? . . . . To assert that moral principles and legal codes are relative would cast serious doubt upon their validity, yet this is what the Sophists did, and thereby shook the foundations of society.[89]

Socrates and Plato argued the other side, asserting that absolute knowledge was real and knowable.

> He [Socrates] thought that knowledge possessed a universal validity and could be arrived at by thoughtful conversation and discourse. Because knowledge was truth, it was only another step for Socrates to assert that "Knowledge is virtue."[90]

Socrates used a method of conversation to draw out this knowledge from the individual, a process he believed would help clarify truth and thus produce a more virtuous citizenry.

In The Republic, Plato expressed concern about the morality taught by the traditional stories about the Homeric deities. "They are stories not to be repeated in our State; the young man should not be told that in committing the worst of crimes he is far from doing anything outrageous. . . ." [91] He reasoned that these stories would be detrimental to the development of proper values because:

> A young person cannot judge what is allegorical and what is literal; anything that he received into his mind at that age is likely to become indelible and unalterable; and therefore it is most important that the

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[89]William S. Sahakian. History of Philosophy: From Earliest Times to the Present (New York: Barnes & Noble, College Outline Series, 1968), 25.

[90]Jensen and Knight, 32.

[91]Plato, The Republic, Book II, sec. 378. Benjamin Jowett, trans., Great Books of the Western World, vol. 7, Robert Maynard Hutchins, ed. (Chicago: Encyclopedia Britannica, 1952), 321.

tales which the young first hear should be models of virtuous thoughts.[92]

Plato believed that education should serve the purpose of developing good habits and behavior. Speaking of those he called *guardians*, Plato said: ". . . true education, whatever that may be, will have the greatest tendency to civilize and humanize them in their relations to one another, and to those under their protection."[93] Since education produces virtue it must be carefully managed and necessitated careful decisions about the kind of conduct that was taught.

In the Nicomachean Ethics, Aristotle also urged that parents and the leaders of society should take care to restrict the literature and speech to which children might be exposed. His view of formal education's role in value development was different than those of either Plato or Socrates. Moral education was a matter of developing habit, rather than the teaching of theory.[94] He argued that knowledge of the good does not mean one will do the good: ". . . it is not enough to know the nature of virtue, we must endeavor to possess it, and use whatever other means are necessary for becoming good."[95] Aristotle defined a quality of life produced by habituation called *practical wisdom* and attributed the development of character to the attainment of the same.

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[92]Ibid.

[93]Ibid., 341.

[94]Jensen and Knight, 35.

[95]Aristotle, Nicomachean Ethics as quoted in Jensen and Knight, 35.

> [practical wisdom is]the quality of mind concerned with things just and noble and good for man, but these are the things which it is the mark of a *good* man to do, and we are none the more able to act for *knowing* them if the virtues are states of *character*, just as we are not the better able to act for knowing the things that are healthy and sound, in the sense not of producing but of issuing from the state of health . . . .[96]

After discussing practical wisdom, he concluded "it is evident that it is impossible to be practically wise without being good."[97] Thus, development of proper character and values proceeds from acquisition of virtue through habit rather than knowledge of theory.

Ancient philosophical discussions of moral development were found to include four major views.[98] 1) Moral development was a function of religious development and allegiance to the state. This suggested that socialization *was* moral development. 2) Moral development meant learning the culturally relative moral standards of a particular society. 3) Moral development involved the education of the young helping them discover the ideal of the good and thus produce virtuous action. 4) Moral development entailed developing the character of the virtuous person through education *and* habituation.

Each of these views contain difficulties. The first forms the basis for a common form of argument called the *cultural differences* argument. Writers through

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[96]Aristotle. Nicomachean Ethics. Book VI, ch. 12, W. D. Ross, trans., Great Books of the Western World, vol. 9, Robert Maynard Hutchins, ed. (Chicago: Encyclopedia Britannica, 1968), 393.

[97]Ibid., 394.

[98]This study did not attempt to be comprehensive of all philosophical views. Stoicism, Epicureanism, Eclecticism were not specifically covered as they seem to fall within the range of the four views presented although they may have had unique insights to share.

history have noted the diversity both of forms of religion and government and have pointed out that people within *each* culture have seen their religion or government as divinely-willed or "the correct" way of life and characterized all other cultures as morally deficient, if not immoral. Francis Bacon, in his now famous essay, "The Idols of the Mind" effectively demonstrated the destructiveness to rational life of this kind of approach. Those emphasizing obedience as morality failed to ask whether the society or religion they supported was in fact "moral" and by what standard could the judgment be made.

The cultural relativism of the second view leaves no room for moral development as moral education serves only to enable person to make their way in society. Moral development merely involves learning the standards of a society in order to achieve a good life. The question, "What is moral?" cannot be asked in a meaningful way, and the term "value" only refers to a standard accepted by a particular group of people.[99]

The question concerning the relationship between moral knowledge and moral action raised by Plato and Socrates requires investigation. Both philosophers assumed that moral knowledge produced moral action. But does it in fact do so? As Aristotle

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[99]Many contemporary philosophers have espoused this view suggesting the term "moral development" was a meaningless misnomer since there was no absolute morality to be developed. See A. J. Ayer, Language, Truth and Logic. James Rachels, ed., The Right Thing to Do: Basic Readings in Moral Philosophy (New York: Random House, 1989) correctly argues that the arguments for Cultural Relativism are clearly invalid and no amount of sophistry can rescue them.

pointed out, a very important relationship apparently exists between habituation and development. Knowing does not imply doing.

However, Aristotle's view also seemed to leave the question of the standard by which an act or judgment may be pronounced moral or a positive value unanswered. He suggested that *happiness* achieved by finding the mean in life was a sufficient standard. Few would accept his definition today. The question remains: Is an act moral because it conforms to some standard of moral conduct; or, is it moral because it rises from moral motives? Aristotle said that character habituation, practical wisdom, fostered *both* moral action and moral motivation. Critics argue that habituation might actually produce "moral behavior" as a cover for "immoral motives."[100] Thus, moral development seems to involve more than merely the development of moral habits through education and training.

The views of Plato and Aristotle provide direction for thinking about value development by suggesting that it involves both the development of moral reasoning and the development of moral habituation through practical training along with education. Their views, revised and expanded upon by others such as Augustine and

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[100]Though coming from a much later period, Immanuel Kant provides just such a critique. See Immanuel Kant, Foundations of the Metaphysics of Morals, Thomas Kingsmill Abott, trans., Great Books of the Western World, vol. 42, Robert Maynard Hutchins, ed. (Chicago: Encyclopedia Britannica, 1952), 256 for his discussion of the necessity of a "good will" in order for acts to be pure or moral.

Aquinas became the basis of the dominant views of value development until the Enlightenment period.[101]

Modern Philosophical Views

Change in the epistemological understandings prior to and during the Enlightenment period greatly affected views of moral development and education. John Locke in his "An Essay Concerning Human Understanding" published in 1690 declared that the human enters life as *tabula rasa* -- a clean slate; and that experience provides the source of all knowledge. Philosophers of the period then began to question the existence of innate moral knowledge which theology had long asserted. David Hume, following Locke's proposal and taking it to its logical end, argued that there were no innate ideas, including moral ones, and to suggest that they did in fact exist was sheer folly. In his main work on moral philosophy,"An Enquiry Concerning the Nature of Morals" (1751), Hume denied that moral ideas originate in rational thinking. Instead, "passion" or desire provides the content and motivation for moral action. Hume argued that it was evident that humans have a natural inclination to act morally because they have a natural inclination to act benevolently. Thus, social morality and ethics are matters of convention and community, a community guided by benevolence. There are no absolute, innate reasons justifying such actions, but they serve to produce a benevolent community which reflects both the general human sentiment and inclination.

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[101]One of the most readable discussions of the history is found in Jensen and Knight, Moral Education: Historical Perspectives, chapters 5-8.

Hume's study of morals raised important questions for theories of value development. First, he raised questions about the motivation to be moral and to act in a moral manner. As noted, earlier systems assumed that moral *education* produced moral behavior through either knowledge or habituation, or perhaps by obedience to religious or state rules. Hume made the radical suggestion that *moral motivation* was innate, ideas of morality were not. Second, Hume suggested that moral standards were reflection of the conventions of a benevolent community: "In general, we may observe, that all questions of property are subordinate to the authority of civil laws, which extend, restrain, modify, and alter the rules of natural justice, according to the particular *convenience* of each community."[102] Moral development involved encouragement of "natural justice" in the human person, and development of a community which reflected the same in laws written for community convenience. "Convenience" meant, for Hume, common interest, or a common point of view. He declared "the humanity of one man is the humanity of every one . . . . Whatever conduct gains my approbation, by touching my humanity, procures also the applause of all mankind by affecting the same principle in them."[103]

Hume's writings also affected another philosopher, Immanuel Kant, who declared in an often quoted statement that it was Hume who woke him from his "dogmatic slumber" causing him to question the relationship between pure reason

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[102] David Hume, "An Enquiry concerning the Principles of Morals" in Hume's Moral and Political Philosophy, Henry D. Aiken, ed., The Hafner Library of Classics (Darien, Connecticut: Hafner Publishing Co., 1970), 185.

[103] Ibid., 253.

(metaphysics) and knowledge, and causing him to seek answers concerning the nature of morality. Kant's discussion of morality, its content and origin, continue to influence discussion of moral development today. Kant argued that an act has "moral worth" if and only if it is performed from *obligation*. No other acts are worthy of the name. Obligation derives from a free will which has the ability to make a moral judgment via reason. Tom Beauchamp described the principle as follows:

> An action has moral worth only when performed by an agent who possesses what Kant calls a 'good will'; and an agent has a good will only if moral obligation based on a universally valid norm is the action's sole motive.[104]

Thus, making a moral judgment clearly implies that the agent is able to *reason* from the perspective of obligation and a maxim's universality. Although Kant did not deal with the issue of moral development specifically, his assertion implies that mature reasoning is necessary to moral judgment. At what point in a human's life is the necessary maturity present? Reading Kant's detailed philosophy makes it clear that he included only rational adults in a moral community and left children's morality to the parents.

Since Kant, many philosophers have written on the subject of morality, what constitutes it, and what moral behavior looks like. From utilitarians, such as Jeremy Bentham and John Stuart Mill, to contemporary philosophers, such as A.J. Ayer and Jean Paul Sartre, they have dealt with the subject of morality *solely* from the perspective of adult philosophical reasoning. The underlying assumption appears to

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[104]Tom L. Beauchamp, Philosophical Ethics. 2d ed.(New York: McGraw-Hill), 1991, 179.

be that families or communities should guide and educate the children to be moral in terms of adult moral judgment until they can reason for themselves. The process of movement from a non-moral child to a moral adult results from maturation to adult reasoning and education under the supervision of both parents and the community.

The preceding philosophical discussions of value development raised three significant questions which guide an exploration of children's value development: 1) How does one *know* what is moral and what is not; 2) what is it that motivates moral behavior; and 3) what level of reasoning is necessary for moral behavior? It is safe to say that there are no generally accepted answers given in philosophy for any of these questions. But, any theory of value development must attempt an answer if value development is to be accounted for.

More popular philosophies of value development also appeared in the modern period. In the view prevalent in the American colonies, society played the role of teaching religion by which children could learn to be moral. The leaders of the Reformation provided the background for this movement. For instance, Luther described the responsibility of civil authorities and parents; to the parents he said:

> For instance, they[children] need both that you teach them that which they do not know of God, and also that you punish them when they will not retain this knowledge. Wherefore, see to it, that you cause your children first to be instructed in spiritual things,--that you point them first to God, and after that, to the world. But in these days, this order, sad to say is inverted.[105]

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[105]As quoted in Frederick Eby, Early Protestant Educators: The Educational Writings of Martin Luther, John Calvin, and Other Leaders of Protestant Thought (New York: McGraw-Hill, 1931), 24.

Luther further believed that parent modeling, as well as direct training and discipline effected children's moral behavior.

> There are others [parents] who destroy their children by using foul language and oaths in their presence, or by a corrupt demeanor and example . . . . There are some who are exceedingly well pleased if their sons betray a fierce and warlike spirit, and are ever ready to give blows, as though it were a great merit in them to show no fear of any one . . . . Again, children are sufficiently inclined to give way to anger and evil passions, and hence it behooves parents to remove temptation from them, as far as possible, by a well-guarded example in themselves, both in words and in actions. For what can the child of a man, whose language is habitually vile and profane, be expected to learn, unless it be the like vileness and profanity?[106]

Calvin likewise emphasized training and discipline. In the first section of the Institutes of the Christian Religion, Calvin stated that knowledge consists of self-knowledge and the knowledge of God with the latter being implanted by God. Moral knowledge comes from the knowledge of God and through the Scripture. Fallen man can neither achieve it, nor any moral good apart from divine agency. Jensen and Knight noted the effect of the Protestant Reformers on moral education.

> Protestant reformers made important contributions to moral education by insisting that the Bible could be read and followed by everyone. That not only brought moral codes closer to the common people but also added an important reason for everyone to read.[107]

Because of their religious inclinations, many of the American colonists continued the reformation tradition and used the Bible along with moral lessons found in works such

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[106]Ibid., 30-31.

[107]Jensen and Knight, 60.

as the New England Primer to teach reading. Jensen and Knight quote Clifton Johnson's work, Old Time Schools and Schoolbooks:

> The primers were an especially valuable medium, because they went to the fountain head. Their precepts were instilled in the minds as yet unformed, and the children were *drilled to believe what they were to think out for themselves when they were more mature.*[108]

Moral training involved drilling for rote memory with an understanding that children would eventually reason out these matters for themselves. As Jensen and Knight observed, this pattern continued in all of the early moral educational writing from the 17th century up to the beginning of the 20th century when it was replaced by a secular character education.[109]

This view of value development emphasized that: 1) parents and communities are responsible for fostering children's value development through training, discipline, and modeling; 2) religious learning provides the basis for value development; 3) childhood moral lessons lead to adult moral understanding and behaviors. The emphasis on the role of parents and communities in training, disciplining and modelling moral behavior would appear to have significance for value development theory. However, given religious and cultural diversity, it is also clear that parents and communities may also conflict about what is to be taught and encouraged. In fact, American history documents moral conflict from the colonial period to the 20th

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[108]Clifton Johnson, Old Time Schools and Schoolbooks (New York: MacMillan, 1904), 55, as quoted in Jensen and Knight, 75 (emphasis mine).

[109]Jensen and Knight, 73-86. Having reviewed the documents that were cited in this chapter, I conclude that their evaluation is substantially correct.

century.[110] Further, many contemporary theorists question the correlation between religion and morality, pointing to the fact that many *immoral* acts have also been performed through history in the name of religion. Religious training, they argue, is only a sufficient cause and certainly *not* a necessary one for moral development.

> Our position is that there is no inevitable connection between religious belief and morality. While one can cite ignoble acts derived from religious beliefs, one must also remember that some of man's most noble humanitarian achievements have been inspired by religion. Ghandi was inspired by his religious beliefs, but so was the man who assassinated him. . . .
>
> A child need not be taught to believe in God in order to develop into a moral person.[111]

Finally, the connection between childhood moral lessons and adult morality must be explored further. In the popular philosophy of the modern period, as well as in ancient times, the effect on adult thought and practice was assumed, but with no causal explanation given.

Psychological and Social Science Views of Value Development

Since the beginning of psychology as a discipline, psychologists and other social scientists have studied value development from a perspective different than that of philosophers. The views which result may be classified in to three distinct perspectives on value development: 1) The Psychoanalytic View, 2) The Cognitive

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[110]See Perry Miller's discussion of the conflicts between the various religious groups in his chapter "The Social Covenant" in The New England Mind: The Seventeenth Century (Boston: Beacon Press, 1939), 398f.

[111]Michael Schulman and Eva Mekler, Bringing Up a Moral Child: A New Approach for Teaching Your Child to Be Kind, Just, and Responsible (New York: Addison-Wesley, 1985), 303.

Structuralist View, and 3) The Social Learning View. Other variations occur within the larger classifications such as the Behaviorist view of B. F. Skinner, and the Humanistic view of Carl Rogers, Sidney B. Simon, Merrill Harmin and Louis Raths.[112] As it now stands, value development is an interdisciplinary concern including philosophers, theologians, educationalists, psychologists and psychiatrists, and sociologists.

Psychoanalytic Views of Moral Development

Sigmund Freud (1856-1939) founded the school of psychoanalysis. A successful neurologist, Freud became interested in the study of the interior life of patients after he was introduced to hypnotism. Freud's initial discussion of the psychosexual structure of infants raised the issue of the effect of the interior life of children upon lifelong patterns of behavior and thought, including moral behavior and other values. In 1905 he published Three Contributions to the Theory of Sex in which he asserted a then novel idea that children are born with a sexual drive which influences the direction of all development. Other works such as Beyond the Pleasure Principle (1920), The Ego and the Id (1923) and Civilization and Its Discontents showed Freud's development of the concept that the psychosexual makeup of the child is tri-partite (id, ego and super-ego) formed in reaction to the fundamental sexual drive (libido) common to the human and other animals. Freud theorized that this

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[112]Useful resources in classifying moral development theories are: John Martin Rich and Joseph L. DeVitis. Theories of Moral Development (Springfield, Illinois: Charles G. Thomas, 1985); and, Bonnidell Clouse Moral Development: Perspectives in Psychology and Christian Belief.

process determines the child's value development as well as the psychic development. To Freud, development takes place in a context of conflict between the foundational Id and the developing Ego, a conflict between instinctual drives and control. Ultimately, the external control of father/mother and other societal forces becomes internalized in the "Super-ego" which Freud identified with the origination and continuation of all social feelings including values.

> It is easy to show that the ego-ideal answers in every way to what is expected of the higher nature of man. In so far as it is a substitute for the longing for a father, it contains the germ from which all religions have evolved. The self-judgment which declares that the ego falls short of its ideal produces the sense of worthlessness with which the religious believer attests his longing. As a child grows up, the office of father is carried on by masters and by others in authority; the power of their injunctions and prohibitions remains vested in the ego-ideal and continues, in the form of conscience to exercise the censorship of morals. The tension between the demands of conscience and the actual attainments of the ego is experienced as a sense of guilt. Social feelings rest on the foundation of identifications with others, on the basis of an ego-ideal in common with them.[113]

To summarize Freud's lengthy discussion, he asserted that the Super-ego develops through repression of the Oedipal and Electra complexes (stages during which the father is perceived as a sexual rival and an aggressive restraint to the innate sexual drive) and the internalization of the ego-ideal which then censures behavior via guilt or conscience.[114] This development takes place in the years leading up to puberty and prior to achievement of adult sexual capability as the child learns to restrain instinctual desires which cannot be gratified.

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[113]Sigmund Freud, The Ego and the Id, trans. Joan Riviere, Great Books of the Western World, Robert Maynard Hutchins, ed., vol. 54 (Chicago: Encyclopedia Britannica, 1952), 707.

[114]Ibid., 705-708.

> Religion, morality, and a social sense . . . were originally one and the same thing . . . . acquired phylogenetically out of the father-complex: religion and moral restraint by the actual process of mastering the Oedipus complex itself, and social feeling from the necessity of overcoming the rivalry that then remained between the members of the younger generation. It seems that the male sex has taken the lead in developing all of these moral acquisitions; and that they have then been transmitted to women by cross-inheritance.[115]

Freud's work created much controversy, but it initiated a continuing discussion of the nature of the child challenging the view of Jean Jacques Rousseau that the child was essentially non-aggressive and arguing that the whole of moral and psychic development revolves around the restraint and repression of aggressive instinctual drives. Controversial as his theory was, and continues to be, theorists such as Alfred J. Adler, Carl Jung, and Erik Erikson developed their works in reaction to Freud, adopting, rejecting and adapting his theories to their respective view points. Freud had raised important questions: what effect does the biological inheritance of the child have on later development; to what degree do relationships with mother and father effect development; and, what other factors influence the development of values and behaviors?

Freud's daughter, Anna, and Melanie Klein of Britain developed his views in dealing specifically with the issues of childhood aggression. Klein viewed the early child as unable to distinguish between the self and *other-than-the-self*, being primarily concerned with need gratification. Childhood aggression reflected, in Klein's view, a primitive urge to devour the object of gratification, and elimination of feces represented the getting rid of an unwanted rival. She posited that at two to three

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[115]Ibid., 707.

months, the child distinguishes between self and mother and begins to project aggression on to the mother. The need for restraint becomes apparent as the child grows older, Klein asserted, and the child "introjects" the image of a *good mother* who protects both herself and the child from the potentially destructive aggressive impulses. In this view, morality develops through the process of introjection of the parent as an ideal, repressing aggressive behaviors through guilt and punishment.[116]

In the same period, J. C. Flugel wrote an extensive discussion of the development of morals[117]. Reflecting the work of Anna Freud, Melanie Klein, John Bowlby, and others, his work represented the dominant view of the British Psychological Society on the question of moral development. Flugel accepted both Freud's and Klein's view concerning human aggression. The circumstance of the war in Great Britain seemed to confirm this opinion for him as well as for others. Still Flugel's central assertion was: Man is a moral animal.

> What lessons can we learn from psycho-analysis concerning the general nature of human morality and the general lines of moral progress? We have learnt that morality--in the sense of ideals to be attained, restraints to be exercised, guilt to be felt, and punishment to be endured--is deeply embedded in the human mind. Man is indeed fundamentally a moral animal. But we have also learnt that much of his morality is crude and primitive, ill adapted to

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[116] See Melanie Klein, The Psychoanalytic Study of the Child (London: Hogarth Press, 1949) and Anna O. Freud, The Ego and Mechanisms of Defense (New York: International University Press, 1936); idem, "Normality and Pathology in Childhood: Assessment of Development" in The Writings of Anna Freud, vol 6. (New York: International University Press, 1968).

[117] J. C. Flugel, Man, Morals, and Society: A Psycho-analytic Study (New York: International Universities Press, 1945).

reality, and often at variance with both his intellect and his higher conscious aspirations.[118]

Flugel described the process of moral development as taking place through eight human movements in the life of the human individual:

1. Egocentricity to Sociality in which the nature of the human as a social being as well as an egoistic being effects the process and leads to broad perspective taking through super-ego development.

2. Unconscious to Conscious in which the latter takes control of the forces of life from the unconscious instinctual drives. However, Flugel asserted that the norm of life is conducted on the basis of habit--moral habit--rather than conscious decision making.

3. Autism to Realism in which man progresses from his "unrealism" or "wishful thinking" to realism about the nature of his society.

4. Moral Inhibition to Spontaneous "Goodness" in which man moves from the basic inhibitions of the super-ego to a more spontaneous enactment of the social impulse.

5. Aggression to Tolerance and Love in which aggression is reduced by elimination of unnecessary sources of irritation and frustration.[119]

6. Fear to Security in which the aggression projected to others is recognized as unreal, and enlightenment produces security in place of neurotic anxiety.

7. Heteronomy to Autonomy in which the child progresses by substituting personal moral judgment for that of adults (effecting growth of the super-ego), and continues to develop ego-control, via reason, of the more irrational forces of the psyche, ultimately coming to rely on intelligence and moral judgment rather than taboos or conventions.

8. Orectic Judgment to Cognitive Judgment in which the person learns to replace the predominance of emotion by cognition in moral judgments.[120]

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[118]Ibid., 240,241.

[119]Permissiveness, a less strict "moral code" and other like means are suggested as means of accomplishment both by Flugel and other writers to whom he refers.

[120]Ibid., 244-260.

Essentially, Flugel asserted that moral development requires reason to dominate the aggressive tendencies of the childhood Id and Superego with its tradition-bound judgment. He concluded that society and parents should undertake necessary steps to aid these movements by being more permissive rather than restrictive in their control of childhood behavior.

While this viewpoint moved the discussion of value development to a new sphere, the effect of early child development on the moral life, it did so by positing *unreal* entities which control human development. Further, operating as it did from a theoretic basis of evolution in which essentially unconscious appetites to *aggressively* satisfy basic sexual needs drive the human animal, the psychoanalytic school made morality a contest between the unconscious, projectional Id and Super-ego and the more reasoning Ego. The "how" of this seems to be assigned to two operations: permissive, non-restrictive childrearing practices, and educational enlightenment which elevates scientific reasoning over the emotional autism of superstition or religion. Freud said,

> I consider it a most significant advance in the science of education that in France, in place of the catechism, the State should have introduced a primer which gives the child his first instruction in his position as a citizen and in the ethical obligations which will be his in time to come. The elementary instruction provided there, however is seriously deficient in that it includes no reference to sexual matters. . . . In those countries which leave the education of children either wholly or in part in the hands of the priesthood, the method urged would of course not be practicable. No priest will ever admit the identity in nature of man and beast since to him the immortality of the soul is a foundation for moral training which he cannot forgo.[121]

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[121]Sigmund Freud, Sexual Enlightenment of Children, trans. E. B. M. Herford, Great Books of the Western World, Robert Maynard Hutchins, ed., vol. 54 (Chicago: Encyclopedia

The notion that permissive parenting practices foster genuine moral development with useful social values and diminish aggression in children has since proven to be highly questionable. As Diana Baumrind's 1971 study showed, permissive or strict parenting practices, by themselves, seem to have little positive effect on value development.[122] Schulman and Mekler commented: "It's not easy to derive concrete predictions about children's behavior from Freud's shadowy constructs, but when one does and tests them against actual observations of children, the theory does not hold up."[123]

The more recent reviews of Terrence Tice[124] and Robert Emde, William Johnson, and M. Ann Easterbrooks[125] showed that considerable changes have taken place within the psychoanalytic tradition. Tice described the current psychoanalytic view of the child as a moral being as follows:

> Ordinary moral development chiefly arises out of the child's interaction with supportive parents and parental figures during the premoral stages. Parental influence continues to be important, in varying degrees, as the child's social world expands. Nevertheless, in a real sense the actual integration and

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Britannica, 1952), 122.

[122]Diana Baumrind, "Current Patterns of Parental Authority," Developmental Psychology vol. 4, no. 1, part 2 Developmental Psychology Monograph (January, 1971), 1-102.

[123]Michael Schulman and Eva Mekler, 12.

[124]Terrence Tice, "A Psychoanalytic Perspective" in Moral Development and Socialization, Myra Windmiller, Nadine Lambert, and Elliot Turiel, eds. (Boston: Allyn and Bacon, 1980), 161-199.

[125]Robert N. Emde, William F. Johnson, and M. Ann Easterbrooks, "The Do's and Don'ts of Early Moral Development: Psychoanalytic Tradition and Current Research," in The Emergence of Morality in Young Children, Jerome Kagan and Sharon Lamb, eds. (Chicago: University of Chicago Press, 1987), 245-270.

> restructuring that produces the morally competent person are due to the child. . . . The child is an interactive social being through and through, but in ordinary development he or she becomes increasingly autonomous and creative in his or her own right. Moreover, from the first year on, the child contributes even to the foundations and precursors of moral development, through his or her own disposition, fantasies, and mental structures. The child whose psyche is growing never simply takes in or copies what is presented by the environment.[126]

In his description of the moral stages, Tice continued the Freudian notion of the influence of super-ego development as the child accomplishes the oedipal task of separation at around six years of age. He saw this as compatible with Erik Erikson's view of development in resolution of developmental conflicts.[127] Tice further described the occurrence of moral development as an intensely internal matter, a function of the Super-ego which includes such issues as the development of "self-esteem regulation, self-comfort and protection, internalization of nonmoral values, tastes, rules, and the like. . . ."[128] In addition, Tice suggested that the psychoanalytic contribution to understanding moral development included its focus on psychopathology which the other theorists tend to ignore.[129]

Robert Emde and his associates focused on research dealing with early moral development suggesting that the psychoanalytic tradition may make a contribution to the understanding of moral development due to the fact that "psychoanalysis began as

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[126]Tice, 164.

[127]Erik Erikson, Insight and Responsibility (New York: W. W. Norton & Co., 1964). Erikson was not dealt with in this discussion as he did not deal specifically with the topic of moral development except as an outcome of the development of the psychological virtues.

[128]Tice, 180.

[129]Ibid., 193.

a psychology of conflict and . . . has given emphasis to a number of areas that can inform today's research in moral development. These areas include (1) relationships, (2) motives, (3) affect, (4) individuality, and (5) psychopathology."[130]

The psychoanalytic tradition asserted that value development includes the process of *internalization*, in which the child takes in external standards. Psychoanalytic tradition since Freud described the process as resulting from conflict with the same sex parent in formation of the Super-ego. Emde summarized current psychoanalytic theory on internalization:

> Psychoanalytic theoreticians have found it useful to postulate early structures that enable the child to learn standards and rules. In general, guidelines for action (do's) are thought to be learned before prohibitions (don'ts) and a major period for internalization is highlighted, spanning the end of the first year through the middle of the second year. The structures are both cognitive and affective; furthermore, they involve internalizing aspects of parental relationships within the context of need satisfaction.[131]

In the area of relationships, Emde cited the work of John Bowlby on attachment and loss, the studies of Ainsworth utilizing the "strange situation" tests which showed the early emergence of attachment patterns, and L. Alan Sroufe's longitudinal study which linked "security of attachment in infancy . . . with empathy and control of aggression in the preschooler"[132] in support of the view that children form attachment with the caregiver early, rather than later; and that attachment has a significant effect on the value development of the child.

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[130]Emde, et. al., 246.

[131]Ibid., 250.

[132]Ibid., 251.

Investigation of moral motivation has been a major part of psychoanalytic theory. Emde cited numerous recent studies which showed that there is "a maturational basis for constraint against aggression and for helping others in distress," and that this emergence occurred earlier (around the second year) than previously suggested.[133] Other areas showed similar theoretical development.

> There seems to be an emerging consensus on the need for reformulating the theory which had given almost exclusive emphasis to the four to six year oedipal age period. The psychoanalytic areas of special emphasis reviewed -- developing relationships, motivational conflict, and affect -- give the clear impression of intensive moral development before four years of age. . . . From a psychoanalytic point of view, the one to three year age period is a time when motivational conflict is first internalized and when affectively meaningful rules and standards are formulated within the context of specific care-giving relationships.[134]

A second reformulation was also suggested in which moral emotions provide a key to understanding moral development. The authors suggested that studies, such as those conducted by Hoffman and Radke-Yarrow, Zahn-Waxler and Chapman, provide evidence that empathic arousal and sharing behaviors emerge during the middle of the second year.[135] From a psychoanalytic view moral emotions may result simply from maturation but Emde suggested that "this form of internalization depends on

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[133]Ibid., 255.

[134]Ibid., 258.

[135]Ibid., 259. The specific studies cited were M. L. Hoffman, "Moral Internalization: Current Theory and Research" in Advances in Experimental Social Psychology, vol. 10, L. Berkowitz, ed. (New York: Academic Press, 1977); and M. Radke-Yarrow, C. Zahn-Waxler, and M. Chapman, "Children's Prosocial Dispositions and Behavior" in Handbook of Child Psychology 4th ed., Paul H. Mussen, ed., Vol. 4, Socialization, Personality, and Social Development, E. M. Hetherington, ed. (New York: John Wiley, 1983).

consistent care-giving interactions. . . ."[136] He summarized the current understanding of children's value development from a psychoanalytic perspective as follows:

> Although early psychoanalytic notions of moral development (superego formation) stressed the four to six year age span and the internalization of the don'ts (prohibitions), subsequent analytic theorizing about internalization has expanded to include infancy and toddlerhood and the do's. . . . Two streams of moral development have been hypothesized to occur during toddlerhood. One involves the emergence of empathy; the other involves the internalization of prohibitions. . . . Our observations during the second year have highlighted how internalization first occur under the watchful eyes of the care-giver, and we have paid particular attention to the emergence of what we might consider the "moral emotions." We can only assume that these processes become consolidated and increasingly autonomous as self-awareness grows during the child's third year.[137]

Psychoanalytic theory concerning value development has developed significantly and now seems to have, at least for the early stages of development, strong empirical support. It is closely allied with social learning theory, but challenges some of the basic assumptions of Piaget and Kohlberg concerning the effect of the earliest stages on moral development.

Social Learning Views of Value Development

There has been a consistent debate concerning the effect of social environment on value development, often referred to as the "nature vs. nurture" debate. This debate focuses on the question of whether internal biological and psychical determinants, or external environmental determinants shape values and behaviors.

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[136]Ibid., 260.

[137]Ibid., 270.

Social learning theorists generally give the greatest emphasis to the latter. For instance, in her description of Behaviorism, Bonnidell Clouse listed the school's common assumptions regarding the learning of moral values as follows:

1. To be moral is to act in ways that benefit the society, to be immoral is to act in ways that harm the society.
2. Moral (or immoral) behavior does not just happen; it is a product of environmental conditioning.
3. Moral (or immoral) behavior may be learned by a process of classical conditioning.
4. Moral (or immoral) behavior may be learned by a process of instrumental conditioning.
5. Moral (or immoral) behavior is more apt to be learned if reinforcers and punishers occur immediately following the behavior than if they occur at a later time.[138]

While it is true that not all social learning theorists are behaviorists, they tend to share the view that value development correlates with socialization resulting from interaction with socializing agents such as teachers or parents.

Behaviorism. The work of John B. Watson and B. F. Skinner represents the behavioral conditioning school in America. They regarded morals and values as culturally relative and "inferred cognitive mediator[s] of overt behavior."[139] Morality involved the control of behavior; that is, morality equated with moral behavior as defined by the social benefit of the behavior and determined by

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[138]Clouse, 31-37.

[139]Justin Aronfreed, "Moral Development From the Standpoint of a General Psychological Theory." in Moral Development and Behavior: Theory, Research, and Social Issues, Thomas Lickona, ed. (New York: Holt, Rinehart & Winston, 1976), 55.

environment and conditioning. Watson applied classical Pavlovian conditioning to human behavior in his experiment with an eleven-year old child, Albert. In the experiment, Albert was conditioned to fear a white laboratory rat by means of classical conditioning. From his study, Watson concluded that classical conditioning in a controlled environment could effect *any* desired behavior.

> The cry of the behaviorist is: "Give me the baby and my world to bring it up in and I'll make it crawl and walk; I'll make it climb, and use its hands in constructing buildings of stone or wood; I'll make it a thief, a gunman, or a dope fiend. The possibility of shaping in any direction is almost endless.[140]

B. F. Skinner broadened the exposure to the views of behaviorism and many educationalists have since adopted the essential tenets of his viewpoint. Skinner's personal view of an ideal society appears in his novel Walden Two in which he attacks Thoreau's idea of self-reliance by portraying a utopia run by behavioral engineers who condition and control the citizens, socializing their thoughts and values for the "good" of the society.[141]

Skinner also devoted much of his work Beyond Freedom and Dignity[142] to arguing that the social evils of contemporary society are the result of incorrect views of man and his behavior. In his view, the philosophers or psychologists who assert the autonomy of the human self and internal determinants of value and behavior; and classical environmentalists, who emphasize the role of external determinants, erred by

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[140]John B. Watson, The Ways of Behaviorism (New York: Harper, 1928), 35-36.

[141]B. F. Skinner, Walden Two (New York: MacMillan, 1948).

[142]B. F. Skinner, Beyond Freedom and Dignity (1971: reprint New York: Bantam Books, 1971).

not recognizing that behavior may be controlled by planned, direct classical or instrumental conditioning using reinforcers of behaviors.

> The struggle for freedom and dignity has been formulated as a defense of autonomous man rather than as a revision of the contingencies of reinforcement under which people live. A technology of behavior is available which would more successfully reduce the aversive consequences of behavior,. . . and maximize the achievements of which the human organism is capable, but the defenders of freedom oppose its use.[143]

Skinner argued that the survival and continued evolution of the human species depended upon using the science of behavior to design an optimum social environment in which behaviors which promote the society's survival are positively reinforced (values) and those not advantageous are negatively reinforced (disvalues).[144] He concluded that:

> The evolution of a culture is a gigantic exercise in self-control. It is often said that a scientific view of man leads to wounded vanity, a sense of hopelessness, and nostalgia. But no theory changes what it is a theory about; man remains what he has always been. And a new theory may change what can be done with its subject matter. A scientific view of man offers exciting possibilities. We have not yet seen what man can make of man.[145]

The development of values for Skinner results from control of environmental factors and the effective use of instrumental conditioning to bring about desired social behaviors.

Educational theorists and curriculum developers have used Skinner's ideas about the relationship between conditioning and learning extensively. Skinner's

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[143]Ibid, 119.

[144]Ibid, 121-206.

[145]Ibid, 206.

teaching machine spawned others and effected the development of educational techniques such as programmed learning curricula. In the field of criminology, Skinner's conditioning has been applied to the task of rehabilitating delinquents and criminals. This widespread usage has enabled evaluation of the effectiveness of Skinner's methods in effecting value development. These studies make it clear that Skinner was too optimistic about the long term effect of conditioning. Schulman and Mekler commented,

> Reinforcement programs have been applied in family settings, in group homes for delinquents, in classrooms with dis-ruptive children and in various other institutions -- but with limited success. The programs typically report short-term gains, but few long term improvements. When the reinforcement program ends, the negative behavior generally returns. . . .
>
> Reinforcement is a useful tool, but it is not sufficient for moral training.[146]

Several criticisms of the behaviorist position are in order. First, because behaviorists such as Skinner and Watson hold a mechanistic view of humanity they view morality only as a set of social conventions which support the survival of the species and foster evolutionary improvement. How one gets from a need for survival to a moral obligation to live by social standards is philosophically questionable since many social standards have little or nothing to do with species survival or improvement. Second, the behavior-morality connection has long been argued in philosophy as philosophers continue to ask: what is it that makes an act moral? Can an act be declared moral simply because it conforms to social convention? Or, does morality consist of judgments superseding social convention? Third, the behaviorists'

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[146]Michael Schulman and Eva Mekler, 17.

view of the human as simply a conditioned being does not comply with a scriptural view of humanity as one possessing will and autonomy. To a Christian view of value development this last criticism is crucial.

While instrumental conditioning was not found to be a sufficient condition for value development, the methods of education and discipline formulated by behaviorists may be useful in effecting desired behaviors in correlation with a broader view of value development. This seems especially true for young children prior to the development of mature reasoning capabilities.

Biology. The role of nature or personality type in moral development has been discussed in connection with social learning theories and related to the behaviorist conceptions of control and reinforcement. H. J. Eysenck theorized that personality type, determined by heredity, effects moral or immoral behavior by influencing a human's response to conditioning and environment.

> There is strong evidence that heredity plays a powerful part in determining a person's [personality type]. . .and this genetic predisposition interacts with environmental pressure to produce the phenotype, that is, the observable personality.[147]

From his studies of the personality types of criminals, he concluded that "there is indeed a link between personality, crime, and neurosis very much as predicted."[148] In examining persons who manifested criminal behavior, Eysenck

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[147]H. J. Eysenck, "The Biology of Morality" in Moral Development and Behavior: Theory, Research and Social Issues, Thomas Lickona, ed. (New York: Holt, Rinehart and Winston, 1976), 110.

[148]Ibid., 111.

concluded that personality was effected by the rate of cortical arousal as it directly influences the conditionability of the human person and the types of conditioning which will be useful. He also theorized that cortical arousal related to sensation-seeking effected susceptibility to temptation. While admitting that the research support for his theory is not as strong as he wished, Eysenck felt that the evidence provided a model for understanding the biological roots of behavior.[149] From this model, Eysenck hypothesized that drugs used with conditioning might be an effective way of bringing about the development of moral conduct. He theorized that "moral behavior is mediated through the individual's 'conscience' and this conscience is acquired through a process of conditioning. Conditioning in turn is dependent upon the level of cortical arousal."[150]

Edward O. Wilson theorized that epigenetic factors influence the development of social behavior. In Sociobiology, he argued that the evolutionary development of the human species included genetically based social behaviors necessary to survival and development of the species. He described humans as genetically conditioned to indoctrination, and that ethical intuitions rise from the emotive center of the hypothalamic-limbic system which effects biological adaptation and an innate moral pluralism rising from sex and age group differences.[151] In other words, underlying any value development is a genetic code which effects the social aspects of the group

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[149]Ibid., 114,115.

[150]Ibid., 123.

[151]Edward O. Wilson, Sociobiology, Abridged edition (Cambridge, Massachusetts: Harvard University Press, 1980), 284-87.

and to some degree the presence of moral conflict between differing social groups and age groups.

From a Christian perspective, Wilson's evolutionary theory based position cannot be accepted as factual. Still, the notion that some aspect of development is innate to the human due simply to the biology of genetic development seemed to make some sense. Nancy Eisenberg and Paul Mussen commented:

> Based on the limited available evidence, we concur with the view that both genetic and cultural factors influence the development of social behavior, including prosocial actions. What humankind inherits is the potential for learning a wide variety of social behavior and certain temperamental personality characteristics. What is a actually acquired depends very much on the social situation, which may affect our cognitive processing and learning. Moreover, *individual differences* in socially adaptive cooperative and altruistic behaviors probably are in large part products of social evolution and social learning.[152]

However, Eisenberg and Mussen also noted that there were many characteristics of individuals which effected prosocial tendencies in human beings but could not be called *determinants*.[153] The review of this literature suggested that value development cannot be attributed to either *nature* or *nurture* exclusively, and that the contribution which *nature* makes cannot be predicted with any accuracy.

Social learning theory. Social learning theorists, represented by Albert Bandura and Urie Bronfenbrenner, describe value development as the result of socialization by parents, educators or other socializing agents. Bandura studied the effect of modeling

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[152]Nancy Eisenberg and Paul H. Mussen, The Roots of Prosocial Behavior in Children (New York: Cambridge University Press, 1989), 41.

[153]Ibid., 55-56.

or learning by example in value development.[154] He concluded that modeling, which included both identification with and imitation of the model by the child, effected the character development of the child. For instance, a 1961 study on the effects of modeling on aggressive behavior found that aggressive behavior of the model tends to effect the same in children.[155] Other studies have since confirmed Bandura's findings on the effect of modeling, but have suggested that other factors must be considered as well.[156]

Urie Bronfenbrenner made cross-cultural comparisons between the moral development of Soviet and American children focusing on the differences in socialization between the two cultures. While the ability to make cross-cultural generalizations may be suspect, Bronfenbrenner's analysis of the socialization of Soviet children and the values they developed are significant. He described the Soviet culture as one in which all socializing agents reinforce and support the values being taught, particularly those which support collective living. Children are raised with increasing responsibility for the community and each other. Schools emphasize values such as cooperation, altruism, sharing, and consideration of others. Bronfenbrenner

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[154]Albert Bandura, Social Learning Theory (Englewood Cliffs, New Jersey: Prentice-Hall, 1977) and Albert Bandura, The Social Foundation of Thought and Action: A Social Cognitive Theory (Englewood Cliffs, New Jersey: Prentice-Hall, 1986).

[155]Albert Bandura, Ross, D., and Ross, S. A., "Transmission of aggression through imitation of aggressive models." Journal of Abnormal Psychology 18 (1961): 575-582.

[156]Herbert D. Saltstein, "Social Influence and Moral Development," in Moral Development and Behavior: Theory, Research and Social Issues, Thomas Lickona, ed. (New York: Holt, Rinehart and Winston, 1976), 253-264. Saltstein provided a careful study of the field of social learning theory and the effect of parents as socialization agents on moral development.

also observed that Soviet children experience a matriarchal society in which contact with mother is constant. The society reflects a universal solicitousness in which "everybody is a nurturer and everybody is a disciplinarian,. . ." with fathers exercising a more maternal relationship than the typical paternal role of western society. He described the climate as affectionate, but not permissive, emphasizing two character traits as paramount: obedience and self-control. The collective upbringing with its emphasis on cooperative activity and sharing coupled with responsibility for others were seen to effect the development of prosocial value and behaviors.[157]

Continuing studies from the social learning perspective have concluded that both modeling and nurturance play a significant role in value development. Several recent authors have attempted to present a composite picture of moral development giving suggestions as to the factors that facilitate it. William Damon summarized the results of social science research and suggested the following:

1. Simply by virtue of their participation in essential social relationships, children encounter the classic moral issues . . . . Moral awareness . . . comes from "within" a child's normal social experience.

2. The child's moral awareness is shaped and supported by natural emotional reactions to observations and events . . . .emotional reactions like empathy that support moral compassion and prosocial action. There are also reactions like shame, guilt, and fear that support obedience and rule following.

[157]Leorna Wood Wells, comp. The Acquisition and Development of Values. Perspective on Research (Bethesda, Maryland: National Institute of Child Health and Human Development, May 17, 1968), 8-16; and Bronfenbrenner, Urie, Two Worlds of Childhood: U.S. and U.S.S.R. (New York: Russell Sage, 1970).

3. Relations with parents, teachers and other adults introduce the child to important social standards, rules, and conventions. . . . *Authoritative* adult child relations, in which firm demands are made of the child while at the same time there is clear communication . . . about the nature and justification of these demands, yield the most positive results for a child's moral judgment and conduct.[158]

4. Relations with peers introduce children to norms of direct reciprocity and to standards of sharing, cooperation, and fairness.

5. Because children's morality is shaped (though not wholly created) through social influence, broad variations in social experience can lead to broad differences in children's moral orientations.[159]

6. Children acquire moral values by actively participating in adult-child and child-child relationships that support, enhance and guide their natural moral inclinations. . . . the quality of school interactions communicates a moral message that is more enduring than any explicit statements that teachers might make.[160]

Nancy Eisenberg and Paul Mussen concluded that "the experimental studies have confirmed that the fundamental mechanism underlying socialization -- modeling, reward and punishment, reasoning, lecturing, explaining --*can* influence the

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[158]See Diana Baumrind, "Current Patterns of Parental Authority." She contrasts three parenting styles: authoritarian, permissive and authoritative. Her research demonstrated that only the latter correlated positively with development of moral values.

[159]See R. Schweder, M. Mahapatra, and J. Miller, "Culture and Moral Development," in The Emergence of Morality in Young Children, eds. Jerome Kagan and Sharon Lamb (Chicago: University of Chicago Press, 1987), 3-79. In this study, the authors presented a critique of Kohlberg's stage structure from a cross-cultural perspective which in their opinion showed that cultural plays a significant role in shaping the content of morality in the judgement of children. Others have criticized their work for focusing on social convention rather than moral judgement.

[160]William Damon, The Moral Child: Nurturing Children's Natural Moral Growth (New York: Free Press, 1988), 117-118.

acquisition and enhancement of prosocial behavior."[161] They also described factors most likely to influence the development of prosocial behavior.

> Which children are most likely to assist, share, and comfort others? In general they are relatively active, sociable, competent, assertive, advanced in role taking and moral judgment and sympathetic. The parents of prosocial children also are likely to combine nurturant, supportive parenting practices with modeling of prosocial acts, discussions of the effects of such acts for other, inductive discipline, expectations of mature behavior, and early assignment of responsibility for others.[162]

Judy Dunn argued that emotional affect played a significant role in the emergence of early moral development in 24-month children.

> I would argue further that it may well be in part *because* of the emotional urgency and significance of these [parent and sibling] relationships that children begin to attend to, explore, and exploit moral understanding. They are far from being able to make judgments about hypothetical moral dilemmas, but they are very close to being able to assign responsibility for family transgressions, to make choices about whom to support in family disagreements, and to use this understanding as a source of power and pleasure in their family relationships.[163]

Myra Windmiller concluded her description of the social learning theory viewpoint with the following summation:

> To sum up, parental role . . . is the central feature in the moral development of the child. The socialization process ensures that the child, through identification, adopts the parent's moral standards as his or her own. The parent is crucial in modeling, in teaching what is moral, and in directly inculcating the values of the culture. He or she does this through a system of reinforcement resulting in the gradual internalization of those values by the child. It is this view of morality that holds the parent most accountable . . . .

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[161]Eisenberg and Mussen, The Roots of Prosocial Behavior in Children, 94.

[162]Ibid., 151.

[163]Judy Dunn, "The Beginnings of Moral Understanding" in The Emergence of Morality in Young Children, Jerome Kagan and Sharon Lamb, eds. (Chicago: University of Chicago Press, 1987), 110.

> The early formative years are seen as critical because it is then that parents are likely to be the most salient in the child's life.[164]

Michael Schulman and Eva Mekler have produced a helpful guide for parents incorporating the social learning perspectives.[165] In chapters seven and eight they discussed the age period under consideration in this study suggesting a number of means to facilitate moral development. They assigned primary importance to love attachment between parent and child noting that "children who feel secure in their parent's love tend to give love back and have an easier time developing friendships . . . ."[166] Further, they suggested that moral lessons play a role throughout the period of childhood beginning around the tenth month with simple associations such as "kind" and "gentle," as well as responding to negative behavior with affect.[167] Respectful and cooperative parents were described as being more likely to effect respectful and cooperative children. The authors suggested that techniques such as direct instruction, stories, modeling, and role-playing are effective in developing moral children. Reinforcement also was suggested including reward and punishment. However, reinforcement by itself was not seen to be as effective when compared to

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[164]Myra Windmiller, "The Role of Parents in Moral Development and Socialization" in Moral Development and Socialization, Myra Windmiller, Nadine Lambert, and Elliot Turiel, eds. (Boston: Allyn and Bacon, 1980), 24,25.

[165]Michael Schulman and Eva Mekler, Bringing Up a Moral Child: A New Approach for Teaching Your Child to be Kind, Just, and Responsible.

[166]Ibid., 215.

[167]Ibid.,224-230, 238 and chapter 8, 243-284. Lessons play a significant part in the development of values from the fourth year onward according to this view.

reinforcement connected to other methods.[168] The authors stated their position on moral development as follows:

> Moral motivation is acquired through three psychological processes, which we call the three foundation stones of moral development. They are: 1) internalizing parental standards of right and wrong action; 2) developing empathic reactions to other people's feelings; and 3) constructing personal standards of kindness and justice.[169]

One might recommend the social learning approach to moral development for several reasons. Like the psychoanalytic view, it emphasizes the role of parents in the development of their children's values. However, the basis for social learning theory appears to be more solidly based on empirical research data although, as Terrence Tice noted, they are not entirely incompatible.[170] It further has the advantage of being broad enough to include aspects of development such as behavioral conditioning, and biological factors without succumbing to the narrowness of those perspectives. It also incorporates the findings of the structuralist school where appropriate, while challenging the philosophical bias toward morality as moral judgment alone. But the definition of what properly belongs in the sphere of value development given by persons who hold this view reflects the social science bias against religious values (i.e. sexual moralities). These persons tend to see values as conventions without the same degree of significance as the term *moral values* implies. From a Christian perspective, this is simply unacceptable. While the main values

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[168]Ibid., 224-232.

[169]Ibid., 8.

[170]Terrence Tice, "A Psychoanalytic Perspective", 161-192.

which social learning theorists encourage coincide with biblical values, there are some, such as the worship of only the God of biblical revelation, which will be unique to Christian views of value development. Further, social learning theory assumes that children come into the world with no innate moral sense, only capacities for learning. Christian theology takes seriously the fallen nature of humanity with its propensity for wrongdoing as well as the structural nature of evil. Eldin Villafane noted that:

> the texture of social existence reveals the presence of institutions and structures that regulate life, that seem to have objective reality independent of the individual, and thus can become oppressive, sinful or evil. We are all part of this texture of social existence and our spiritual living is impacted by this complex web.[171]

Both of these factors present strong challenges to the likely effectiveness of socialization *alone* for effecting the development of Christian values.

Structuralist-Developmental Views of Value Development

Jean Piaget, a Swiss biologist and philosopher, pioneered the cognitive structural view of moral reasoning as part of his larger work on the cognitive development of humans. In his major work, The Moral Judgment of the Child[172] Piaget theorized that the development of moral judgment was determined by cognitive structural developments. Myra Windmiller described the structuralist position:

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[171]Eldin Villafane, "Toward a Hispanic American Pentecostal Social Ethic with specific reference to the Northeastern United States" (Ph.D diss.,Boston University, 1989), 324,325.

[172]Jean Piaget, The Moral Judgement of the Child, M. Gabain, trans. (London: K. Paul, Trench, Trubner,& Co., 1932)

> [it] grows out of the philosophy of Immanuel Kant, in which a person is a "self-organizing being" in that one develops largely by one's own actions. This means that the human being has certain innate capacities which (1) influence the kinds of interactive experiences that one will have and which (2) determine the reciprocal effects of these experiences upon oneself and one's future development. In effect, the individual "structures" his or her own development while at the same time being shaped by previously acquired structures.[173]

Piaget made no attempt to analyze behavior, or the content of childhood morality. Rather, as he stated in the forward to The Moral Judgment of the Child, "it is the moral judgment that we propose to investigate, not moral behavior or sentiments." In order to discover the nature of childhood moral judgment Piaget constructed a series of stories and asked the children questions about them with the intent of revealing the way children think about moral decisions or judgments and the logic they use to arrive at them. After extensive study, Piaget concluded that both children's logic and moral judgment develop in accordance with an invariate, universal structure common to all human organisms. Reimer described Piaget's view of the human development as follows:

> Piaget believes that human organisms share with all other organisms two "invariant functions": organization and adaptation. *Organization* refers to the organism's tendency to systematize its processes into coherent systems. . . . These organized systems could not function properly, however, unless they were *adapted* to the environmental conditions in which the mammal lives. . . .
>
> The human mind . . . also operates in terms of these two invariant functions.[174]

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[173]Windmiller, 2.

[174]Joseph Reimer, Diana Pritchard Paolitto, Richard Hersh, Promoting Moral Growth: From Piaget to Kohlberg 2d ed., forward by Lawrence Kohlberg (New York: Longman, 1983), 21.

Desire for *equilibrium* motivates this organization/adaptation process. When equilibrium is disrupted, the organism (person, tribe, society) seeks to restore it effecting adaptation. The process, according to Piaget, functions both culturally and psychologically.

> Piaget's theory describes stages of cognitive development from infancy through adolescence: how psychological structures develop out of inborn reflexes, are organized during infancy into behavioral schemes, become internalized during the second year of life as thought patterns, and develop through childhood and adolescence into the complex intellectual structures that characterize adult life.[175]

Piaget described four *stages* of cognitive development: Sensimotor (birth to two years), Preoperational (two to seven years), Concrete operations (seven to eleven years), Formal operations (eleven and upward).[176] These stages were seen to be invariate because the latter require the former in order to occur, not because they are biologically or age-relationship determined. These stages also reflect a process of development from an innate and unconscious egocentrism to an ability to think in a "decentrist" way.[177] Piaget theorized that cognitive development made development of moral reasoning possible.

In order to better understand children's moral reasoning Piaget observed the way in which children played games and interacted with rules. He felt this method more accurately reflected their reasoning than laboratory situations.

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[175]Ibid., 25.

[176]Jean Piaget and Barbel Inhelder, The Psychology of the Child, trans. Helen Weaver (New York: Harper & Row, Basic Books, 1969).

[177]Margaret Donaldson, Children's Minds (New York: W. W. Norton & Co., 1978), 138-157.

> But you cannot make a child act in a laboratory in order to dissect his moral conduct. A moral problem presented to the child is far further removed from his moral practice than is an intellectual problem from his logical practice. It is only in the domain of games -- if there -- that the methods of the laboratory will enable us to analyze a reality in the making. . . .[178]

From his observations he concluded that children in the pre-operational stage use a different moral logic than do children in the concrete operational or formal operational stages. In his view, development involves a process or moving from heteronomous judgment to an autonomous judgment about rules. The first method of judgment reflects the egocentric understanding of authority and rules associated with the pre-operational child. "He imagines that the authorities' rules are fixed, for he cannot put himself in their place and understand the process by which they made their decisions."[179] Piaget called this "moral realism."[180] The second method of judgment shows a changed understanding of the rules in which the child operates from a sense of equality and shared action with peers. This stage of judgment is characterized by appeals to fairness. The change in judgment occurs at about the age of seven or eight. Piaget described it as defined by:

> The progressive development of autonomy and the priority of equality over authority. In the domain of retributive justice, the idea of expiatory punishment is no longer accepted . . . and the only punishments accepted as really legitimate are those based on reciprocity. . . . In matters of distributive justice, equality reigns supreme.[181]

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[178]Piaget, The Moral Judgement of the Child, 108.

[179]Reimer, et. al., 41.

[180]Piaget, The Moral Judgment of the Child, 106,107.

[181]Ibid., 315.

The final stage involves autonomy and egalitarian, situational relative judgment. The relationship to the rules changes at about age eleven to twelve from accepting rules as demands for absolute obedience, as in the moral realism stage, to a view of rules:

> characterized by the feeling of equity, and in which is nothing but a development of equalitarianism in the direction of relativity. . . . In the domain of retributive justice this comes to the same thing as not applying the same punishment to all, but taking into account the attenuating circumstances of some. In the domain of distributive justice it means no longer thinking of a law as identical for all but taking account of the personal circumstances of each. . . . such an attitude tends to make equality more effectual than it was before.[182]

Two interesting features emerge from the work of Piaget. First, the theorized relationship between cognitive development and moral judgment as the result of a natural development profoundly challenges the Freudian psychoanalytic theory of childhood morality in which the process of internalizing parental controls provides the primary source of moral development. If Piaget was correct, value development results from the cognitive development of the child interacting with the environment in which he/she exists, with little or no reference to the parent. Secondly, besides the cognitive aspects of moral judgment, Piaget offered no answers to the puzzle of moral development and the irregular occurrence of moral behavior.

> Because Piaget was looking for universal stages of moral development, he hardly focused at all on why some children are more moral than others; nor did he suggest what might be done to spur children whose moral sense was developing slowly. He was, in fact, against doing anything to accelerate

[182]Ibid., 316.

> passage through the moral stages . . . . Thus, formal moral training for children was explicitly not encouraged.[183]

The only suggestion Piaget offered was that a society, operating on the principle of reciprocity with its corresponding demand for social equilibrium, would be the most fertile ground for morality if it reduced the presence of constraint and heteronomous demands.[184]

Lawrence Kohlberg extended the work Piaget by considering the development of morality over the life-span (something that Piaget did not consider as he dealt only with children to the age of twelve). Kohlberg outlined the essentials of his theory as follows:

> We know that individuals pass through the moral stages one step at a time as they progress from the bottom (Stage 1) toward the top (Stage 6). There are also other stages that individuals must go through, perhaps the most basic of which are the stages of logical reasoning or intelligence studies by Piaget. . . . Since moral reasoning clearly is reasoning, advanced moral reasoning depends upon advanced logical reasoning. There is a parallelism between an individual's logical stage and his moral stage. . . . Many individuals are at a higher logical stage than the parallel moral stage, but essentially none are at a higher moral stage than their logical stage. . . .[185]

Kohlberg's method of defining moral judgment stages utilized a series of moral dilemmas which were posed to the subjects under study. In his initial research, Kohlberg studied a group of boys from the ages of ten to sixteen, primarily from middle class homes, using hypothetical dilemmas and not focusing on the content of

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[183]Schulman and Mekler, 13.

[184]Piaget, The Moral Judgment of the Child, 400-414.

[185]Lawrence Kohlberg, "Moral Stages and Moralization" in Moral Development and Behavior: Theory, Research, and Social Issues, Thomas Lickona, ed. (New York: Holt, Rinehart and Winston, 1976), 31,32.

moral choices; focusing instead on the *reasons* or *method of moral judgment* used. A similar study aimed at developing a cross-cultural sample was conducted with subjects in Turkey subsequently requiring some revision in the later (Stage 6) morality previously theorized.[186]

Kohlberg originally theorized that moral judgment passed through six moral stages grouped into three levels: Pre-conventional (Stages 1 and 2), Conventional (Stages 3 and 4) and Postconventional (Stages 5 and 6). By *preconventional* Kohlberg meant judgment (usually associated with children from seven to nine) based on rules established by others, reasoning parallel with Piaget's *concrete operational* cognitive stage. By *conventional* he meant judgment (associated with late childhood, adolescence and early adulthood -- 10-20) based on interpersonal equality equating with a low form of *formal operational* reasoning. Kohlberg described the *Post-conventional* stage as related to *high formal operational* reasoning (age 20 and up, if ever) in which the individual utilizes high level abstract thinking in establishing principles of moral conduct.[187] It should be noted that Kohlberg also theorized that few adults ever achieve the upper stages completely or continuously.

Kohlberg gave the following descriptions to the stages: Stage 1 -- heteronomous morality characterized by obedience to rules for fear of punishment or authority; Stage 2 -- individualist morality in which one acts to meet one's own needs

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[186]Lawrence Kohlberg, "Revisions in the theory and practice of moral development" in Moral Development, William Damon, ed. (San Francisco: Jossey-Bass, 1978), 83-87.

[187]Kohlberg, "Moral Stages and Moralization," 32,33.

with consideration given to the demands of others for fair exchange; Stage 3 -- mutual interpersonal morality in which an individual lives up to expectations dictated by relationships to others (a sort of "Golden Rule" ethic) as well as rules and authorities; Stage 4 -- social and conscience morality in which an individual fulfills those duties agreed upon as well as contributing to the society or group; Stage 5 -- social contract, utility and individual rights morality in which relativity of values are observed with particular attention begin given to universal values like life and liberty; Stage 6 -- universal, principled morality in which the person follows self-chosen ethical principles which are ethically universal such as justice, equality of human rights, and human dignity.[188] Children prior to seven and the emergence of concrete operational logic were regarded by Kohlberg as *pre-moral*; that is, incapable of making meaningful moral judgments.

Many persons have examined Kohlberg's theory. Studies have been advanced both confirming and denying his study, or some aspect of it. Kohlberg himself engaged in modification and evaluation of the theory and its possible applications. He remained convinced that the theory was substantially correct. Philosophers question the adequacy of Kohlberg's moral philosophy. As is indicated in the first of his volumes on moral development, Kohlberg affirmed that morality equals justice. In this, he clearly draws upon the work of both Immanuel Kant and John Rawls.[189]

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[188]Ibid., Table 2.1, 34,35.

[189]Lawrence Kohlberg, Essays in Moral Development: The Philosophy of Moral Development, vol. 1 (San Francisco: Harper & Row, 1984). See also John Rawls, A Theory of Justice.

For instance, some of Kohlberg's critics argue that his definition of what belongs in the moral domain is unsatisfactory,[190] too *juridical*,[191] and fails by not acknowledging the place of moral virtues and habituation in moral development. Kohlberg discarded the latter as simply a "bag of virtues" approach.[192]

Kohlberg also seemed to hold to a Platonic theory of the correlation between knowledge and action; that is, persons who possess a higher moral reasoning will also exhibit a higher moral behavior. As previously noted, this position has been widely debated throughout the history of philosophical ethics. What is the relationship between moral judgment and moral behavior? Kohlberg himself acknowledged the problem:

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[190]John A. Codd, "Some Conceptual Problems in the Cognitive-Developmental Approach to Morality" Journal of Moral Education 6 (1977): 147-157; and John Wilson, "Philosophical Difficulties and 'Moral Development'" in Moral Development, Moral Education, and Kohlberg: Basic Issues in Philosophy, Psychology, Religion, and Education, ed. Brenda Munsey (Birmingham, Alabama: Religious Education Press, 1980), 214-231. Wilson charges that Kohlberg and developmentalists have been careless in the analysis of language used in moral discussion and in their descriptions of "moral" and "development."

[191]Craig Dykstra, "Christian Education and the Moral Life: An Evaluation of and Alternative to Kohlberg" (Ph.D. diss., Princeton Theological Seminary, 1978) and Vision and Character: A Christian Educator's Alternative to Kohlberg (New York: Paulist Press, 1981).

[192]Lawrence Kohlberg, "Stages of Development as a Basis for Education," in Moral Development, Moral Education, and Kohlberg: Basic Issues in Philosophy, Psychology, Religion, and Education, ed. Brenda Munsey (Birmingham, Alabama: Religious Education Press, 1980), 78-80. In this section he reviews the outcome of the Hartshorne and May study conducted from 1928-30 as being disappointing because of giving too much emphasis to virtues. "It became easy to understand the psychological mistake underlying the bag of virtues approach. Common sense tends to treat moral words as if they describe reality. However, words like honesty are actually used primarily to praise or blame other people, not to describe cognitively in the scientific sense. If people used words in the same way to praise and blame themselves and to govern their own decisions, there would be no problem."

> To act in a morally high way requires a high stage of moral reasoning. One cannot follow moral principles . . . if one does not understand or believe in them. One can, however, reason in terms of such principles and not live up to them. A variety of factors determines whether a particular person will live up to his stage of moral reasoning in a particular situation. . . .[193]

Golda Rothman provided an extensive review of the research on the relationship between an individual's reasoning in hypothetical dilemmas and their behavior in concrete moral situations. She concluded that there appears to be a relationship, but that relationship is complex.

> By examining a person's moral reasoning in a behavioral situation, we seem to have a better picture of that person's point of view as he or she defines the situation. We can then better understand how that definition, perhaps in interaction with other factors, influences an individual's ultimate choice. . . . By examining the development of reasoning in relation to the development of behavior, we find a mutual influence of each on the other in the process of developmental change.[194]

Schulman and Mekler expressed a similar critique of Kohlberg's position.

> Even if you question your child about his *reasons* for doing something, you won't get a clear reading of what stage he's in because Kohlberg also claimed that children often regress to earlier stages or temporarily leap ahead to ones they haven't really mastered yet. The only way for you to know his stage is to give him Kohlberg's *stage test*. But since scores on this test don't correlate to any significant degree with moral behavior, knowing the stage won't tell you anything about how your child is likely to treat people or anything else about his real-world behavior.[195]

The question of what it is that Kohlberg's *stage tests* measure was also raised. Bernard Rosen argued that Kohlberg's moral dilemmas measured correspondence to

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[193]Kohlberg, "Moral Stages and Moralization," 32.

[194]Golda R. Rothman, "Moral Judgement and Moral Behavior" in Moral Development and Socialization, Myra Windmiller, Nadine Lambert, and Elliot Turiel eds. (Boston: Allyn and Bacon, 1980), 123,124.

[195]Schulman and Mekler, 16.

Kohlberg's rule based ethic in rejection of act based ethical theories.[196] In order for the tests to be a measurement of moral development, it would seem that one has to first of all accept Kohlberg's definition of justice as morality.

Others argued that Kohlberg's test measures the verbal sophistication of a child rather than moral reasoning.[197] Margaret Donaldson presented a similar argument concerning Piaget's theory of childhood egocentrism and logical reasoning.

> In any event, the questions the children were answering were frequently not the questions the experimenter had asked. The children's interpretations did not correspond to the experimenter's intention; nor could they be regarded as normal given the rules of the language. The children did not know what the experimenter meant; and one is tempted to say they did not strictly know what the language meant. Or, if that seems too strong, one must say at least that something other than "the rules of the language" was shaping their interpretation.[198]

James Rest studied the relationship between task competencies and children's statement of judgment. He concluded,

> These research findings imply that it is ambiguous in moral judgment assessment to say merely that a subject has or does not have a particular concept (such as intentionality) or that a subject is at a certain stage, without also specifying the task employed in data collection. . . .

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[196]Bernard Rosen, "Moral Dilemmas and Their Treatment" in Moral Development, Moral Education, and Kohlberg: Basic Issues in Philosophy, Psychology, Religion, and Education, ed. Brenda Munsey (Birmingham, Alabama: Religious Education Press, 1980), 232-261. In the same volume see also Brenda Munsey, "Cognitive-Developmental Theory of Moral Development: Metaethical Issues," 161-179.

[197]Schulman and Mekler, 16.

[198]Margaret C. Donaldson, Children's Minds, 46.

> This line of argument also has practical implications. A person's conversation may reveal much less than he can comprehend or appreciate.[199]

Carol Gilligan, one of Kohlberg's research associates, raised issue with the sample Kohlberg based his theory on, and with the definition of morality he used. She argued that Kohlberg was biased toward a masculine morality based on justice rather than a feminine morality based on nurture and care.[200]

> When psychologists traced morality to the child's discovery of the idea of justice, girls and women were seen to have less sense of justice than boys and men. . . . Now, as the focus of psychologists' attention shifts to moral emotions or sentiments. . ., sex differences seem to have disappeared. Empathy and concern about feelings, once seen as a source of limitation in women's moral reasoning, are now viewed as the essence of morality but no longer associated particularly with women.[201]

Gilligan also argued that the problem with Kohlberg lay in his definition of morality as justice, which she claimed was too restrictive. Others, as noted above, have agreed although for different reasons. For instance, Annette Baier argued that the problem with Kohlberg's theory resides in his dependence upon Kantian ethics when

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[199]James R. Rest, "New Approaches in the Assessment of Moral Judgment," in Moral Development and Behavior: Theory, Research, and Social Issues, Thomas Lickona, ed. (New York: Holt, Rinehart and Winston, 1976), 203.

[200]Carol Gilligan, In a Different Voice (Cambridge, Massachusetts: Harvard University Press, 1982).

[201]Carol Gilligan and Grant Wiggins, "The Origins of Morality in Early Childhood Relationships," in Mapping the Moral Domain, Carol Gilligan, Janice Victoria Ward, Jill McClan Teuloy with Betty Bardige, eds.(Cambridge, Massachusetts: Harvard University Press, 1988), 111.

in fact Hume and his communitarian approach to morality provided a better basis for an adequate definition of morality.[202]

Recent studies have raised significant issue with both Piaget's and Kohlberg's understanding of the role of early development and moral understanding and behavior. Piaget's foundational concept was that the early child was predominantly egocentric and that development entailed a movement from egocentricism to reciprocity. Margaret Donaldson studied Piaget's methodology concluding that the error Piaget made was in failing to understand his own procedures from a child's point of view. "The general conclusion seems unavoidable: preschool children are not nearly so limited in their ability to "decenter," or appreciate someone else's point of view, as Piaget has for many years maintained."[203] Judy Dunn suggested that part of the problem was the result of an emphasis upon *moral judgment* (which obviously requires some cognitive skill) over *moral understanding*. She argued that research supported the idea that children attend to the *affect* of adult standards in play and conflict from the second year on. Rather than egocentricism, there seems to be an early awareness of the feelings of others.[204] Jerome Kagan argued that children as early as two are concerned about perfection and imperfection, correctness and incorrectness also noting that "we can count on the appearance of empathy and an

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[202]Annette Baier, "Hume, the Women's Moral Theorist?" in Women and Moral Theory, Eva Feder Kittay and Diana T. Meyers, eds. (Totowa, New Jersey: Rowman & Littlefield, 1987), 37-55.

[203]Donaldson, 25.

[204]Judy Dunn, "The Beginnings of Moral Understanding," 91-110.

appreciation of right and wrong in all children before the third birthday."[205] Martin L. Hoffman also presented evidence that role-taking ability appeared in children as early as one and a half years; much earlier than the developmentalists acknowledged.

> The child who can take the role of a familiar person at home may behave egocentrically in complex role-taking tasks in the laboratory because he cannot utilize the available cues regarding the inner states of others and must therefore rely on his own perspective. In other words, the rudiments of role-taking competence may be present before the child is 2 years old . . ., although role-taking performance varies with the cognitive and verbal complexity of the particular task.[206]

If role-taking forms a significant component in the emergence of morality, as Hoffman suggested, then the cognitive stages as determinants of morality are questionable.

There is little question that empirical evidence confirms a correlation between value development and cognitive skill, moral reasoning along with cognitive development and physical maturation, and appropriate opportunity through childrearing.[207] But, restricting the development of values to cognitive developmental terms *alone* does not present an accurate picture and may lead to parents not doing all that can be done to foster the development of values.

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[205]Jerome Kagan, The Nature of the Child (New York: Basic Books, 1984), 152.

[206]Martin L. Hoffman, "Empathy, Role-taking, Guilt and Development of Altruistic Motives" in Moral Development and Behavior: Theory, Research, and Social Issues, Thomas Lickona, ed., (Holt, Rinehart and Winston, 1976), 130.

[207]Kagan, 196-239.

Values Clarification

Since the 1960s and the work of Carl Rogers, Sidney B. Simon, Merrill Harmin and Louis Raths, values clarification has been a part of the American educational movement. It has been described as humanistic in that it supports the ideal of human potential and goodness. It has been described as relativistic and value neutral because it emphasizes acknowledging that things which the humans prize change due to time and environment. Carl Rogers saw this as inherent in the progression of society:

> It is no longer possible, as it was in the not too distant historical past, to settle comfortably into the value system of one's forbears or one's community and live out one's life with out ever examining the nature and the assumptions of that system.[208]

As Jensen and Knight pointed out, the relativism of the values clarification movement caused them to "advocate teaching valuing rather than teaching ancient, traditional, or even recently derived values to youth. They proposed to teach children better ways to value (value used as a verb)."[209] Valuing and choosing were closely attached in values clarification. Raths, Harmin and Simon suggested the following criteria to be used in value clarification, or valuing: 1) Choosing freely; 2) Choosing from among alternatives; 3) Choosing after thoughtful consideration of the consequences of each alternative; 4) Prizing and cherishing; 5) Affirming the choice

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[208]Carl Rogers, "Toward a Modern Approach to Value: The Valuing Process in the Mature Person" Journal of Abnormal and Social Psychology 68 (1964): 160.

[209]Jensen and Knight, 114.

publicly; 6) Acting upon choices; 7) Repeating.[210] Notice that there are three activities involved in valuing: choosing, prizing, and repeatedly acting upon the value chosen. Parents or teachers enable the development of valuing by encouraging children to make choices, and make them freely; by helping them discover and examine the available alternatives from which they may choose; by helping children weigh alternatives thoughtfully, reflecting on the consequences of each; by encouraging children to consider what it is they prize or cherish and affirm their choice publicly; by encouraging them to act, and live, in accordance with their choices and by helping them examine the repeated patterns in their lives.[211]

Bonnidell Clouse effectively summarized the assumptions of this school concerning moral development when she said,

> The amoral infant becomes capable of morality as he or she is allowed to choose, affirm, and act upon those values that make a person a fully functioning individual. Each child is born with the potential for good citizenship, responsibility, creativity, and intelligent behavior, and these characteristics will develop naturally if adults provide an atmosphere of encouragement and opportunity.[212]

Several problems are evident in the view. First, the assumption that human actualization leads to development of the democratic values which the humanists desire is questionable. While humanists assert that they are trying to "cultivate a large number of . . . key moral values: a compassionate concern for others, freedom,

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[210]Louis E. Raths, Merrill Harmin and Sidney B. Simon, Values and Teaching: Working with Values in the Classroom (Columbus, Ohio: Charles E. Merrill, 1966), 37.

[211]Ibid.

[212]Clouse, 180.

equality, justice, creativity, dignity and tolerance,"[213] there is no evidence given that these choices will follow naturally in a value neutral environment. Might it not equally be true that persons might choose and prize evil? The evidence that they indeed do so seems compelling.

Second, in values clarification no philosophical basis exists for distinguishing one value from another. Are all things we choose, prize and act upon equally valuable? The relativistic stance of values clarification would seem to accept all choices as equal. Why then is the choice to be empathic in relationship to other persons better than acting from an egotistic choice? Given that one holding the position cannot possibly affirm one as better than the other, how can there be anything like moral or value development?

While the relativistic stance of values clarification creates problems, still the methodology can be extremely useful in areas where persons feel no necessity to adopt an absolutist stance. Clouse suggested that "it is through this sharing of feelings and opinions that children learn to examine life rationally, consider possible options, make choices based on those options, and consider the consequences of their decisions."[214] Such activities may indeed contribute to value development if carried out in a guiding and nurturing context.

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[213]Paul Kurtz, "The Attack on Secular Humanism" The Humanist 36, no. 5 (1976): 4-5 as quoted in Clouse, 181.

[214]Clouse, 195.

This review has shown that value development is a complex rather than a simple process. Each of the views contributes something to the overall picture of value development and factors, techniques or environments that might facilitate it. While the several schools of thought certainly have core differences, the current state of affairs reflects attempts to incorporate the learning of each in reformulations of theory. Brenda Munsey expressed her understanding that: "The construction of a coherent theory of moral education is an inherently multidisciplinary endeavor, requiring the participation of scholars with divergent questions and methods of approaching that topic."[215] Her observation continues to hold true.

Summary of Research: Five Factors Which Influence Value Development

Based on the research, the following factors clearly influence and facilitate the value development of children, birth to twelve and set the stage for development over the life span.

1. There do seem to be biological factors which influence value development. Temperament and disposition rising from genetic factors seem to influence an individual's responses to conditioning and indicate training techniques which will most likely be effective. However, these factors do not appear to be as determining as some in the sociobiology school might suggest. Parent's responses, diet, and perhaps

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[215]Brenda Munsey, "Multidisciplinary Interest in Moral Development," in Moral Development, Moral Education, and Kohlberg: Basic Issues in Philosophy, Psychology, Religion and Education, Brenda Munsey, ed. (Birmingham, Alabama: Religious Education Press, 1980), 1.

medical intervention in extreme cases, seemed sufficient for turning the biological component toward positive value development.

2. There seem to be cognitive factors which influence value development. While Piaget's picture of cognitive growth seemed too limited, especially with regard to the egocentricism of early childhood, the cognitive mechanisms -- both biological and experiential -- mature over time effecting cognitive change. If value development necessitates moral reasoning, judgment, and perspective taking, as it seems that it most surely does, then cognitive maturation significantly influences the value development process. Most significantly, it suggests that parents and teachers *cannot* rush the project but must work with the maturation process as it occurs in the individual child. Also, providing opportunity to exercise moral reasoning using exercises designed for promoting the growth of moral awareness seems likely to facilitate development in elementary age children.

3. Socialization clearly influences the development of values. Attachment to parents or other significant care-givers, development of empathic feelings and other moral emotions, internalization of parental standards and other such factors play a significant role in the value development of children. It seems fairly clear that the most influential socializing agents are the parents through modeling, nurturing, and direct teaching.

4. Early childhood relationships and experience play a significant part in the overall picture of value development. Parenting which promotes security, perception of basic needs being met and nurturance along with appropriate constraint most likely set the

stage for effective value development in later childhood where they link with authoritative childrearing techniques.

5. Techniques such as behavioral modification and values clarification may provide useful methodology in spite of their questionable philosophical bases of cultural or environmental relativism and human potential psychology. Behavioral modification techniques may be useful in short term, habituation oriented settings. The lack in effectiveness of the technique in long term conditioning was well demonstrated in the research literature. Some values clarification techniques, if practiced in a context of affective parental or care giver involvement, may prove useful with *older* (10-12) children in helping them develop perspective taking and responsibility for personal values and behaviors. Ability to effectively use the technique seems tied to the cognitive capacity of the child. Parents who are authoritarian in orientation will find the greatest difficulty in using values clarification techniques. In matters of faith, direct teaching and modeling are more consistent with Christian theology.

Moral Development Programs Written from a Christian Perspective

Ruth Westerhold commented in her 1978 Ph. D. dissertation, "Investigation reveals that a literature on parent education directed specifically at the moral character function of children does not exist."[216] Since that time, several persons have explored the effectiveness of parent education programs reporting mixed results for producing both short and long-term change in the moral judgment or behavior of

[216]Westerhold, 37.

children.[217] Christian scholars have also produced curricula or books explaining moral development in popular language for parents seeking to aid their understanding and encourage their engaging in parenting styles that more likely effect moral development.

This section reports on the discussion of moral development among Christians by surveying selected books, journal articles, and curricular programs. For the purposes of selection "Christian" means Protestant or Catholic and excludes materials from the Latter Day Saints (Mormons) and others. This definition fits with the target audience of the study while recognizing that writers, such as Larry Jensen, have much to contribute to an understanding of moral development.[218] Only works produced since 197O are considered as they most accurately reflect current understandings of moral development in a Christian context.

Soon after Kohlberg's writings gained prominence in the psychological field, Christian writers began to ask questions about the relationship between a developmentalist view of moral development and Christian's concepts of moral growth. They also wrestled with the findings of behaviorism and the human potential

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[217]Westerhold concluded that the parenting program she designed had no major impact on the development of moral behavior. Contrast Barry H. Schneider, "An Elaboration of the Relation Between Parental Behavior and Children's Moral Development" (Ph.D. diss. University of Toronto, 39/7, 1977), 4152. Schneider found that moral behavior ratings do correlate with parenting style while reasoning does not.

[218]Larry Jensen, What's Right? What's Wrong? A Psychological Analysis of Moral Behavior (Washington, D. C.: Public Affairs Press, 1975), and Responsibility and Morality: Helping Children Become Responsible and Morally Mature (Provo, Utah: Brigham Young University Press, 1979).

school of Rogers, Harmin, Simon and Raths which produced the very popular, but controversial, values clarification theory and the Behavior Modification parenting techniques of Thomas Gordon's Parent Effectiveness Training (P.E.T.).

Ronald Duska and Mari Ellen Whelan in Moral Development: A Guide to Piaget and Kohlberg presented an analysis of the relationship between Kohlberg's views and Christianity. The authors concluded that while Christian moral values are motivated by the Christian world view and belief in God, this fact in itself does not negate Kohlberg's structure. "If one were to ask how all of this relates to Kohlberg, the answer would be that a Christian perspective provides a content for the formal structure that Kohlberg identified. Christianity will provide *religious reasons* for our moral beliefs."[219] Further, they suggested that developmental theory could help in determining the best approach for advancing children's moral reasoning, and they offer a list of "Practical Rules for Parents" as a means of fostering moral development.[220] Because the work was limited to discussing Kohlberg's position in relationship to Christianity the authors did not discuss factors other than moral reasoning which influence value development, a tendency of a number of works during the time period.[221]

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[219]Ronald Duska and Mari Ellen Whelan, Moral Development: A Guide to Piaget and Kohlberg (New York: Paulist Press, 1975), 83.

[220]Ibid., 112,113.

[221]See also Donald M. Joy, "Moral Development: Evangelical Perspectives" Religious Education 75 (1980), 142-151.

Catherine Stonehouse developed a curriculum for parents and teachers "on facilitating the Christian Moral Development of Children, Youth, and Adults" in which she described the developmental perspective and developed exercises designed to help parents learn how to understand the moral reasoning level of a the child.[222] While she recognized the role of other factors such as mutual respect between children and adults, a sense of belonging, and openness, Stonehouse gave the most attention to the development of moral reasoning.

Ted Ward also presented a curriculum for parent education in the value development of children. In the preface to the second edition he commented,

> The original edition of Values Begin at Home was written during the flurry of excitement over Lawrence Kohlberg's research into moral reasoning. The first edition drew heavily on Kohlberg's observations but resisted the highly speculative extremes that appeared in some articles and books on moral reasoning during that period.
>
> In the enthusiasm over Kohlberg's research, many religious educators tried to make Kohlberg's findings answer inappropriate questions. . . .[223]

Ward did not abandon the findings of developmental psychology. Instead he suggested five helpful insights provided by developmental understandings for Christian parents and educators .

1. All moral choices are reasoned choices. The materials and procedures that the human mind uses to make moral choices are of concern to parents and teachers.

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[222]Catherine Stonehouse, Patterns in Moral Development: A guidebook for parents and teachers on facilitating the Christian moral development of children, youth, and adults, forward by Ted Ward (Waco, Texas: Word Books, 1980)

[223]Ted Ward, Values Begin at Home, 2d ed. (Wheaton, Illinois: Victor Books, 1989), 9.

2. The moral reasoning process involves two factors: moral content and moral structure. When parents or teacher are concerned with only one or the other of these factors, their influence on a child's moral reasoning will be seriously limited.

3. As with every other aspect of human development, the process of moral reasoning develops across time, moving from one stage or style of reasoning into another stage.

4. The stages of development of moral reasoning are predictable in terms of sequence but far less so in terms of timing. Some people never develop into the higher stages of moral reasoning, and several of the probable reasons for retarded development can be identified.

5. Difficulty in understanding and accepting moral messages and well intended attempts at moral influence can be traced in many cases to the difference between the stage of moral reasoning implied in the message or the influencer and the stage of moral reasoning used by the receiver of the message.[224]

Ward provided helpful information on the nature, content, and origin of Christian values. He also discussed the role of the family in communicating values. In the final chapters, Ward cogently discussed the Christian aspect of values, including the conflict between traditional values and the contemporary challenges of the world. However, Ward's presentation emphasizes developmental aspects giving less consideration to social interactions, although he acknowledged their significance in value development.

Jim Larson's Teaching Christian Values in the Family: A Guide for Parenting is an extensive, detailed course designed for parent education in the church. It was designed to cover thirteen weeks with an emphasis on group interaction. The interactive exercises and suggested role plays provided good examples of informal

[224]Ibid., 11.

teaching techniques in practice. The content of this course follows closely that of Ted Ward, though varying in order and extent of coverage. Larson covers the developmental issues but gives greater emphasis to parenting styles and enhancement of the home environment. Larson's work also demonstrates an awareness of the multitude of factors which influence value development.[225]

A survey of recent Christian publications found a number of popular or trade books aimed at the Christian parent market. These varied greatly in sophistication and focus. Some, like Paul Lewis's 40 Ways to Teach Your Child Values, [226] consisted of practical suggestions for interacting with children concerning value issues. In this type of work, the authors tend to give less emphasis to understanding the process of value development and more to practical suggestions for activities. This appeared to be a weakness, although parents may find the practical suggestions useful.

Written from a Catholic perspective, the Paths of Life series' guide for parenting provides an intensive course of study including extensive lesson guides for parent sessions. The content includes discussions of moral development and the effect of parenting skills in communication and modeling. Though more detailed, this material appears to be very similar to both Larson and Ward but with less emphasis

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[225]Jim Larson, Teaching Christian Values in the Family: A Guide for Parents, Dave and Neta Jackson, eds. (Elgin, Illinois: David C. Cook, 1982).

[226]Paul Lewis, 40 Ways to Teach Your Child Values (Wheaton, Illinois: Tyndale House, 1985). See also Mike Phillips, Building Respect Responsibility & Spiritual Values in Your Child (Minneapolis: Bethany House, 1981) and Barbara Cook, Raising Good Children (Minneapolis: Bethany House, 1978)

on the role of the Bible as a source of Christian values.[227] All of these resources relied more heavily on the developmental perspective than on social-learning or the psycho-analytic perspectives on moral development.

There have been challenges to the Kohlbergian position from Christian writers such as Craig Dykstra[228], Stanley Hauerwas, and John Westerhoff. Joanmarie Smith accurately described Hauerwas's position.

> He proposes an ethics of virtue over against a "rule" ethics, a morality whose criterion is the religious story of a people or, more precisely, of a community (in his case, the Christian story of the Gospels and the community of the church) as over against the criteria constructed by right reason and, finally, a moral life that flows from character as over against one that flows from decisions.[229]

Each author makes a unique contribution to the discussion of moral development, but they all share the view that participation in the community of faith and its story forms the basis of moral development. For example, John Westerhoff gave the following suggestions for sharing the faith with children: 1) We need to tell and retell the biblical story--the stories of the faith--together; 2) we need to celebrate our faith and our lives; 3) we need to pray together; 4) we need to listen and talk to each other;

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[227]David and Mary Ramey, "Young Child" in Parenting, Maureen Gallagher, ed., Paths of Life Family Life Programs (New York: Paulist Press, 1980)

[228]Craig Dykstra, Vision and Character: A Christian Educator's Alternative to Kohlberg; Stanley Hauerwas, A Peaceable Kingdom (Notre Dame: University of Notre Dame Press, 1983) and John Westerhoff III, Values for Tomorrow's Children (Philadelphia: Pilgrim Press, 1970)

[229]Joanmarie Smith, "The Need for "Rule" Ethics and the Practice of Virtue" Religious Education 80, no. 2 (1983), 256-257.

and 5) we need to perform faithful acts of service and witness together.[230] Westerhoff asserts that parents who do these may fulfill their role in the value development of children through the community of faith. Dykstra's work also presents a different view of moral life than that of Kohlberg. He suggested that Kohlberg's position was juridical and thus limited in perspective. Dykstra offered a view of morality shaped by *vision*. Vision, he suggested, is fostered by the disciplines of Christian life -- prayer, paying attention to God, attention to other persons, and service -- practiced in the community of faith. These authors together contribute to an understanding of Christian value development by placing emphasis on the role of the community of faith, its worship and practice.

Works discussing the general field of value development from a Christian perspective were also considered. Several authors have reviewed the broad literature and responded concerning the possible usefulness, or lack thereof for Christian parents and educators. Bonnidell Clouse reviewed the literature of the various psychological schools analyzing their views of development and any promise they might hold for Christian moral development. Clouse found aspects of each viewpoint to have value for childrearing and moral development although not accepting their views of what constitutes morality. In the final chapter Clouse suggested a theological view of moral development in which she defined morality as godliness: "Morality as godliness also is a complete expression of what it means to be moral in

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[230]John Westerhoff III, Bringing Up Children in the Christian Faith (Minneapolis: Winston Press, 1980).

that it includes within its scope all four psychological expressions of the moral state: moral behavior, moral reasoning, moral potential, and moral conflict.[231]

At the beginning of her study, Clouse poses the question: "How does the amoral infant become capable of morality?" She concludes that morality develops as:

> the amoral infant becomes capable of morality as he or she becomes more a goodly, or godly, individual. Godliness is the culmination of a long process of development of which a birth in God's family, made possible by a relationship with Jesus Christ is a necessary first step. What one does and thinks, what one can potentially be, and the conflicts that arise in meeting the potential are all part of the journey.[232]

There are several problems with the view, which Clouse acknowledges, rising from the various interpretations of theology, such as predestination and determinism, and from the theological reality of human nature not reaching godliness in this life. She does not acknowledge that some might question the necessity of a conversion *experience* for Christian moral development. Theologians from a covenant perspective might argue for the moral development of the child being the result of the covenantal family in relationship to God in which the family nurtures the child who in maturity acknowledges his or her relationship to God. Experience may play a part, but the latter group might see growing in a nurtured mature faith as more scriptural based on Deuteronomy 6:4-9 and 20-25. However, she does emphasize the role of the parents and the church in nurturing the faith of the child and argues that doing so also implies nurturing the moral development of the child.

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[231]Clouse, Moral Development, 303.

[232]Ibid., 322.

Lucie Barber addressed Teaching Christian Values to Christian educators, not parents. She sought to answer three main questions: What are Values, How Do We Teach Values, and What Christian Values Should We Teach?[233] In answering the first question Barber surveyed how values have been defined through history; from Plato and Ben Franklin to the "character" descriptions of Ernest M. Ligon of the Character Research Project and Hartshorne and May's Character Education Inquiry of the 1920's up to the present. She concluded that values are best defined by Milton Rokeach's statement that:

> A *value* is an enduring belief that a specific mode of conduct or end state of existence is personally or socially preferable to an opposite or converse mode of conduct or end state of existence.[234]

Barber's answer to the second question involved reflecting on the various religious and secular methods for teaching values. Barber identified five areas of general agreement between religious and secular educators concerning values education.

1. Values education is intentional
2. Values education is an open-ended system.
3. Teachers are facilitators in values education.
4. Teachers are arrangers of the learning environment.
5. The importance of theory.[235]

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[233]Lucie W. Barber, Teaching Christian Values (Birmingham, Alabama: Religious Education Press, 1984), x-xi.

[234]Milton Rokeach, The Nature of Human Values (New York: Macmillan, The Free Press, 1973) as quoted in Barber, Teaching Christian Values, 25.

[235]Ibid., 82-83.

Barber urges that "studying only one developmental theory is not enough"[236] because the learner is a whole person. She surveyed nine developmental views, but excluded Piaget on cognition and Kohlberg, Erikson, Allport, Skinner and Fowler on other aspects of development recommending that the reader develop an awareness of their views as well as those which she chose to cover. In her survey Barber presents nine theorists as part of a model she called the "Golden Braid" created by winding together the "strands" under the headings: Affective, Cognitive, Social Perspective Taking, Moral Judgment,[237] Decision making, Self-Actualization and Ego-Development. She further defined some characteristics of two age divisions relating to the age span under consideration in this study. The following descriptions summarize her views.

> Preschool (2-5): heteronomous, intuitive affects, pre-operational, egocentric, physiological, safety, love needs, impulsive, self-protection. This set of stage titles suggests a vulnerability in pre-school children. They are dependent on parents for fulfilling their physiological and safety needs. They are so wrapped up in themselves that they have little idea about the perspectives of others. They neither think nor feel like adults. They lack experiences. They stumble along on intuition.
>
> Elementary school (6-11): heteronomous and interpersonal, intuitive and normative affects, intuitive and firmly concrete, social information, self-reflective, mutual, submission to authority, physiological, safety, love and esteem needs, impulsive, self-protective, and conformist. This suggests a great deal of movement during these important years. . . .

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[236]Ibid., 99.

[237]Barber chooses to focus on John Peatling's work in "A Sense of Justice: Moral Judgment in Children, Adolescents, and Adults," Character Potential: A Record of Research 18 no.1 (1976) and that of Craig Dykstra, Vision and Character.

> The movement appears to involve a shift from intuitive, impulsive, and submission toward recognition of the peer group and one's concrete relation to norms.[238]

Barber argued that although Ronald Goldman correctly classified preschool children as prereligious:

> This does not mean that religious education should not begin . . . . their parents most certainly should begin as early as possible. Taking our orientation from values education helps clarify the importance of an early beginning. By the time children are five, they have already learned hundreds of attitudes. These attitudes will structure their values in ensuing years.[239]

At the beginning of the process the family as a loving community may reinforce, through operant conditioning, desired behavior and help the child develop intrinsic value motivators by enabling a sense of achievement. Community and conditioning combine to set the stage for the progress of the elementary years.

Barber also noted that Goldman classified the elementary age grouping as subreligious. However, she described them as in a latency period, "building strength, as it were, for a burst of development."[240] Taking care to arrange the learning environment and lessons to the cognitive level of concrete thinking, parents and teachers may introduce the child to a broader world of peers and other authority figures, and enable the learning of values related to the everyday reality. Barber further suggested that the model of education appropriate to the period involved action

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[238]Ibid., 154,155.

[239]Ibid., 161.

[240]Ibid., 162.

and reflection within a loving community.[241] Progress toward the goal of values education, a mature individual governed by a philosophy, begins with children discovering their talents, acting and reflecting on them in a loving community of mature adults who guide and enable the process of development.

Mary M. Wilcox presented a picture of value development, similar in scope but different in some specific foci. Like Barber, Wilcox stressed the whole person involvement of moral development focusing on the development of logical reasoning (cognitive), social perspective (role-taking), moral reasoning, and faith. Wilcox declared that "behavior, emotions, moral and logical thinking, and imagination and intuition are all parts of the same journey. No part can be exchanged for another nor can a person function effectively without development in each part."[242] Wilcox described the three main developmental theories and suggested that they constituted three connected strands of development requiring the attention of teachers in designing learning situations for moral education. Methods she described and advocated included role play, values-clarification techniques, and the use of moral dilemmas. The latter seem most appropriate at a time when a child reaches the stage of pre-operational thinking.

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[241]Ibid., 163.

[242]Mary M. Wilcox, Developmental Journey: A Guide to the Development of Logical and Moral Reasoning and Social Perspective (Nashville, Tennessee: Abingdon, 1979), 23.

Conclusions for Guiding the Parent Education Curriculum

The review of literature concerning value development led the researcher to the conclusion that no single perspective of value development is sufficient. Rather, a multidisciplinary approach to the subject would seem to be most effective. This section presents learnings gained concerning factors most likely to be effective in the value development of children. The following will serve as guidelines for the curriculum developed in the next chapter.

1. Value development correlates with both the biological nature of the child and the nurture of the care giver. Neither is exclusively determinant.

2. Early childhood development of both do's and don'ts results from caregiver attachment and maturation in moral emotions including: Positive affect-sharing and pride, (2) shame, and (3) 'hurt feelings' (a possible forerunner of guilt."[243]

3. Cognitive and moral reasoning development correlate with value development. Parents may encourage these, but may not rush or force their occurrence.

4. Children's knowledge of appropriate standards of conduct correlates with their value development.

5. Habituation in standards of conduct effects value development.

6. Conditioning, either classical or instrumental, may play a role in short term value directed behavior.

7. Parental involvement, through patterns of authority, direct teaching, modeling, discussion and expectations correlate with value development.

8. Inclusion and participation in a community of faith contributes to the development of Christian values.

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[243]Emde, et. al. "The Do's and Don'ts of Early Moral Development," 261.

Other related factors indicated in the literature, but not dealt with specifically in the review given above, include the development of self-esteem and parents meeting their children's basic human needs in a home environment conducive to growth.

CHAPTER FOUR

Methodology for the Study

The study sought to answer three questions about the effectiveness of a parent-education seminar on value development. 1) What effect would such a seminar have on parent's awareness concerning the process, methods, and content of value development and some of the roles they, the Church and the Holy Spirit play in it? 2) Would a parent-education seminar effect understanding of core value development concepts? 3) Would a seminar help parents develop a positive attitude toward, and interest in, value development and create a threshold of confidence concerning their ability to facilitate the lifelong value development of their children in a Christian context? These questions called for a three step process in development of the study. First, they necessitated clearly defining factors contributing to value development. Second, they required designing a seminar curriculum for teaching parents about those factors. Third, they required some form of measurement as to effectiveness of the seminar. This chapter reports the processes followed in each step, and describes the resulting methodology.

Factors Contributing to Value Development

The first step entailed reflecting on the results of the biblical theology study presented in chapter two, and the results of the review of literature in chapter three to

determine factors which most likely contribute to value development. These results were used to define factors which most likely contribute to value development. This section reports those factors. As proposed in the design of the study, no attempt was made to develop original research into factors contributing to value development.

Factors which likely have significant effect on children's value development may be classified under three categories: 1) Factors related to physical or cognitive development; 2) Factors related to parent or care giver involvement; and 3) Factors related to the roles of the Church and the Holy Spirit.

Factors Related to Physical or Cognitive Development

Factors included in this category are those largely separated from parental control. They include such things as physical or biological maturation, as well as the development of cognitive functions.

Physical or biological development. Evidence given in the literature indicated that a child's physical maturation results from the structure of human genetics; therefore, parent involvement seems limited to being aware of the process and meeting the basic needs of the child. Temperamental tendencies and response to conditioning in the early child also seem to be inherent. Awareness of the process of growth and development and the response patterns of a child enables the parent to better direct the activities of the child. It also may help them control their own responses to specific behaviors and needs thus effecting the child/parent attachment necessary for transmitting values and building the self-esteem of both child and parent.

Cognitive development. Jean Piaget and Lawrence Kohlberg provided solid evidence that human reasoning skill develops over time. Though many of their conclusions concerning moral judgment are disputed, that cognitive development progresses from birth to twelve, and beyond, is not. Parents, it would seem, need to be aware of the maturation of mental skills and the development of reasoning in children. This awareness will enable them to encourage thinking at levels appropriate to the child's understanding, and to understand the child's viewpoint when evaluating judgments and behavior.

Factors Related to Parent or Care Giver Involvement

While both Piaget and Kohlberg to some degree downplay the significance of parents in the value development of children, the majority of theorists point to the primary significance of parental influence in the value development of children. Further, the *biblical theology data* unmistakably emphasizes parental responsibility for value development. One may infer from the mandate Scripture places upon parents not only that they have the responsibility for value development; but also, if they are faithful to perform their God given roles, their prescribed involvement will produce the desired effect. However, the ultimate choices made by an adult person may or may not reflect the training received as a child.

Attachment. As the studies of Bowlby, Emde, Kagan and others showed, early childhood internalization of standards of behavior results from care giver attachment. Attachment itself results from early childhood relationships and meeting of needs. Parenting which promotes security, perception of basic needs being met, nurturance

along with appropriate constraint contributes to attachment and promotes value development. Also, the pattern of parental behavior largely influences a child's self-esteem. Jim Larsen, Jean Illsley Clarke and others assert the significance of healthy self-esteem for a child's value development and ability to make positive value choices.[244]

Socialization. Parents are certainly the earliest, and likely the most influential, socializing agents during childhood prior to adolescence when peer influence becomes more dominant. They, by direct teaching, modeling, and nurturing, encourage the development of appropriate self esteem, cooperation, empathic feelings and other moral emotions which promote development and facilitate the internalization of parental standards. Habituation also contributes. Parental use of authority plays a significant part in effecting value development. Techniques such as behavioral modification, through classical or operant conditioning, and values clarification may help in the socialization process as well.

Encouraging moral reasoning. Parents who understand the child's development of moral reasoning, its content and structure, may encourage progress toward *higher* levels of moral reasoning. Through stories, hypothetical dilemmas appropriate to the child, or through analysis of real life situations, parents may provide opportunity for the child to make progress in moral reasoning. Cognitive developmental theorists, as previously noted, caution that progress correlates with the developmental stage of the child and may not be unduly accelerated.

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[244]Larson, 12.

Factors Related to the Roles of the Church and the Holy Spirit

It was shown in the biblical theology section that both the Church as the community of faith and the Holy Spirit play significant roles in value development. The literature review also shows that Dykstra, Hauerwas, and Westerhoff and others appropriately place Christian value development within larger context of the community of faith.

Roles of the Church. The community roles ideally include transmitting, modeling, and reinforcing the values given in Scripture and enabling the family to carry out its roles in value development. Dykstra and Westerhoff both emphasize the role of the Church as encouraging prayer, celebration, paying attention to others, performing acts of service and witness in the context of the community of faith. Both find that participation in the worship life of the community of faith and its story forms the basis of value development in the Christian context.

Roles of the Holy Spirit. The primary role of the Holy Spirit related to value development entails guidance of the Church and its leadership, as well as empowering both the community and persons within it to carry out their God given ministry tasks. Scripture does not indicate that the Spirit takes over roles given to parents such as the discipline, guidance and training of children in the values of the faith. However, the names and works of the Spirit related to the individual in the community indicate that He teaches, encourages (nurtures), makes known the character of God, and applies the truths of scripture. He also convicts of sin, effects regeneration, indwells, baptizes (fills) and sanctifies the believer. All of these *potentially* effect the value

development of children in the community of faith. However, Scripture neither replaces the role of the parents with the role of the Holy Spirit, nor does it present any single experience -- such as the experience of the Baptism in the Spirit -- as necessary for effecting Christian value development among children.

Curriculum Design for the Parent Education Seminar

The initial proposal for this study indicated the following components would be included in the seminar curriculum: 1) an understanding of a biblical theology on some of the roles the parents, Church, and the Holy Spirit play in value development, 2) an understanding of the process of value development in children, 3) an understanding of methods likely to foster value development, 4) an understanding of how to apply some biblical content for defining Christian values. These were used, along with the factors defined above, in structuring the curriculum to meet the three goals of the seminar: 1) Raising parent's awareness concerning the process, methods, and content of value development and some of the roles they, the Church and the Holy Spirit play in it; 2) Effecting an understanding of core value development concepts; 3) Helping parents develop a positive attitude toward, and interest in, value development thus creating a threshold of confidence concerning their ability to facilitate the lifelong value development of their children in a Christian context.

The purpose of this study was to investigate the possible effectiveness *in the local church* of a parent-education seminar on the value development of children. Pastor Dennis Leggett and the pastoral staff of Calvary Temple in Seattle, Washington, an Assemblies of God church, graciously extended an opportunity to

present the seminar as a part of their family-night activities and provided child care and refreshments for a Saturday morning session as well.

The curriculum plan was developed based on past teaching experience, specific suggestions from project advisors, and design suggestions given in Cooper and Heenan's Preparing, Designing, and Leading Workshops.[245] The outline presented in this work proved helpful, and forms the basis for the discussion that follows.[246]

Gathering information about participants. This was a voluntary seminar, with no advance registration, therefore the only information that could be gained prior to the design process was information gained intuitively from years of teaching at Calvary Temple in adult education classes, and from the current pastoral staff's perceptions. Limiting the class to parents with children between the ages of birth to twelve also narrowed the audience age range. However, as Calvary Temple draws from a wide metropolitan area it seemed wise to assume a fairly broad economic, and educational background as a well as a variety of family situations (single parent, divorced/remarried). Conversations with participants during the seminar demonstrated these assumptions to be true.

The nature of the educational program at the church dictated that there was limited information prior to the seminar about the participants' knowledge of the

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[245]Susan Cooper and Cathy Heenan, Preparing, Designing and Leading Workshops: A humanistic approach (New York: Van Nostrand Reinhold Publishing, 1980 reprint, Boston: Cahners Books, 1980).

[246]Ibid., 48. The flow chart developed by the authors proved very helpful in directing considerations about the actual development of the seminar.

subject, and the actual group size. For these reasons, the curriculum design assumed a group of twenty to forty persons with minimal specific knowledge of the subject matter. Because of the church setting of the seminar it was assumed likely that some agreement as to belief system would be present.

Time. The Calvary Temple staff agreed to make the time from 7:30-9:30 p.m. on Friday evening, and from 9:30-12:30 a.m. on Saturday available for the seminar, allowing for a total elapsed time of five hours. A curriculum was designed to fit six forty minute sessions with three refreshment breaks. This format required limiting the scope of coverage given to each topic so that adequate time for reflection and integration was available. While the amount of time available was perhaps not ideal, it was believed that sufficient time could be given to each topic in order to meet the limited goals of the seminar.

Appropriate sequencing. The curriculum was planned to allow for a short time of introduction to the seminar format and discussion of some scripture passages supporting the idea that values develop over time (Pr. 22:6 and I Cor. 13:11). As Calvary Temple provides a meal prior to the Friday sessions during which people interact, no "icebreakers" were planned.

The body of the curriculum was designed to teach concepts and to provide some opportunity for practicing skills related to the desired learning outcomes. The session topics follow, with the full curriculum appearing in Appendix 1.

Session 1	What are Christian Values?
Session 2	Child Development from Birth to Twelve: physical, cognitive, social, moral and faith

Session 3	How do children develop values?
Session 4	What are some parenting skills which may foster children's value development?
Session 5	Parenting skills (continued)
Session 6	What does the Bible teach about some roles which parents, the Church and the Holy Spirit play in value development?

Specific learning goals were also identified for each section.

Session 1:	1) Parents will be able to define the term "values;" 2) Parents will be able to distinguish between the different kinds of values; and 3) Parents will be able to identify key values that may be called *Christian values*.
Session 2:	1) Parents will be able to describe the physical and cognitive development process for children from 0 to 12; 2) Parents will be able to describe developmental characteristics relating to tasks such as moral judgment; 3) Parents will be able to identify issues the development process raises in parenting for Christian values.
Session 3:	1) Parents will be able to describe the factors effecting value development; 2) Parents will be able to relate the process of value development to the picture of development gained in the previous session; 3) Parents will be able to evaluate their own value development expectations.
Session 4:	1) Parents will be able to identify parenting skills which build connections and relationships; 2) Parents will be able to evaluate their personal parenting style in terms of those shown to be most effective in value development; 3) Parents will be able to clarify personal objectives for developing necessary skills.
Session 5:	1) Parents will be able to demonstrate listening and communicating skills for building self-esteem in the child; 2) Parents will be able to conduct a simple moral judgment discussion and evaluate its content relative to the moral reasoning level of the child.
Session 6:	1) Parents will be able to describe some the roles of the family in value development from a biblical perspective; 2) Parents will

be able to describe some of the roles of the Church in value development; 3) Parents will be able to describe some of the roles of the Holy Spirit in value development; 4) Parents will develop some personal strategies for fostering the value development of their children.

Lectures supported by visual aids and group learning experiences were designed to accomplish each goal. Informal discussion was planned for and encouraged.

Conclusion. At the end of the seminar time was designed for summary, feedback from the participants, and prayer together.

Measurement of the Seminar's Effectiveness

In the project proposal it was suggested that pre/post tests would show the over all effectiveness of a parent education seminar. However, due to the volunteer nature of the setting, formal pre-testing seemed impractical. The setting produced a sample which was volunteer and small, not randomly selected, and permitted no stratification. Because of the nature of the sample, there were no baseline measures which could be used in comparison and contrast. Instead, the procedure chosen included three components: 1) a time of informal discussion of parent perceptions about value development and their concerns about it utilizing William Damon's discussion of myths about children's moral development (see appendix 1);[247] 2) a descriptive survey of participant learning administered following the last session of the course (Appendix 2); and a follow-up survey designed to measure the seminar's effectiveness in meeting the three main goals (Appendix 3). These measurement tools

[247]William Damon, The Moral Child, 116.

were decidedly impressionistic rather than statistical. That is, they sought to adequately describe the participants' perceptions and feelings about their learning experience; including, in this case, their *feelings* about the future. These facts seemed inaccessible for empirical study. Further, the lack of baseline meausres for comparison and contrasts limited the inferential power of the study. As a result, any conclusions drawn can only be descriptive of the seminar participants' perception of change in awareness, understanding, and predictions of future effect. For example, questions 9-20 of the final questionnaire specifically relate to the cognitive information of the seminar and attempt to measure the participants' understanding. However, without a pre-test no conclusions can be drawn about degrees of change. They will only serve to describe the participants' current understanding of the cognitive core.

CHAPTER FIVE

Results of the Parent-Education Seminar

The seminar curriculum described in the previous chapter was designed to help parents in a local Assemblies of God church understand the process of value development and some of the roles they, the Church and the Holy Spirit play in it. This chapter reports both the procedures followed and evaluations of the seminar results by the participants and the researcher.

Procedures Followed in the Seminar

Procedures followed in planning for the seminar involved selecting a site, setting time schedules, selecting participants, developing the curricular materials, developing visual aids and handouts, and developing instruments for evaluation of the seminar.

Site selection. Pastor Dennis Leggett and the staff of Calvary Temple -- Seattle, an Assemblies of God church, kindly offered their facilities for running the seminar. The church seemed ideal because it has excellent facilities for small group seminars, and because of the make-up of its congregation. Calvary Temple is one of the oldest Assemblies of God churches in the area. Because of its central location and long history, it draws from the larger metropolitan Seattle area. Its congregation consists of people from a variety of backgrounds and occupations and reflects the general

characteristics of Assemblies of God churches in the Pacific Northwest. Under current pastoral leadership, a growing number of younger parents with families have come into the church providing a suitable audience for the seminar.

Time scheduling. The seminar was designed to be run as part of Calvary Temple's regularly scheduled Family Night activities, plus an extended session on the following morning. The total time available was five hours. As noted in chapter four, this was divided into six sessions consisting of forty minutes each, allowing for refreshment breaks.

Seminar Time Schedule (Friday/Saturday)

TIME	TOPIC
7:30-8:10 p.m. Friday	Introduction to the Seminar and Lesson One -- What are Christian Values?
8:10-8:50	(Break) Lesson Two -- Consider the Child: Development from Birth to Twelve
8:50-9:30	(Break) Lesson Three -- How Do Children Develop Values?
9:30-10:10 a.m. Saturday	Lesson Four -- Parenting Skills for Fostering Value Development
10:10-10:30	BREAK
10:30-11:10	Lesson Five -- Parenting Skills for Fostering Value Development
11:10-11:30	BREAK
11:30-12:30	Lesson Six -- What are Some of the Roles of the Family, the Church, and the Holy Spirit in Value Development?

Selection of participants. An open invitation was given to persons attending the church. Pastor Leggett assumed responsibility for publicizing the event in regular

church materials. Calvary Temple does not require advance registration for other family night activities, so none was required for this seminar. This resulted in two distinct groupings for the seminar. The total group on Friday night consisted of persons who specifically chose to participate in the seminar, plus a large group of persons from another class who expressed interest in the topic but did not elect to participate in the Saturday morning sessions. There were a total of eleven persons who made up the group attending both sessions. Pastor Leggett also observed part of each session on Friday and Saturday. There were approximately twenty-five persons in the group which elected to participate only in the Friday session. The researcher made no attempt to determine the background of the participants. However, conversation with the participants indicated that the group was made up of persons representing two-parent families, families formed by remarriage following divorce, single parents, and persons involved in child care activities.

Development of curriculum materials. The design of the curriculum material was described in the previous chapter and the lesson plans with complete lecture notes appear in Appendix One. Specific exercises, designed to aid the participants' learning by experience and interaction, were produced as hand-outs (see the learning exercises in Appendix One, pp. 182-187, for examples) and distributed to the participants at the beginning of each session. Overheads emphasizing key ideas were prepared to accompany the lecture-discussions. The researcher's background of nineteen years of teaching experience directed the choices for development of these materials.

Development of evaluation materials. Three levels of evaluation were planned: 1) An informal discussion of William Damon's description of myths people believe about children's moral development; 2) an open-ended questionnaire to be administered at the end of the seminar; 3) a follow-up questionnaire to be administered two weeks after the seminar. The researcher developed the questionnaires under the direction of the on-site advisor, Dr. Richard Blue. The goal of the evaluations was to assess the participants' *perception* of the seminar's effectiveness, and to answer the three questions posed in the methodology section (p. 139). No attempt was made to determine any statistical significance.

Description of the Seminar Experience

The seminar was slow starting due to the informal nature of the Family Night activities. Also, the group of persons who attended from the other class came in quite late creating disruption.

The leader opened the session with a brief discussion of Scripture verses indicating the idea of value development (Prov. 22:6 and I Cor. 13:11) and the responsibility of parents (Deut. 6: 6-9) for the value development of their children. This was followed by a brief time of prayer.

As soon as the participants were settled in the room, the leader gave a brief introduction to the seminar curriculum and started the actual lecture-discussion. The first session took approximately twenty minutes longer than planned due to the process of settling. This prohibited directly covering all of the intended material.

The participants showed a great deal of interest in the topic and a readiness to enter into the discussions and learning activities throughout the seminar. It was apparent that the subject matter of the seminar touched areas of concern for the participants. One commented, "the seminar is one that needs to be offered at churches on an annual basis." Others expressed similar thoughts.

The Friday night session covered the first two lessons in the curriculum. Three had been planned but, due to discussion and the actual situation of the seminar, only the first and part of the second proved to be practicable without simply "covering the material." Parents were encouraged to observe their children that night and the following morning while reflecting on the seminar discussion concerning their children's development. Most of those participating in the Saturday session indicated an awareness of their children's development and shared insights they gained. This provided an excellent introduction for continuing the discussion of moral and spiritual development, as well as the third lesson in which factors influencing children's value development were discussed.

The Saturday morning session began promptly at 9:30 with the entire group present. As indicated, the first period was devoted to discussion of moral and spiritual development. Following a brief break, the leader introduced the third lesson by leading the participants through two discussion exercises (see pp. 201,202) designed to raise questions about changes in children's values. The lesson began by focusing on the factors which influence value development. Emphasis was given to the function of self-esteem, social development (including attachment to care giver,

modeling, parental authority styles, assignment of responsibility, openness of the home, and other topics), and cognitive development. Interestingly, one participant took considerable issue with the idea that a Christian parent should seek to foster self-esteem. The others expressed positive interest in the concept. This conflict produced a rather animated discussion. None of the other topics proved to be as controversial and participants expressed approval and interest. The unanticipated discussion of self-esteem did effect the time schedule and necessitated covering the section devoted to skill building differently than planned. The overhead on "Patterns of Parental Authority" (Overhead master 1) was displayed and discussed. The leader then suggested that the participants would benefit from the practice exercises provided in the curriculum.

Practice Exercises in Lessons Four and Five

Topic	Description	Source
1. Parent Responsibility	Parents evaluate the relative importance of responsibilities such as being a friend or disciplinarian	Jim Larson, Teaching Christian Values
2. Age related skills	Parents reflect on skills required to meet the child's needs related to value development	Instructor Developed
3. Family communication	Parents focus on the way that communication concerning tasks indicates parental use of authority	Jim Larson, Teaching Christian Values
4. Parenting for Self-Esteem	Parents consider the effect of parenting styles on the child's self-esteem	Jean Illsley-Clarke, Self-Esteem: A Family Affair
5. Rewards for Being	Parents practice "reward for being" messages	Clarke
6. Rewards for Doing Well	Parents practice "reward for doing well" messages	Clarke
7. Messages About Doing Poorly	Parents practice messages about doing poorly	Clarke
8. "Plastic" Messages	Parents learn to identify "plastic" messages -- messages that appear to be affirming which actually convey negative information	Clarke
9. "Don't Be" Messages	Parents learn to identify "Don't be Messages"	Clarke
10. Recognizing Moral Judgement Levels	Parents learn to identify levels of moral judgment and to distinguish between content and structure	Catherine Stonehouse, Patterns in Moral Development

The original design of the seminar included doing these exercises in class session. The actual experience permitted only dealing with exercises one, two, four and five. The rest were given to the participants in the form of handouts at the end of the seminar.

Following a brief break, the final session began at about 11: 45. This section of the curriculum plan focused on the role in value development committed to the family in Scripture, and some of the roles played by the Church and the Holy Spirit. A period of informal discussion followed the lecture. The leader initiated the discussion by asking the participants to indicate their reactions to the lesson content. Due perhaps to the lateness of the hour and interruptions from children coming into the classroom from their activities, the discussion was brief and positive toward the presentation. Following a brief summation by the seminar leader, the participants then joined in prayer for each other and their families. The content of the seminar was reflected spontaneously in the prayers offered. This was a gratifying, but not planned, result.

At the conclusion of the seminar, evaluation forms were distributed to each participant and instructions given for completing them. Participants were requested to return the questionnaire to the researcher by the following week. Many expressed appreciation for the content of the seminar and indicated some of the contributions it made to them.

Evaluations of Seminar Results

Three different efforts were made to evaluate the effectiveness of the seminar. Since a pre-test was impractical, due to the nature of the seminar audience, the first effort involved discussing the following material adapted from William Damon's The Moral Child.

7 Myths About Children's Value Development

1. Children are naturally good but become morally corrupted when exposed to the wrong social influences.
2. Children are born with predominantly immoral tendencies and moral sensibilities must be imposed upon them against their will from the outside.
3. The parent is solely responsible for the child's moral character.
4. There is little that anyone can do about the child's moral character, since the child's personality is formed through congenital factors that are largely beyond anyone's control.
5. Children's peers are a deleterious influence on their moral judgment and conduct.
6. For the sake of moral growth, children need to be shielded from television, film, or music performance that suggest poor moral values.
7. Moral education means telling children about the values held by our society and the virtues expected of them.[248]

The fifteen minute discussion demonstrated that participants believed many of these "myths." The leader introduced each "myth" and asked the participants to vote on whether or not they agreed with the statement. Participants expressed difficulty with the wording of items one and seven. One person took issue with the statement

[248]Damon, The Moral Child, 116.

that "children are naturally good" in item one. Several persons expressed difficulty with the words "our society" in item seven, indicating that they would agree with the statement only if the words could be changed to include "and church." The researcher did not record the hand count for each item, choosing to indicate only agreement or disagreement based on a simple majority. The participants expressed agreement with items one, two, five, and six showing that they believe children are being corrupted by social influences, television, film and music (especially strong), and peers. Because of the theological background of the Assemblies of God, they tended to see children as born with immoral tendencies, and a strong will to do wrong. They believed that children must have a moral sense imposed upon them by discipline and teaching from outside (item two). For some, value development clearly entailed teaching what the particular church group (item seven) to which they belong holds as virtues. The participants expressed disagreement with items three and four. For instance, in the discussion of item three participants mentioned factors such as school or church as playing positive roles in value development. Four participants agreed that biological factors or "nature" (item four) influenced value development.

The resulting discussion with the participants indicated a wide difference of educational background. Some were familiar with developmental psychology from their college studies, others had no understanding of the area and were quite suspicious about any input from psychology or social science. A wide variance in knowledge of Scripture, and theological issues was also apparent. None reflected

specific knowledge of the subject matter in the seminar. However, time did not permit the leader to probe this matter in detail.

The researcher concluded the discussion by asking the participants to indicate perceptions about their ability to effect their children's value development. Their responses showed considerable variance. One person indicated a very strong confidence, two others expressed their lack of confidence. The remainder indicated mixed feelings about their confidence. Most indicated that it was the concern which they felt about the issue that led them to participate in the seminar.

The second evaluation tool (Appendix Two, p. 231) used open-ended questions in attempting to discover the participants' perceptions of their learning from the seminar, and the degree of confidence they felt concerning their role in the value development of their children.

Item one asked participants to complete the statement, "When I consider the future of my children I am _____ about my ability to positively effect their development." Space was given for the participants to give extended comments if they so desired. One participant responded that she was uncertain about her ability to positively effect value development. One chose not to respond. Three persons described themselves as "challenged, mostly confident, concerned to aware." One individual, a step-parent, indicated, "I am very aware of my role and its possibilities and have made it a high priority." Another participant indicated that he felt concerned, but aware and said, "I'm learning, by the time I get it 'right' they'll be

gone." The remainder of the responses (six out of eleven) indicated the participants were confident.

The second question attempted to determine some of the knowledge content participants learned from participating in the seminar. The participants responded to the statement, "I believe the most effective way of teaching my children values is to_____." All identified modeling (although they used slightly different terms) as the most effective means of teaching values. Others means cited were direct teaching, and care giver attachment.

Item three attempted to discover the participant's understanding of parents' roles in value development. All participants identified training, teaching or modeling. Three persons indicated nurture, understanding and respect toward the child. One person added that the parents' role was to protect the child, and another cited giving affirmation as a significant role played by the parents in value development.

Since this study dealt with a church setting, in item four participants were asked to respond to the statement, "I believe the role of the Church in value development is to_____." Participants responded that the Church served to provide a community of faith active in four ways, ranked from high to low: 1) supporting and encouraging families, 2) educating children in the Scriptures, 3) providing opportunities for community worship and service, 4) providing role models,

Table 1. -- Roles the Church Plays in Value Development

Roles of the Church in Value Development	Participants
Supporting the Family	9
Teaching of Children	6
Worship (Community of Faith)	5
Providing role models	3

The study specifically focused on teaching parents concerning value development in a pentecostal church environment. The fifth question sought to determine the participants' understanding of the Holy Spirit's role in value development. Participants identified the Holy Spirit's roles, ranked high to low, as: 1) cooperating with, enabling, teaching, guiding parents in their dealing with the children, 2) guiding the child and directing them toward Christ, 3) comforting, loving and nurturing, 4) convicting.

Table 2. -- Roles the Holy Spirit Plays in Value Development

Roles the Holy Spirit Plays in Value Development	Participants
Enabling and guiding parents	9
Guidance of the child toward Christ	6
Comforting, loving, nurturing the child	4
Convicting the child	3

As this study was conducted in a pentecostal environment, it was interesting to note that no participant attributed value development effected by the Holy Spirit to the child's receiving the baptism in the Spirit. The researcher did not attempt to discover how many, if any, of the participants had themselves had an experience of the

baptism in the Spirit. Therefore, it is not known whether or not having a personal experience of the baptism in the Spirit increases the likelihood that one will see the experience as necessary for the value development of the child. The seminar curriculum taught that the Scripture does not provide warrant for either the experience being normative in the life of children or for its being the sole (or even primary) means for effecting value development. Therefore, it may be that the lack of attribution to this singular experience reflects the participants' understanding of the subject as taught. Other comments on the response forms did indicate that the participants understood that the Holy Spirit *does* play a significant role in the value development of children in the community of faith. This understanding reflects seminar content as well.

Item six asked participants to choose between three options concerning self-esteem. The curriculum identified self-esteem as playing a significant role in children's value development. The majority of the respondents (eight of eleven) indicated that self-esteem was very important to value development. Three indicated that it was somewhat important. Comments related self-esteem to feeling love and importance as a child of God, described value development as increasing self-esteem and self-esteem fostering value development, and identified self-esteem as enabling a child to make confident positive choices concerning appropriate behavior.

The final question asked the respondents to indicate whether they thought that the parenting style of the home was likely, or not likely to effect the value development of children. All respondents indicated that they believed the parenting

style likely influenced value development. Nine respondents gave additional comments indicating that modeling, nurturance, and authoritative parenting would most likely effect positive value development.

Based on the responses to this questionnaire, the researcher concludes that the seminar was immediately effective in meeting the stated goals of the curriculum. The participants clearly indicated that the seminar contributed to their understanding of the process, methods and content of value development and some of the roles they, the Church and the Holy Spirit play in it. Their responses also demonstrated an understanding of core value development concepts (pp. 139-144). Finally, in response to item one, the participants expressed increased confidence in their ability to effect the value development of their children in a Christian context.

The third evaluation tool (Appendix Three, p. 232) was mailed to the participants two weeks following the seminar and nine out of eleven persons responded within a month of the seminar. The researcher designed this questionnaire to indicate the effectiveness of the seminar following a brief period of time of separation from actual participation in the seminar.

The questions related to the specific goals of the curriculum were as follows. Questions one to six attempted to measure the degree to which the seminar was effective in raising the participants' awareness of the process, methods, and content of value development and some of the roles they, the Church and the Holy Spirit play in it. Questions three, and nine through twenty attempted to measure the participants' understanding of the components involved in the value development of children as

taught in the curriculum. Question seven and the open-ended questions at the end of the questionnaire attempted to measure the degree to which the seminar enabled the participants to develop a positive attitude toward their ability to effect their children's development of Christian values.

In order to facilitate the respondents' answering of the questions, and to increase the likelihood of response, a numerical scale was used which permitted the participants to indicate the degree to which they either agreed or disagreed with each statement (1 = disagree, 5 = agree). The researcher used this scale only for the purpose of drawing conclusions about the respondents' perceptions of the seminar's effectiveness. The researcher does not see the results as statistically significant or forming the basis for predicting the effectiveness of the seminar in other settings. The researcher also notes that in completing this questionnaire, three of the parent couples responded by filling out the form together resulting in a total of seven responses. One person did not respond. Table 3 shows the participants' responses.

Table 3. -- Responses to Questionnaire Two

No.	Question	1	2	3	4	5	Ave
1.	Raised Awareness			3	2	2	3.9
2.	Christian Values			2	3	2	4.0
3.	Understanding Factors		1	1	2	3	4.0
4.	Family Roles			2	3	2	4.0
5.	Church Roles			4	1	2	3.7
6.	Holy Spirit Roles		1	3		3	3.7
7.	Confidence		1	1	3	2	3.9
8.	Question omitted from the questionnaire prior to mailing						
9.	Attachment				2	5	4.7
10.	Meeting Basic Needs			2		5	4.4
11.	Cognitive Development			3	2	2	3.9
12.	Self-Esteem			1	2	4	4.4
13.	Modeling				1	6	4.9
14.	Parenting Style		1	2	3	1	3.6
15.	Responsibility Demands			2	3	2	4.0
16.	Internalization		2	1	2	2	3.6
17.	Empathic Reactions		1	3		3	3.8
18.	Personal Standards		1		4	2	4.0
19.	Scriptural Values		1	1	2	3	4.0
20.	Church Participation				2	5	4.8

The results tabulated in Table 3 demonstrate that the participants generally agreed (3.9 average) that the seminar effectively met the designated goals. The responses to questions one through six clearly indicate that the participants perceived that the seminar raised their awareness of the process, methods, and content of value

development. In only two cases, items three and six, did a respondent indicate more disagreement than agreement. For items one through four the larger proportion of responses were toward strong agreement. However for items five and six, covered in the last session of the seminar, the results were either weighted toward a middle response (three) or split between middle and strong agreement.

Item seven asked about the confidence the respondents felt concerning their ability to help their children develop Christian values. In this case, one respondent indicated a negative perception about the effect of the seminar in fostering confidence. The remainder of the respondents indicated a perception of confidence. Item seven was also linked with the open ended questions at the end of the questionnaire. Participants were given opportunity to express their current perceptions about their ability to help their children develop Christian values. While the responses varied in length and detail they tended to reflect personal confidence. Participants indicated a desire to improve, and plans for development in areas such as parenting style, assignment of responsibility, listening skills, spiritual sensitivity and modeling.

Item eight, was accidentally omitted by the researcher in preparing the final draft of the questionnaire. This was an accident of numbering rather than omission of a question.

Items nine through twenty sought to measure the participants' perception of learning about factors which most likely influence value development. In the curriculum, the researcher gave each of the items equal significance and approximately the same level of coverage. Because of this, responses in the three to

five range of agreement would indicate adequate learning on the part of the participants. As Table 3 shows, the respondents' level of recognition tended toward the four to five range of agreement. This was true in all cases except items fourteen and sixteen, parenting style and internalization. One respondent indicated a disagreement that parenting style effects value development, but the majority (four responses) indicated stronger agreement. On item sixteen, two respondents indicated some disagreement that internalization of parental values was significant. Again, the majority of respondents (four responses) saw this as significant. The numerical average of all responses was 3.8 for all items. This would indicate, with the exceptions noted, a fairly accurate understanding and acceptance of the seminar's contents.

Seminar Results: Conclusions and Recommendations

This section reports the conclusions and recommendations for further study which the researcher draws from the data presented in the previous section. It will present: 1) Conclusions about the seminar's effectiveness in reaching the goals of the study, 2) possible improvements for increasing the seminar's effectiveness, and 3) recommendations for future study.

Conclusions about the seminar's effectiveness. The researcher recognizes that the absence of a pre-test to determine the participant's level of knowledge on the subject matter affects the usefulness of this data to predict degrees of cognitive change effected by the seminar. However, the researcher believes that comparison of the discussion evaluation at the beginning of the seminar with the questionnaires at the

end of the seminar and at the two-week interval following the seminar clearly indicates the participants' perception that they were now more aware of the process, methods, content, and roles involved in value development. It also shows that the participants now understood factors most likely to effect value development and their significance. As a result of their participation in the seminar the participants clearly indicated improved confidence concerning their ability to help their children develop Christian values. To the degree that these perceptions are accurate, the seminar succeeded in achieving its goals and, by all indications, the three questions posed (p. 139) may be answered positively. It seems that a seminar on the value development of children can effectively raise parent's awareness about the process, methods, and content of value development and some of the roles they, the Church and the Holy Spirit play in it. It appears that by participating in a seminar parents can increase their understanding of value development concepts, including factors which most likely enable value development. The seminar also appears to have a positive effect on the parent's confidence and perceptions about their ability to help their children develop Christian values.

Possible improvements for increasing the seminar's effectiveness. The researcher recognizes that the questionnaire responses also indicate a number of areas for improvement and further development. Table 3 shows that participants were not as clearly convinced concerning the seminar's effectiveness in helping them understand the role of the Church and the Holy Spirit in children's value development (items five and six). Since these were areas of major concern for the researcher, the large

number of middle responses indicates that the seminar was not as effective as anticipated or desired. Several factors may have contributed. First, the leader covered this material in the last hour of the seminar. Since this was approaching noon on Saturday, and children were being released from their activities, attention to the material may have diminished. Second, the method of delivery was predominantly lecture with little or no opportunity for discussion and interaction. This may not have permitted participants to clearly understand, or process the information. Also, in order to adequately probe the depth of their understanding, a more detailed and cognitively oriented testing device would be needed.

Recommendations for further study. The researcher began this study because of a sincere interest to help Assemblies of God parents understand value development of their children and learn how to enable the process so that the children's values might be strengthened and their lives and the life of the Church might be more effective. The results of the seminar, described in the previous section, indicate that to some degree the project was successful in creating one means of effecting the desired results.

While the seminar appears to have met its immediate goals, a question remains concerning learning that permits long-term change for the parents and benefits the children. The researcher, through the project, has become more aware of the increasing complexity of the issues involved in value development. For this reason, the long term effectiveness of the seminar can not be predicted from the seminar results. Long-term effect would seem to require on-going parent education and

support. Therefore, it would seem wise to investigate the possibility of preparing a comprehensive curriculum for parents that could be taught in a support group setting which would permit the parents to return to the subject matter to refresh their knowledge, evaluate their performance, and receive support from others in the same stages of parenting. The church community seems to be an ideal setting for this type of activity.

While the seminar approach seems to permit raising awareness of issues, the time limitations prohibit the development of specific skills through practice. It would therefore seem worthwhile to develop specific cognitive and skill building lesson plans devoting more time to each specific component in the curriculum. One might investigate the possibility of redesigning the curriculum to extend over a quarter (12 weeks) in the adult education program of the church. This would at least double the time permitted, in comparison to the seminar experience in this study, and compensate for what the researcher perceives as a serious drawback to the approach chosen for this study. By covering the curriculum over a longer period, a researcher could compare the cognitive and affective results and determine if one was more likely effective than another.

Another alternative to explore would be the usefulness of developing a self-study manual for parents, or parent groups. Comparison between this method and teacher directed seminars would indicate the degree to which the teacher's awareness and confidence concerning value development influenced the participants'expression of confidence. The seminar, as taught, could not measure either this aspect or the

degree to which a "Hawthorne effect" -- excitement due to the novelty of a program increasing person's perception of its value and their commitment to it -- influenced the responses the participants gave on the questionnaires; even though the use of the follow-up questionnaire should have indicated some waning of enthusiasm if the initial positive response was due to either factor.

A research focus might also include using a random sample group, administering a standardized test of parents' knowledge of developmental issues such as the "Construction of the Child Interview" by McGillicuddy-DeLisi.[249] This might permit establishment of baseline measures which would give a stronger base for drawing inference concerning the effectiveness of a parent-education seminar on value development.

More attention might be given in the curriculum to the specific effects of parental roles assigned distinctly to fathers and mothers in biblical teaching (see chapter 2, pp. 43-45 for a discussion of this issue). Also, more attention might be given in the pentecostal setting to specific teaching concerning the purpose and effect of the experience of the baptism in the Spirit, and the effect of the parents' re-socialization through the Spirit upon the value development of children.

Since the Assemblies of God reaches beyond the setting of the study and includes a great deal of cultural, ethnic, economic and social situation diversity, the researcher also recommends that studies of this type be conducted to determine the

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[249]Reviewed in Scott A. Miller, "Parents' Beliefs about Children's Cognitive Development," Child Development 59 (1988), 259-285.

most effective means of parent education on value development across the cultural spectrum. This study made no assumptions about the cross-cultural effectiveness of the seminar. But, the researcher understands that culture may play a significant role in the issues parents face when considering the value development of their children.

Evaluation of Personal Learning

The researcher feels that he has learned a great deal through this study concerning the process of value development of children, and effective means of non-formal parent education in the church. Two aspects of learning seem particularly significant. First, dealing with the breadth of literature contained in the study forced openness to the insights of many persons and schools of thought. The struggle to understand, and to incorporate those components which likely effect value development challenged and strengthened personal understandings. The need to critically evaluate the thought of others caused evaluation of personal assumptions as well. Incorporating this study in the broader context of ministry permitted the researcher to explore the overlap between the teachings of Scripture on the roles played by parents, the community of faith, and the Holy Spirit and the views of value development proposed by philosophy, psychology and social science. The degree to which the ideal presented in Scripture does in fact overlap with the most solid evidence of the research literature was enlightening, particularly because of the tremendous cultural gap between the two. This aspect of learning confirmed a long held belief that "All Truth is God's Truth."

Secondly, the responses of the participants in the study indicate to the researcher that people are genuinely interested in gaining information and skills that can possibly better their lives. The exposure to preparing an informal educational seminar, and working within a non-academic setting provided new insight on the art of teaching.

APPENDIX ONE

PARENTING FOR CHRISTIAN VALUES

A Parent Education Seminar

for

Parents of Children Birth to Twelve

by

Darrell L. Hobson

Overview of the Seminar

Objectives:
1. Parents will be able to define the term "values."
2. Parents will be able to distinguish between the different kinds of values that humans hold.
3. Parents will be able to identify some key values that may be called Christian values.

Objectives:
1. Parents will be able to describe the physical and cognitive development process for children from birth to twelve.
2. Parents will be able to describe essential developmental characteristics relating to tasks such as moral judgment, social interaction and faith.
3. Parents will be able to identify issues the development process raises in parenting for Christian values.

Objectives:
1. Parents will be able to describe the factors effecting value development.
2. Parents will be able to relate the process of value development to the *understanding of their children's development gained in the previous lesson.*
3. Parents will be able to evaluate the value development expectations which they currently hold.

Objectives:
1. Parents will be able to identify parenting skills which build connections and relationships with children.
2. Parents will be able to evaluate their personal parenting style in terms of those shown to be most effective in value development.
3. Parents will be able to clarify personal objectives for developing necessary parenting skills.

This section contains the actual lecture plans and learning exercises used in the presentation of the seminar. The learning exercises contained in this section were prepared as handouts to be used in group discussions. They were given to the participants as the material was covered, discussed in small groups, before consideration by the whole group together.

Lesson One -- What are Christian Values?

Objectives:

1. Parents will be able to define the term "values."
2. Parents will be able to distinguish between the different kinds of values that humans hold.
3. Parents will be able to identify some key values that may be called Christian values.

Overview of the Lesson. In this lesson we will explore together the meaning of the word "value, " and some of the types of values that people hold. Since we are seeking to encourage the development of Christian values in our children, we will participate together in three discovery exercises using Scripture. These exercises are designed to help us identify some key Christian values which we work to foster in our children.

Carl Rogers says: The modern individual is assailed from every angle by divergent and contradictory value claims. It is no longer possible, as it was in the not too distant historical past, to settle comfortably in to the value system of one's forbears or one's community and live out one's life without ever examining the nature and the assumptions of that system . . . . Value orientations from the past appear to be in a state of disintegration or collapse.[250]

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[250]Carl Rogers, "Toward a Modern Approach to Values: The Valuing Process in the Mature Person" in Readings in Values Clarification. Howard Kirschbaum and Sidney B. Simon, eds. (Minneapolis: Winston Press, 1973), 75.

Definitions of Values -- What are We Talking About?

1. Webster's New Collegiate Dictionary defines "value" as: "relative worth, utility, or importance; degree of excellence; something intrinsically valuable or desirable."

2. Hunter Lewis describes *values* as "a relatively recent [term] sometimes dismissed as a piece of barbarous jargon." He goes on to note that while the term is often loosely used, "it should be synonymous with personal beliefs, especially personal beliefs about the "good," the "just," and the "beautiful," personal beliefs that propel us to action, to a particular kind of behavior and life.[251]

3. John P. McKinney offers the following distinctive characteristics of values:

   a. Values differ from ideals that people hold. Ideals don't always imply a choice; values do. The culture in which a person grows up may hold certain ideals, but these only become individually held values when a person uses those ideals as a personal *way of making choices*.

   b. Values provide some direction for personal behavior.

   c. Values imply a judgment that some object or behavior is either good or bad, desirable or undesirable, right or wrong, in the sense of being personally acceptable or unacceptable and differs from *beliefs* which judge whether something is true or false, correct or incorrect, existent or not.

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[251]Hunter Lewis, A Question of Values, 7.

d. Values are distinct from *needs*, though related to them, because they are cognitively chosen.

e. Values differ from *attitudes* in the degree of *specificity*. Attitudes are more specific (a set to respond), while Values refer to a whole complex of such sets which correlates them.

f. Values are more enduring than *interests*. They are more related to the core of one's definition of oneself.

"What can we say about values? They are personally held, internalized guides in the production of behavior. They are more general than attitudes which they underlie. Values are cognitive units that are used in the assessment of behavior along the dimensions of good/bad, appropriate/inappropriate, and right/wrong. They deal with "what ought to be," rather than simply with "what is."[252]

4. John E. Smith in the Dictionary of Christian Ethics defines "value" as: a modern term used to indicate what has traditionally gone by the name of "good" or "the good."

Types of Values -- Are all Values of the Same Kind?

Ted Ward in Values Begin at Home suggests three different kinds of values which we as humans hold:

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[252]John Paul McKinney, "Moral Development and the Concept of Values" Moral Development and Socialization, Myra Windmiller and Elliot Turiel, eds. (Boston, Allyn and Bacon, 1980), 201-204.

1. Preferences -- choices of foods, clothing, football teams.

2. Investments -- things in which we invest our time and our money tell us much about what is truly important to us: church, business, children's education etc.

3. Patterns -- based on investment values, these reflect our overall pattern of life. For instance, a person who saves to the point of ignoring the legitimate needs of family or others. Stephen R. Covey in Seven Habits of Highly Effective People defines these as the principles which form the pattern of life.

Milton Rokeach in The Nature of Human Values describes values using two terms, either *instrumental* or *terminal.*

1. Instrumental (means) values -- behaviors or characteristics which produce desired results.

2. Terminal (ends) values -- desired states of being which result from instrumental values.

Another way of describing the relationship between the two types of values might be that the *terminal values* make up your personal or family *mission statement* while the *instrumental values* describe the *resources* and *strategies* for accomplishing that mission.

Nicholas Rescher in Introduction to Value Theory suggests that values be classified as Self-oriented (ego-centric) or Other-oriented (disinterested).

1. Self-oriented values deal primarily with the competence values.

2. Other-oriented values deal with social interactions and are thus *moral* values.

Jim Larson in Teaching Christian Values in the Family: A Guide for Parenting suggests that the terms Christian and Secular may be useful in describing values.

1. Secular Values are derived from the larger social setting without specific reference to either the Bible, Christian traditions, the person of Jesus Christ and the Holy Spirit.
2. Christian Values are derived from four sources: the Bible, Christian traditions, the person of Jesus Christ and the Holy Spirit.

While this may be a useful distinction for *justification* of one's values the line between secular and Christian values is not always distinct as they may overlap (love, care); and our values develop over a life time being influenced by many sources such as our social environment, family, school, church *and* direct study of Scripture.

Discovery -- What are Some Biblical Values You Desire for Your children?

1. The first things that come to mind in this area are usually the "Ten Commandments." Perhaps immediately following these are the "Beatitudes" and the list of the "Fruit of the Spirit" in Galatians. Behind all of these *lists* lies the character of God himself so that "goodness" equals "godliness" or "god-likeness."

Learning Activity #1

As we look at the following biblical lists, see what you can learn about the character of God.

TEN COMMANDMENTS	BEATITUDES	FRUIT OF SPIRIT
NO OTHER GODS	POOR IN SPIRIT	LOVE
NO GRAVEN IMAGES	MOURN	JOY
NOT TREATING THE NAME OF GOD AS NOTHING	MEEK	PEACE
HONORING FATHER AND MOTHER	HUNGER AND THIRST FOR RIGHTEOUSNESS	PATIENCE
NO MURDER	MERCIFUL	KINDNESS
NO ADULTERY	PURE IN HEART	MERCIFULNESS
NO STEALING	PEACEMAKERS	SELF-CONTROL
NO FALSE WITNESS	PERSECUTED FOR RIGHTEOUSNESS	
NO COVETING ANYTHING THAT IS YOUR NEIGHBOR'S	EVIL MEN REVILE YOU "ON MY ACCOUNT"	

Other sources of values include the sayings of the Wisdom teachers in the Old Testament, the larger sayings of Jesus, the writings of the apostles such as Paul in the New Testament, as well the dealings of God with His people in both the Old and New Testaments.

What makes biblical values unique is the source of their derivation (The character of God), and the motivation for living them (relationship with God). While many value systems, both ancient and modern will coincide at many points, they diverge at precisely these two points.

Conflicts arise among Christians in two areas concerning biblical values: Interpretation, and Application.

1. Interpretation involves deciding what in Scripture belongs to the culture of the day, and what is timeless. (i.e. Let the women be silent in the church)
2. Application involves deciding *how* a particular biblical value *applies* to a contemporary situation which vastly differs from anything dealt with in Scripture (i.e. Nuclear Armament, Genetic engineering).

Learning Activity #2

GAL. 5:22-26

In the larger passage (16-22) Paul identifies character qualities which reflect two different worlds: 1) the world of men controlled by their sinful nature, and 2) the world of men controlled by the Spirit of God. The verses given contain the positive character values. List the values as given, describe what *you* understand the terms to mean (i.e. what are the characteristics that make up love -- like sensitivity to another's needs, etc.). What would this "look like" in your family and world? Finally, is this value unique to Christianity? Why? Using the work sheet provided, analyze the passage and try to answer these questions.

Gal. 5:22 But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, 23 gentleness and self-control. Against such things there is no law. 24 Those who belong to Christ Jesus have crucified the sinful nature with its passions and desires. 25 Since we live by the Spirit, let us keep in step with the Spirit. 26 Let us not become conceited, provoking and envying each other.

Worksheet for Gal. 5: 22-26

VALUE	CHARACTERISTICS	WHAT WOULD IT "LOOK LIKE?"	UNIQUE

Learning Activity #3

PROVERBS 31:10 -31

Verses 10-31 are an acrostic, each verse beginning with a successive letter of the Hebrew alphabet. According to the title given for the previous section, they may be understood as an instruction by an ancient queen mother to her son. This is not sure, but they do reflect an important attitude toward "character."

PR 31:10 A wife of noble character who can find? She is worth far more than rubies.
PR 31:11 Her husband has full confidence in her, and lacks nothing of value.
PR 31:12 She brings him good, not harm, all the days of her life.
PR 31:13 She selects wool and flax, and works with eager hands.
PR 31:14 She is like the merchant ships, bringing her food from afar.
PR 31:15 She gets up while it is still dark; she provides food for her family, and portions for her servant girls.
PR 31:16 She considers a field and buys it; out of her earnings she plants a vineyard.
PR 31:17 She sets about her work vigorously; her arms are strong for her tasks.
PR 31:18 She sees that her trading is profitable, and her lamp does not go out at night.
PR 31:19 In her hand she holds the distaff, and grasps the spindle with her fingers.
PR 31:20 She opens her arms to the poor, and extends her hands to the needy.
PR 31:21 When it snows, she has no fear for her household; for all of them are clothed in scarlet.
PR 31:22 She makes coverings for her bed; she is clothed in fine linen and purple.
PR 31:23 Her husband is respected at the city gate, where he takes his seat among the elders of the land.
PR 31:24 She makes linen garments and sells them, and supplies the merchants with sashes.
PR 31:25 She is clothed with strength and dignity; she can laugh at the days to come.
PR 31:26 She speaks with wisdom, and faithful instruction is on her tongue.
PR 31:27 She watches over the affairs of her household, and does not eat the bread of idleness.
PR 31:28 Her children arise and call her blessed; her husband also, and he praises her:
PR 31:29 "Many women do noble things, but you surpass them all."
PR 31:30 Charm is deceptive, and beauty is fleeting; but a woman who fears the LORD is to be praised.
PR 31:31 Give her the reward she has earned, and let her works bring her praise at the city gate. (NIV)

While we recognize that this instruction belongs to a culture and time that is not ours, and the roles of women were limited by society, we can determine what values the author prescribes in defining a woman of "noble character" or skill in living. Having done this, we can ask are these values which we hold to be significant in our society, and if so are they uniquely Christian values or are they shared with society at large. If the latter, are they important?

Worksheet for Proverbs 31:1-10

VALUE	SIGNIFICANT TODAY?	UNIQUELY CHRISTIAN OR SHARED?	IMPORTANT: 1-5

Conclusion. Values permeate every corner of our life, from the clothes we wear, the car we drive, the place we live, the work we choose, to the kind of government we want, and the kind of economic and social order we see as best. The question before us remains: Can we, as Christian parents do anything to help our children develop and live by Christian values throughout their lives?

Lesson Two -- Consider the Child: Development from Birth to Twelve

Objectives:

1. Parents will be able to describe with notes the physical and cognitive development process for children from birth to twelve.

2. Parents will be able to describe using notes the essential developmental characteristics relating to tasks such as moral judgment, social interaction and faith.

3. Parents will be able to identify issues the development process raises in parenting for Christian values.

Overview of the lesson. In this session, we will form a picture of the child as a developing human person and ask what that picture tells us about the development of values. We will focus on human needs, physical, cognitive, social, moral and spiritual development as described by the leading theorists. This picture of development should help us better understand the child and enable us to more effectively promote value development.

Introduction. The child constantly develops over the life span, changing, maturing and integrating many different developmental processes in becoming a mature adult. Ted Ward suggests that development includes the physical, mental, emotional, social, and moral all of which interact with the "Spiritual Core" of the human being.

Needs -- All humans have some essential needs which effect value development.

Abraham Maslow in his Motivation and Personality describes a hierarchy of five levels of needs common to all humans:

Level One -- Physiological (body or physical needs): food, sleep, physical activity

Level Two -- Safety needs: protection from harm and injury due to active participation in one's environment

Level Three -- Love and belongingness needs: acceptance, affection, and social approval

Level Four -- Esteem needs: self-respect, status, proof of one's own social adequacy

Level Five -- Self-fulfillment (actualization) needs: personal growth, social skills, sense of fulfillment

Maslow defines these needs as a hierarchy related to age and development of the human person. Each higher level requires the meeting of the previous level needs in order for the higher needs to be met. Further, none of these needs belong exclusively to childhood. As noted in the last session, needs differ from values; but they may have a causative effect on values in that whatever a person finds to meet these needs will be valued (Ward, 25). Elizabeth L. Simpson posed the question "whether principalized moralization can take place at all where survival or other low-level needs act as primary motivators."[253] Children in the age span we are considering require meeting of the first three levels and are building the fourth, especially in the latter years of the period.

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[253]Elizabeth L. Simpson, " A Holistic Approach to Morality." in Moral Development and Socialization. Myra Windmiller, Nadine Lambert, and Elliot Turiel, eds. (Boston: Allyn and Bacon, 1980), 169.

Physical development: birth to twelve.

1. Infancy 0-2. Jerome Kagan describes the way in which society views infancy:

> Infants are often defined not by what they can do but by absence of the qualities which adults possess, especially language, intention, appreciation of right and wrong, symbolism, planfulness, guilt, empathy, and self-consciousness. William James's description of the baby's world as a 'blooming, buzzing confusions' was rendered credible by the popular notion of the infant as an inherently helpless creature with little power to resist environmental intrusion.[254]

During this period a child changes rapidly from a physically dependent newborn with basic instincts such as sucking, swallowing, breathing, turning to warmth and a potential for growth to a toddler mastering her/his world due to increased brain capacity as the brain increases in size from 25% to 75% of adult size. 50% of all brain growth after birth happens in the first year of life. The primary area of involvement is the cerebellum which controls motor activities. This growth stops abruptly at about 12 months. Between 1 and 3 the brain increases another 25% involving the cerebrum -- the part of the brain that controls thought, language and other mental functions.

Accompanying this period is change in motor ability (large and small) sense,vision, hearing and, apparently, smell. During the period the child achieves control of body movements, learns to crawl and walk, as well as beginning early language development. Physical development is enabled by careful attention to diet, safety, play and stimuli.

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[254]Jerome Kagan, The Nature of the Child, 27.

2. Pre-School 3-6. The child continues bodily growth at a significantly slower pace with the bone structure developing and changing due to the process of ossification (soft cartilage changing to hard bone). The joints, such as the knee, remain soft throughout the period.

The brain continues development increasing in size (to 90% of adult size) and forming connections (myelinization) in the nervous system which effects brain organization. For example "handedness," the preference of one hand over the other, emerges by age four in 90% of children.

During the period, the physical senses develop in both capacity and use. Motor skills, both gross and fine develop significantly during this period requiring stimulation and encouragement.

3. School-age 7-12. Growth continues, particularly the leg bones, and muscular development becomes more pronounced. Motor development involves improvement of skills already existing so that children run faster, jump higher, throw with more accuracy. During this period, cognitive, social and physical development become significantly integrated.

Our study of physical development alerts us to the fact that children are not "mini-adults." Just as their bodies visibly change, so also the internal organization of the brain which affects ability to control the body and understand reality changes. Physical development takes time, nutrition, stimulation, and care from others.

Cognitive development: Birth to twelve. In the early 1930's Jean Piaget, a Swiss biologist and philosopher, began a study of the cognitive (thinking/reasoning)

development of children. As a result of his studies he described four stages of cognitive development which he regarded to be universal and invariate in that each later stage requires the former ones in order to occur. He also suggested some age ranges associated with the development of the different stages though he did not suggest that they were determined by age or biology.

Piaget's Stages of Cognitive Development

STAGE	AGE	CHARACTERISTICS
Sensimotor	0-2	Egocentrism. The child gains clues from physical sensation but sees the world primarily as a self-centered world of objects upon which he or she acts.
Pre-operational	2-7	Preparation for logical thinking. The child represents the objects of experience as real, including objects in the fantasy. Egocentrism continues to describe the focus of thinking. Thought generally focuses on one object at a time with little ability to infer causation.
Concrete operations	8-11	The child sees others as self, but with limited ability to put oneself in another's position. Able to identify, analyze, categorize, the child emphasizes concrete proof in relations with concrete objects.
Formal operations	12 +	The child possesses the ability to think abstractly about objects whether or not they are present and to engage in "thinking about thinking."[255]

[255]Adapted from Margaret Donaldson, Children's Minds, Appendix 1.

Many scholars question the validity of Piaget's views. Some such as Margaret Donaldson argue that his study contains serious design flaws, asking questions from the perspective of the interviewer rather than that of the child and then inferring such things as "egocentrism" and the lack of an ability to "decenter." What the studies do show in fact is that when children in the period of sensimotor-preoperational thinking are given exercises that make "human sense" they clearly understand another's point of view, but when abstractions are asked they do not.[256] Jerome Kagan suggests that children are in the process of acquiring the necessary *schema* (means of organizing knowledge) and increasing in memory retention in addition to assimilating the results of maturation and experience[257] Thus, it is useful to see the child as developing in response to both cognitive structures and experience, avoiding the tendency to expect adult comprehension and reasoning from a child with developing cognitive skills and meanings.

Social development: Birth to twelve. Like cognitive development, social awareness and skill increases over time being effected by the nature of the child, experience with care givers and cognitive ability. Recent studies, such as Martin Hoffman's studies on *empathy*, show that children very early in life are aware of other's presence and feelings. The initial attachment to the parent care giver (usually the mother) develops along with the cognitive skill to recognize, to store and retrieve past events, and to

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[256]Ibid., 20-23.

[257]Jerome Kagan, The Nature of the Child, 48-50.

compare past events to the present. This inherent capacity to attach, along with the temperamental bias of children and their emotional development allows the child to act upon the objects of experience and begin formulation of a social world.

Infants from the age of approximately 14 months demonstrate awareness of, and interest in, flaws or changes in their social situation. Children up to three years of age react with interest to the rules in the social situation of the family. Judy Dunn finds that children by the age of two engage in play that involves the rules of the social context. She observed children at play in which, "social rules and social rules were discussed, varied, and enacted. The play was a source of pleasure and amusement in which both children shared an understanding of their social world."[258] Dunn concludes that children's affective experience (emotions and being made aware of other persons inner states), which begins to develop as early as twenty-four months, directly influences "moral development," both positively (moral) and negatively (immoral -- i.e. intentionally causing hurt). "The data make clear that by twenty-four months children's verbal comments show some grasp of the notion of responsibility and blame in relation to feelings and to social rules."[259] The awareness of children correlates with the level of cognitive skill and experience so that a child's concept of responsibility *cannot* be judged by mature standards.

Robert Selman suggested a developmental scheme for the years of life from ages 3-12 that may aid our understanding.

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[258]Judy Dunn, "The Beginnings of Moral Understanding," 103.

[259]Ibid., 107.

Social Role-Taking Stage	Characteristics
Stage 0 -- Egocentric Viewpoint (Age Range 3-6)	Child has a sense of differentiation of self and other but fails to distinguish between the social perspective of other and self. Child can label other's overt feelings but does not see the cause and effect relation of reason to social actions.
Stage 1 -- Social Informational Role Taking (Age Range 6-8)	Child is aware that other has a social perspective based on other's own reasoning, which may or may not be similar to child's. However, child tends to focus on one perspective rather than coordinating viewpoints.
Stage 2 -- Self-Reflective Role Taking (Age Range 8-10)	Child is conscious that each individual is aware of the other's perspective and that this awareness influences self and other's view of each other. Putting self in other's place is a way of judging his intentions, purposes and actions. Child can form a coordinated chain of perspectives, but cannot yet abstract from this process to the level of simultaneous mutuality.
Stage 3 -- Mutual Role Taking (Age 10-12)	Child is aware that both self and other can view each other mutually and simultaneously as subjects. Child can step outside the two-person dyad and view the interaction from a third-person perspective.

(Robert Selman, 1979, p. 310)

A child develops social skills that enable them to adopt and adapt the values of their social environment. This process occurs over time as does physical and cognitive development and may be encouraged, reinforced, and strengthened, but not rushed to levels of maturity beyond the skills of the child.

Moral reasoning development: Birth to twelve. In the mid-1970's Lawrence Kohlberg of Harvard applies Jean Piaget's work on cognitive development and moral development in building a developmental theory of moral judgment. Kohlberg adopts justice (meaning equality of consideration for all persons) as morality, basing his view on the historical position of the German philosopher Immanuel Kant and the work of a contemporary American philosopher, John Rawls. Kohlberg sees moral judgment, rather than moral behavior, as the topic of developmental theory although he adopts a view that advancement in moral judgment normally correlates with advancement in moral behavior.

Kohlberg describes moral judgment development in three stages. These stages, like Piaget's concept of cognitive development, occur in a necessary, invariate order.

STAGE	CHARACTERISTIC
Stage 0 -- Pre-moral Birth to approximately 7 years	Corresponds to the sensimotor and pre-operational stage of Piaget. Kohlberg suggest that children do no develop the necessary role-taking perspective until they attain late concrete operational thinking. Self-centeredness dominates.
Level I Pre-conventional 10-13	Egocentrism still dominates; children are concerned primarily about personal concerns. Reward and punishment dominate reasoning about the moral quality of an act.

STAGE	CHARACTERISTIC
Level II Conventional 16-30	The concerns of others become dominant. Good acts are those that please the authorities. The person obeys the rules without question.
Level III Principled 32+	Principles, not rules or authority, determine the moral quality of an act.

Kohlberg theorizes that development in reasoning capability is a necessary condition for moral judgment. The cause of development is not simply maturation because some remain frozen at lower levels and few (if any) ever reach the optimum level even late in life. The means of development involves a process of disequilibrium (loss of balance), which forces the human person to attempt to restore balance (equilibrium), thus finding a higher level of moral reasoning. Kohlberg concerns himself with the structure of moral judgment, not the content of moral thought or behavior.

Whether we see Kohlberg's position as completely valid or not, he provides two important insights. 1. Moral development takes place over the entire life span. 2. In order for moral judgment to take place, cognitive development precedes it. Hence, to force principled thinking on a child so that they will behave morally will not be effective.

Spiritual development: Birth to twelve. Ana-Maria Rizzuto explores the origins of children's concept of God in her The Birth of the Living God.[260] Writing from the psychoanalytic perspective, she describes the child's interaction with the parents as the major

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[260]Ana-Maria Rizzuto, The Birth of the Living God, (Chicago: University of Chicago Press, 1979.

means of creation of a "private representation of God" beginning around the second or third year of life.[261]

Because we usually think of our knowledge of God coming to us either through Scripture, teaching or perhaps revelation, we may feel uncomfortable with Rizzuto's suggestion that God appears as a lifelong "transitional-object" (a psychological term for objects to which people relate that enable them to make meaning of the moment or perhaps feel safe). Rizzuto claims that the God-concept results from the child's acting upon experience and observation of adults who worship or deny the existence of such a being. Natural theology, the idea of general revelation in nature, and the theological concept of the *image of God* in man seem to support her theory, as does the tendency of Scripture when it uses parental images describing the concept of God.

For Rizzuto the God-concept reaches completion at the end of the *oedipal* period (around seven years of age) and for the rest of one's life remains as a transitional object, being acted upon or ignored in forming one's concept of self and life.[262] The nurture of the family, particularly the mother, provides the initial and continuing material for the child in connection with his/her needs and experience. Whether one completely accepts Rizzuto's theory of how a God-concept emerges or not, the emphasis on an early and continuous development of such a concept provides a valid basis for understanding the development of the "spiritual core."

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[261]Ibid., 41, 178.

[262]Ibid., 197-200.

James Fowler in Stages of Faith[263] applies Kohlberg's theory of development to "faith" development focusing on the "reasoning" structure of faith as it relates to the way a person operates in the world. He suggests that persons progress through faith levels much like they progress through the moral reasoning levels. For Fowler cognitive skill, moral reasoning and faith all progress through similar developmental stages. Although many persons have advanced valid critiques of Fowler's position, still it seems fairly evident that the human being does progress in developing spiritual concepts at a rate which correlates with the development of cognition over the life span.

Consider the Child -- Observation exercise

Given the description of development in this lesson, observe your children, and if possible reflect on their development as you see, or remember it. If possible, discuss your observations with your spouse, or someone else who has observed your children's growth and development. What did you learn?

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[263]James W. Fowler, Stages of Faith: The Psychology of Human Development and the Quest for Meaning, (San Francisco: Harper and Row, 1981).

Lesson 3 -- How Do Children Develop Values?

Objectives:

1. Parents will be able to describe the factors effecting value development.

2. Parents will be able to relate the process of value development to the understanding of their children's development gained in the previous lesson.

3. Parents will be able to evaluate the value development expectations which they currently hold.

Overview of the lesson. In this lesson we will consider the factors that persons studying value development have found to be most effective in promoting children's value development: 1) Building self-esteem, 2) Nurturing and building attachment with the care giver(s), 3) Modeling of desired values, 4) Developing and authoritative parenting style, 5) Inductive discipline, 6) Assigning appropriate responsibility, 7) Encouraging cognitive development.

Discussion Exercises:

1. Indicate whether you agree or disagree with the following statements.

   a. People's values usually don't change.

   b. Children usually have the same values as their parents.

   c. People's actions always match their values.

   d. Values are influenced more by feelings than beliefs.

   e. The ability of persons to think has a lot to do with values.

2. Reflect on the following list of possible values and indicate the degree of importance they held for you at the varying stages of your life (one is low, ten is high).

Personal Value Development

Family Time
0-12 1 2 3 4 5 6 7 8 9 10
13-18 1 2 3 4 5 6 7 8 9 10
19 to adulthood 1 2 3 4 5 6 7 8 9 10

Neighborhood
0-12 1 2 3 4 5 6 7 8 9 10
13-18 1 2 3 4 5 6 7 8 9 10
19 to adulthood 1 2 3 4 5 6 7 8 9 10

Leisure Time
0-12 1 2 3 4 5 6 7 8 9 10
13-18 1 2 3 4 5 6 7 8 9 10
19 to adulthood 1 2 3 4 5 6 7 8 9 10

Economic Security
0-12 1 2 3 4 5 6 7 8 9 10
13-18 1 2 3 4 5 6 7 8 9 10
19 to adulthood 1 2 3 4 5 6 7 8 9 10

Self-Esteem
0-12 1 2 3 4 5 6 7 8 9 10
13-18 1 2 3 4 5 6 7 8 9 10
19 to adulthood 1 2 3 4 5 6 7 8 9 10

What do you observe about yourself in relationship to these values?

Jim Larson suggests three main factors which influence value development: Self-Esteem, Social Development, Cognitive Development. Each of these factors result from specific influences in the child's life. In this section we will consider the development of values in general. Later we will discuss some of the roles of the family, church and the Holy Spirit in value development.

Self-Esteem. Jean Illsley-Clarke defines self-esteem as "one's assessment of the extent to which one is loveable and capable. Self-esteem is nourished by recognizing one's lovableness and capabilities and by being recognized as loveable and capable by other people."[264]

Building self-esteem, like other aspects of parenting requires recognition of developmental change in the child. For instance, meeting an infant's needs for food, shelter, and belonging with connectedness, nurture and warmth along with positive messages about their being builds positive self-esteem. In the case of parents with a difficult child, or who are unsure of themselves, this may require a support group of people who reassure them and support their esteem.

Essentially, self-esteem increases as a function of affirmative messages for being and doing, encouraging tasks appropriate to the child's development (and providing a safe environment in the case of toddlers), using constructive messages when a child acts badly or performs poorly.

Jim Larson suggests two reasons self-esteem influences value development:

1. A person's behavior becomes consistent with one's concept of self. Children who see themselves as lovable and adequate will tend to be more confident, be willing to try new tasks and be more able to withstand peer pressure concerning values.

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[264]Jean Illsley Clarke, Self-Esteem: A Family Affair, (New York: Harper & Row, 1978), 272.

2. Persons with adequate self-esteem usually are better able to cope with the stresses of life. They are usually more realistic, accepting, in touch with feelings, able to cope, and have happier relationships with other people.[265]

Social Development. Socialization, or the encouragement of pro-social attitudes and behavior in children constitutes one of the main functions of the family in value development. Social learning theory suggests a number of contributing factors.

First, attachment to the significant care giver seems to play a significant role. As in the case of building self-esteem, the initial contacts between care giver and child (usually the mother) provide a secure relationship in which the child's needs may be met adequately and attachment develops. Jerome Kagan describes the attachment relationship as one which "unites the infant's inborn repertoire of actions with the responsiveness of those persons who care for and play with the child."[266]

While not seeking to excuse parents who knowingly and willfully abandon their children or refuse to supply warmth and playful interaction, D. W. Winnicott in his many writings on "object-relations" argues for what he calls the "good-enough mother;" that is, a mother who adequately meets the child's need for attention and satisfaction of other basic needs. As Kagan notes also, the earlier concerns about the "proper" amount of parental love a child needs to foster ego development and security rose from Freudian theory and may not

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[265]Larson, Teaching Christian Values, 12.

[266]Jerome Kagan, The Nature of the Child, 30.

be valid.[267] Attachment seems to be a function of the genuine nurturance and concern of the care giver, not their perfection as a parent.

L. Alan Sroufe suggests that one effect security of attachment in infancy produces is empathy and control of aggression in the preschooler. Kagan suggests that the "major consequence of an attachment is to make the child receptive to the adoption of parental standards because the child is reluctant to tolerate the uncertainty implied by anticipated signs of parental indifference or rejection." Both would seem to be positive effects for the value development of children.

Second, modeling by significant persons effects value development. "Modeling" means providing opportunities for a child to learn by observing another child's or adult's behavior. Albert Bandura asserts that modeling which includes both identification with and imitation of the model effected character development in children.[268] Others have also studied the affect of modeling on child behavior and suggest that the effect Bandura described correlates with data, but that other factors, such as the significance of the model to the child, also influence the effects of modeling on value development.[269] Shulman and Mekler urge parents to take the time to select and point out suitable models to their children. "Few parents make the effort to provide their children with instances of real-life heroes . . . . Make this effort. It will enrich the both of you."[270]

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[267]Ibid., 30.

[268]Albert Bandura, Social Learning Theory, (Englewood Cliffs, New Jersey: Prentice-Hall, 1977).

[269]Herbert D. Saltstein, "Social Influence and Moral Development."

[270]Shulman and Mekler, Bringing Up a Moral Child, 100.

Third, it is clear that parenting style influences value development. Diana Baumrind's classic study demonstrates that value development of children directly correlates with the parenting style in the home. In the study she contrasts three parenting styles: Authoritarian, Authoritative (democratic) and Permissive(Overhead master 1, page 207).[271] Of the three styles only the *authoritative* was found to positively correlate with the development of competence, responsibility, and independence. Jean Illsley Clarke presents a similar picture in her "Four Ways of Parenting" (Overhead master 2, page 208). Her "Structuring and Protecting" correlates with Baumrind's Authoritative style as does "Nurturing." Clarke's description of the latter might tend toward the permissive if the discussion of the need to send negative messages were not included.

Parenting style obviously includes discipline. Eisenberg and Mussen, as well as Baumrind and others find that more frequent use of inductive discipline -- the use of reason and explanation -- and avoiding the use of physical force or coercion in discipline, correlates with higher levels of pro-social behavior.[272] Parents who couple making high demands and exercising control with giving positive encouragement and nurture produce the most significant effects in the child's value development.

Fourth, assignment of responsibility to children contributes to value development. Baumrind's study also supports the conclusion that "Parental pressures on their children to behave in mature ways, including household chores appropriate to the child's abilities, are

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[271] Diana Baumrind, "Patterns of Parental Authority."

[272]Nancy Eisenberg and Paul H. Mussen, The Roots of Prosocial Behavior in Children, 90.

Patterns of Parental Authority
(Overhead master 1)

AUTHORITARIAN	The authoritarian parent attempts to shape, control,and evaluate the behavior and attitudes in accordance with a set standard of conduct. Value: Obedience, respect for authority without discussion Punishment Style: Punitive
AUTHORITATIVE (DEMOCRATIC)	The authoritative parent attempts to direct the child's activities but in a rational, issue oriented manner encouraging give and take. Value: Both autonomous self-will and disciplined conformity. Punishment Style: Firm control as necessary, but emphasizes reasoning along with power.
PERMISSIVE	The Permissive parent attempts to behave in a non punitive way consulting with the child about policy decisions and make few demand for household responsibility and orderly behavior. He/she avoids the exercise of control and use of external standards. Punishment Style: Reason but <u>not</u> power.[273]

[273]Diana Baumrind, "Patterns of Parental Authority." (Adaptation mine).

Four Ways of Parenting for Self-Esteem
(Overhead master, 2)

Nurturing	This message is gentle, supportive caring. It invites the person to get his or her needs met. It offers to help. It gives permission to succeed and affirms.
Structuring	This message sets limits, protects, asserts, demand, advocates ethics and traditions. It tells ways to succeed and affirms.
Marshmallowing	This message sounds supportive, but invites dependence, suggests that the person will fall, and negates.
Criticizing	This message ridicules, tears down, tells ways to fail, and negates[274]

[274]Jean Illsley Clarke, 15.

associated with preschooler's manifestations of social responsibility, altruism, and nurturance toward others."[275] Learning skills necessary to meet expectations and gaining a sense of accomplishment produces satisfaction, encourages creativity, and directly effects value.

Fifth, the home environment may contribute significantly to the child's development of values. William Damon describes "respectful engagement" as a condition most likely to positively effect values. He defines it as parents responding to the child's experience without intruding upon their experience, while at the same time presenting the child with consistent expectations, guidelines, and mature insights which are clearly explained, and sharing of adult moral emotions.[276] Jerome Kagan and others agree. Kagan believes that the best advice to parents is to establish an affectionate relation with the child, to decide on the particular behavior to be socialized, and to communicate disapproval of undesirable behavior when it occurs, along with the reasons for punishment. If this strategy does not work, deprivation of privileges the child enjoys can be used to accomplish the socialization goal. Jim Larson suggests the following characteristics of a home environment conducive to value development: open vs. closed, loving, empathetic, just, intellectually stimulating.[277] "A home environment in which children are loved and accepted, where they feel a sense of responsibility in helping the family function in a just manner, where they are encouraged to grow intellectually, provides the best setting for the development of an adequate system of values."

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[275]As noted by Nancy Eisenberg and Paul Mussen in The Roots of Prosocial Behavior in Children, 90.

[276]William Damon, The Moral Child, 20.

[277]Jim Larson, Teaching Christian Values, 36,37.

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[276]William Damon, The Moral Child, 20.

[277]Jim Larson, Teaching Christian Values, 36,37.

Shulman and Mekler suggest three "foundation stones" of value development: Internalization of Parental Standards, Developing Empathetic Reactions, and Acquiring Personal standards. All of these involve a home environment in which parents are committed to fostering the development of the child through direct teaching, modeling, democratic instruction in rules, and reinforcement of desired behavior.

Cognitive development. Cognitive development involves the structure of thinking in the child which clearly develops over time. It also involves the encouragement of exploration and play. One writer says of exploration and play "it's the child's job." Care givers, who provide opportunity to reason about values through stories and role play which are appropriate to the child's age and maturation in reasoning ability and cognitive development, foster increased cognitive skill. Encouraging creativity and competence fosters the child's continuing cognitive development and produces a more confident child.

Conclusion. Children develop values in environments where their basic needs are met, and their self-esteem is encouraged. They actively create their values from the home environment and interaction with their parents and other significant models. Children develop values by internalizing their parents' values, developing their ability to empathize through observation of empathetic behavior and encouragement, and being encouraged to see reasons for behavior and arrive at decisions for themselves. Creativity, competence and cognitive skill are significant factors in the development of values.

Lesson Four -- Parenting Skills for Fostering Value Development

Objectives:

1. Parents will be able to identify parenting skills which build connections and relationships with children.
2. Parents will be able to evaluate their personal parenting style in terms of those shown to be most effective in value development.
3. Parents will be able to clarify personal objectives for developing necessary parenting skills.

Overview of the lesson. This lesson involves a series of exercises from Jim Larson's Teaching Christian Values, and one developed by the instructor. By participating in the group exercises we will seek to identify parenting skills and styles which we currently use, and clarify personal objectives for developing necessary parenting skills. The following chart describes the exercises.

Topic	Description	Source
1. Parent Responsibility	Parents evaluate the relative importance of responsibilities such as being a friend or disciplinarian	Jim Larson, Teaching Christian Values (Master, 9)
2. Age related skills	Parents reflect on skills required to meet the child's needs related to value development	Instructor Developed
3. Family communication	Parents focus on the way that communication concerning tasks indicates parental use of authority	Jim Larson, Teaching Christian Values (Master, 10)

Note: This lesson involves use of copyrighted material from Jim Larson's Teaching Christian Values. These materials are not included in this document because of

copyright. Two aspects were dealt with: The chart produced below represents the researcher's own attempt at bringing together the information gained from study in a compact and communicable form. The participants were given the chart without the information in the last column and instructed work in their group to fill in the appropriate information. They then were asked to compare the results and discuss the issues they might have omitted.

Parenting Skills Related to Age-grouping and Needs

AGE	CONDITION	SKILL
0-2 (1-2)	Nurture Warmth Value (esteem) Love	Provide nurture and meet the child's needs. Affirming Being Sensitive, Accepting, Cooperative
	Needs are essentially the same but the child's added mobility and awareness of the world requires stimulation and opportunity for exploration along with discipline and moral instruction.	Providing a protective environment Affirming child's exploration and play. Providing stimulation appropriate to cognitive and motor development. Discipline Beginning moral and empathy instruction Modeling
3-6	Continuation of the previous conditions but with added emphasis on internalization, empathy, and competency.	Development of a democratic parenting style. Expansion of the above skills in relationship to the development of the child Giving Responsibility and Help Stimulation of competency necessary for schooling and peer play Modeling
7-12	All of the previous conditions pertain with an emphasis on personal acquisition of values through modeling, democratic parenting styles, and direct exposure to values in life situations	Teaching Monitoring Relating Modeling Evaluation of level of moral reasoning and expansion by example or discussion.

Lesson Five -- Parenting Skills for Fostering Value Development

Objectives:

1. Parents will practice listening and communication skills which may foster value development.
2. Parents will practice conducting moral judgment discussions and evaluations.

Overview of the lesson. This session continues the focus on parenting skills related to value development. In it we will focus on parenting skills which most likely encourage healthy self-esteem, and those which enable parents to evaluate the moral reasoning of their child. The two sources we will use are: 1) Jean Illsley-Clarke, Self-Esteem: A Family Affair, and 2) Catherine Stonehouse, Patterns in Moral Development.

Topic	Description	Source
1. Parenting for Self-Esteem	Parents consider the effect of parenting styles on the child's self-esteem.	Clarke, 14.
2. Rewards for Being	Parents practice "reward for being" messages.	Clarke, 17.
3. Rewards for Doing Well	Parents practice "reward for doing well" messages.	Clarke, 18.
4. Messages About Doing Poorly	Parents practice messages about doing poorly.	Clarke, 19.
5. "Plastic" Messages	Parents identify "plastic" messages -- messages that appear to be affirming which are actually negative information	Clarke, 20.
6. "Don't Be" Messages	Parents learn to identify "Don't be Messages"	Clarke, 21.
7. Recognizing Moral Judgement Levels	Parents learn to identify levels of moral judgment and to distinguish between content and structure	Stone-house, Worksheet 1

Note: This lesson, like the previous lesson, utilized copyrighted material to help parents develop skills. Jean Illsley-Clarke's material on communication and listening was used to help parents realize how their communication effects values and self-esteem. Catherine Stonehouse's suggested exercises for evaluation of whether a statement indicated content or judgment stage, and for evaluation of the moral development stage of a child were used to raise parent's awareness of these issues. The researcher did not attempt to develop original materials for these purposes.

Lesson Six -- Some Biblical Roles of the Family, Church and the Holy Spirit in Value Development

Objectives:

1. Parents will be able to describe some of the roles of the family in value development.
2. Parents will be able to describe some of the roles of the Church in value development.
3. Parents will be able to describe some of the roles of the Holy Spirit in value development.
4. Parents will develop some personal strategies for fostering the development of Christian values by their children.

Overview of the lesson. In this session we will explore biblical and theological teaching concerning some of the roles which the family, the church as the community of faith, and the Holy Spirit play in value development. The biblical and theological information will enable us, as parents, to develop personal strategies for fostering Christian values in our children.

Family Roles. The roles of teaching, providing knowledge of spiritual and moral values along with practical skills were assigned to the family throughout the Old Testament. De Vaux described the practice:

> During his early years a child was left to the care of his mother or nurse even after he had been weaned (2 S 4:4) and was learning to walk. The little Israelite spent most of his time playing in the streets or squares with boys and girls of his own age . . . . They sang and danced, or played with little clay models . . . little girls, it would seem have always played with dolls.
>
> It was the mother who gave her children the first rudiments of education, especially of their moral formation (Pr. 1:8, 6:20). She might continue to advise her children even in adolescence . . . but as the boys grew up to manhood, they were usually entrusted to their

> father. One of his most sacred duties was to teach his son the truths of religion . . . and to give him a general education.
>
> Most teaching . . . was done by word of mouth . . . . The content of instruction was very general. The father handed on to his son the national traditions . . . and the divine commands given to their forefathers. Children were also taught literary passages . . . .
>
> The father also gave his son a professional education; in practice, trades were usually hereditary, and the crafts were handed down in the family workshop. A Rabbi was to say: 'He who does not teach his son a useful trade is bringing him up to be a thief.'[278]

De Vaux comments that priests, prophets and sages all carried on teaching functions in Israel. However, the Old Testament clearly placed the greatest significance on the role of the family in transmitting the moral and spiritual values of the nation to successive generations. As J. Michael Hester pointed out:

> In Creation, God created persons to be in relationship with God, one another, and with ourselves. Through relationship we experience 'intimacy,' and emotional and spiritual closeness which nurtures us. The type and nature of relationships vary in form and intensity. Parent-child and husband-wife relationships have been the traditional roles for family . . . . designed for us to realize communion and community.[279]

Scripture ascribes value development to the context of communion and community which God created as one of the first acts of creation. One way that Scripture deals with the fact of human fallenness involves instructing the family and community to develop each person's faithfulness, fidelity, loyalty, and care. The education and nurturance of values are the responsibilities the father and mother have as their ultimate goal in bringing the child up in communion with God (Deut. 4: 40).

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[278]de Vaux. Ancient Israel. Vol I, 48-49.

[279]J. Michael Hester. "A Theology for Family Ministry." Review and Expositor, 86 (1989), p. 163.

Educational activities permeate the life of Israel. Family observance of Sabbath, attendance at the religious festivals carried out at the sanctuaries (I Sam. 1:4,21) and at the temple in Jerusalem in later times expose the children to worship and liturgies designed to perpetuate the memory of the acts of God and make Him central to the life of the people.

Church Roles. The community of faith provides the context in which families educate their children. Israel's concept of peoplehood formed the basis for all spiritual and moral value development. Ideally, the community as a whole transmits, practices, and upholds the values of the Torah. With the general support of the community of faith, the family assumes primary responsibility for the development of the children within the household.

"Certain men had a special mission to instruct the people. First of all came the priest, guardians and teachers of the Law . . . which by etymology means 'directive instruction.'"[280] But, Deuteronomy gave parents the responsibility of instructing their children in Torah:

> "These commandments that I give you today are to be upon your hearts. Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up. Tie them as symbols on your hands and bind them on your foreheads. Write them on the door frames of your houses and on your gates." (Deut 6:6-9)

King, Priest, prophet, parent all were engaged in supporting and carrying out the enterprize of instructing children in the moral and spiritual values of the nation.

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[280]de Vaux, p. 50.

The New Testament gives very little specific instruction on this matter. Perhaps the writers felt that all that needed to be said on the subject occurred in the Old Testament (e.g. Paul's statement concerning the scriptures in II Tim. 3:16-17). For example, Jesus participates with his parents in observance of ritual at the Temple and in the teaching which takes place at the time of the feast of passover (Luke 2). In the epistles, Paul alludes to the instruction which Lois and Eunice provided for Timothy in his childhood. He affirms its value, and encourages Timothy to regard it (II Tim. 1). Writing about parents and children in Ephesians and Colossians, Paul urges nurturing discipline on the part of the fathers, and obedience on the part of the children (Eph. 6, and Col. 3).

Jewish culture dominates the New Testament culture and its view concerning the role of the community of faith in childrearing. Concepts such as the Kingdom of God, and the People of God provide the basis for understanding the role of the community of faith in value development. The New Testament transfers the role of the synagogue, with its purpose of enabling the continuity of the community of faith by teaching and providing an essential support system for families, taking care of those in need, to the Church. In I Timothy, Paul makes the ability to teach, and to "manage his own family well and see that his children obey him with proper respect. . . ." qualifications for those who would be elders in the church (I Tim. 3:4). In the same book, he urges that the Church evaluate widows for enrollment by looking at their history of family nurture. In Titus 2 Paul says:

> Likewise teach the older women to be reverent in the way they live, not to be slanderers or addicted to much wine, but to teach what is

> good. Then they can train the younger women to love their husbands and children, to be self-controlled and pure, to be busy at home, to be kind, and to be subject to their husbands, so that no one will malign the word of God.

Paul instructs Titus to engage in the ministry of teaching, so that those in the church may in turn teach their families so that the community of faith may witness to the world and glorify God.

The Role of the Holy Spirit in Value Development. The Old Testament describes the Holy Spirit's role as being concerned with the community, and some specific persons within it, rather than with *everyone* individually. On several occasions the Holy Spirit provides wisdom and instruction to a few persons whom God commissions for specific tasks (e.g. Oholiab, Bezalel, "the Branch of Jesse in Isa. 11). However, the norm of life centers in the activities of the family and community as they transmit moral and spiritual values as well as occupational skills.

The Holy Spirit provides guidance in the Old Testament. For instance, Isaiah 63 states that the Spirit of the Lord guided Israel in the wilderness and gave them rest. The Spirit does not replace the family or community in the guidance of children in daily life, or in moral and spiritual values. These remain the responsibility of the community and the family who together represent the people of God, and who collectively operate under the guidance of the Law and the Spirit.

The Lord promised through His prophets to pour out blessing on the descendants of Israel. The blessings include prosperity (Isa. 44:1-5) and manifestations of the Spirit as a sign of the Kingdom of God (Joel 2:28-32). The blessings demonstrate the presence of the kingdom resulting from God's covenant

faithfulness to the nation of Israel. Even though individuals participate in them, the blessings are *not* individualistic promises. They result from inclusion in the community of faith, a matter of covenant and divine grace. Parents bear responsibility for educating and leading the children so they too might enjoy the continuity and blessings of the covenant community (Deut. 4:40).

In the Old Testament, the Spirit of God acts judging sin. The prophets, speaking by the Spirit, pronounce judgment for the covenant failures of the people as a covenant community. However, discipline of children and the judgment of their behavior remains the responsibility of the parents as enforcers of moral and spiritual values in the home.

Roy B. Zuck presented four incorrect views of the Holy Spirit's role in teaching which people derive from the New Testament data. They parallel views people might hold concerning the Holy Spirit's role in value development:

1. The Holy Spirit excludes human teachers.
2. The Holy Spirit substitutes for human effort.
3. The Holy Spirit adds a spiritual footnote to teaching.
4. The Holy Spirit is totally unnecessary.[281]

In holding the first view, people mistakenly assume that human involvement hampers the work of the Holy Spirit in teaching. This view is overly subjectivist and to a degree mystical, but more significantly tends to assume that education of any kind destroys spirituality. Regarding value development, persons who hold this view

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[281]Roy B. Zuck. "False Views on Divine and Human Teachers," The Holy Spirit in Your Teaching. Revised and expanded edition, (Wheaton, Illinois: Scripture Press, Victor Books, 1984), 73-79.

would assume that prayer and Bible reading, or intercession for the child suffices. Parents take a lesser role. This view is not biblical. The Bible in both the Old and New Testaments assigns the role of teaching children the values of the faith to the parents and community of faith.

Persons holding the second view mistakenly assume that methods and skill have nothing to contribute to the parent in helping children develop values. This view does *not* assert that human teachers or parents are *unnecessary* to the process but that human *educational methods* and *planning* <u>*are*</u> unnecessary to the task of value development. Parents do not need to acquire skills such as communication, listening, teaching, disciplining because the Holy Spirit will direct the parent. This presumes a great deal. The Spirit can overcome parental incompetence but this fact does not excuse laziness or weaknesses regarding parenting, a God-given task. Scripture teaches that all ministry involves divine *and* human activity. For example, Paul instructs Timothy to "Do your best to present yourself to God as one approved, a workman who does not need to be ashamed and who correctly handles the world of truth." (II Tim. 2:15) Also, He states that elders be evaluated in terms of ability (I Tim. 3, and 5:17). Paul describes the Spirit at work, directing and enhancing the work of ministry. If this is true in the Church, it is also true in Christian parenting.

The third view describes the work of the Holy Spirit as subordinate to the methods and practices of education or parenting. The Holy Spirit's simply adds a blessing or "footnote" to what is taught, but the major responsibility lies with the parent/educator. Zuck argues:

> As the Holy Spirit teaches, He does more than add a halo or appendix to what has been taught. His ministry is more than a mere taking over where teachers leave off. To think of the teaching of the Spirit as an annex to the work of human teachers is to overlook the fact that the Spirit teaches pupils before and during classroom situations, as well as afterward. Such thinking fails to see that the divine Teacher and human teachers are to work together as a team, simultaneously. When God is educating, the teacher and students are involved together in the teaching-learning process, and at the same time the Spirit is working *within* the teacher, *on* the Word of God, and *within* the learners.[282]

A view more in keeping with Scripture data understands that the Holy Spirit and the parents cooperate to foster the development of the child.

The fourth view regards the supernatural element as irrelevant to the development and learning process. Persons who hold it elevate educational theory and practice above the supernatural, excluding the latter as emotional subjectivism. This view fails to recognize that the goal of value development, or Christian education for that matter, goes beyond "knowledge" to growth of the whole person. It also fails to recognize that while the intellectual development of the person occupies a significant position, the Bible reveals that the spiritual development of the person supersedes it both in content and importance.

C. Fred Dickason suggests the following activities or characteristics of the Spirit related to His teaching:

1. The names of the Spirit help us grasp his contribution to teaching.
2. The works of the Spirit relate to teaching.

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[282]Ibid., 77.

3. The works of the Spirit for the individual in a "large degree precede and are a prerequisite for any effective teaching ministry of the Spirit.[283]

Spirit of Truth. In the Gospel of John, Jesus applies this title to His teaching ministry: "But when He, the Spirit of Truth, comes, he will guide you into all truth....He will bring glory to me by taking from what is mine and making it known to you." (Jn. 16:13,14)

Paraclete. The Gospel of John also describes the Spirit as one who: "...is a consoler, an encourager, a comforter, a strengthener, a counselor, a teacher, a friend, a helper."[284]

Isaiah 11:2 uses a series of appositional phrases describing the Spirit of the LORD: Spirit of Wisdom and Understanding, Spirit of Counsel and Power, Spirit of Knowledge and Fear of the Lord. Taken together, these phrases indicate the Holy Spirit effecting wisdom, understanding, counsel and power, knowledge and the fear of the LORD--teaching, or for purposes of this study, aiding value development.

Dickason also lists the works of the Spirit which relate directly to His ministry of teaching including: Revelation, the Inspiration of Scripture, and Illumination. The Spirit makes known the things of God, superintended the writers of scripture, and the acts upon the learner "making clear and applying the truths of scripture."

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[283]C. Fred Dickason. "The Holy Spirit in Teaching." Introduction to Biblical Christian Education. Werner C. Graendorf, ed.,(Chicago: Moody Press, 1981), 115-122.

[284]Zuck, 30.

The work of the Holy Spirit for the individual also relates to His ministry of teaching and His role in value development. These include: conviction, regeneration, indwelling, baptism, filling, and sanctification, effecting of the "fruit of the Spirit" among others. The Spirit works to bring about the inclusion of human persons in the body of Christ and to continue their growth toward spiritual maturity, conformity to character of Jesus.

Conviction involves the Spirit in transmitting the truth of God to the heart of human persons, making them aware that it applies to them. This may involve the witness of scripture or other believers, but ultimately the Spirit effects the result. *Regeneration*, *Indwelling*, and *Baptism* deal with the believers inclusion in the body of Christ. As such they relate to the Spirit's effecting the spiritual situation of the believer so that teaching and maturation may continue.

Baptism in the Spirit or being *Filled with the Spirit* takes on a distinctive meaning in Pentecostal circles. Anthony Palma suggests:

> There is a work of the Spirit that is available to all Christians in addition to what they experienced at the time of regeneration . . . . At the time of his conversion the Holy Spirit baptizes a person into Christ; subsequent to that, there is an experience by which Christ baptizes a Christian in the Holy Spirit.[285]

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[285]Palma, 69. There are many divergent pentecostal views on what this entails. Some are compartmental in that they claim that at regeneration, indwelling takes place and the Spirit comes into the soul of man making it alive, but at baptism the Spirit takes over and fills the whole man--body, soul and spirit (see Dennis Bennett and Rita Bennett, The Holy Spirit and You: A Study Guide to the Spirit Filled Life, (Plainfield, New Jersey: Logos International, 1971), 16-18). Others claim that baptism refers only to the act of God subsequent to salvation as seen in Acts; regeneration places you in the body of Christ, baptism is a second definite and distinct work empowering the believer for witness and service (see Ralph M. Riggs, The Spirit Himself, Springfield, Missouri: Gospel Publishing House, 1949).

Palma and other Pentecostals emphasize the distinction between the statements of the Gospels, and First Corinthians 12: 13. "...in the references to the baptism in the Spirit given earlier (gospels), it is clearly the Lord Jesus Christ who is the active agent baptizing us in the Spirit."[286] The assertion follows that baptism *by* the Spirit makes the believer a part of the community of faith, an occurrence without which one is not regenerate, but baptism *in* the Spirit is a distinct work.

Pentecostals affirm the baptism in the Spirit as a work subsequent to salvation/regeneration. To a large degree, early Pentecostals derived this doctrine from three sources: Acts, Evangelical teaching, and experience. Using the teachings of Torrey, and others, Pentecostals developed the doctrine that baptism in the Spirit, or infilling with the spirit, provides a special, deeper and more intense, work of the Spirit in the life of the believer. Many of the early writers provided anecdotal stories, "testimonies," giving evidence of the moral and spiritual change in their lives following Baptism in the Spirit. Anthony Palma expresses the teaching:

> The infilling of the Spirit has a bearing on the doctrine of sanctification. It is not a case of "instant" and complete sanctification. Rather, it means that the *Holy* Spirit . . . is being allowed to work in such a way that the fruit of the Spirit becomes more and more evident.[287]

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[286]Palma, 69. See also Stanley M. Horton, What the Bible Teaches About the Holy Spirit, (Springfield, Missouri: Gospel Publishing House, 1976), 106 where he declared "It should be noted that although prayer for the gift of the Spirit is primarily addressed to the Father, Jesus as the Baptizer in the Spirit also shares in the giving of this gift."

[287]Palma, p. 73.

If this were granted, and our goal is to effect the development of Christian values, then Spirit-baptism would seem to be the answer for effectively bringing this about: that is, parents should encourage baptism in the Spirit (in the Pentecostal sense) at as early an age as possible.

There are several problems with this view. First, the vision of the Old Testament prophets, such as Joel, looks to the coming of the Kingdom of God to His covenant people in restoration, *signified by the manifest presence of the Spirit*. Jesus, in his final words to the community of disciples (Lk. 24:49), states: "I am going to send you what my Father has promised; but stay in the city until you have been clothed with power from on high," drawing an immediate connection between the meaning of the events on the Day of Pentecost and the prophetic vision of Joel. Similarly, in John 16:7 He asserts that His going, and the coming of the Spirit are interrelated: "Unless I go away, the Counselor will not come to you; but if I go I will send him to you." The fact that Christ sends the person of the Spirit, and that the restoration of the Kingdom in the presence of the Spirit constitutes the "promise of the Father" suggests most strongly that Christ's act involves giving the Spirit as the promise of the Father ushering in the Kingdom of God and including His disciples in it. Rather than seeing them as distinct works, they are part of the same movement of God toward humanity. Christ baptized his church in the Holy Spirit, and the Spirit acts baptizing the church: "One Lord, one faith, one baptism."

This does not do away with the experience of the baptism in the Spirit. In Acts it is clear that people had experiences subsequent to conversion accompanied by

the phenomenon of speaking in tongues which they and the disciples interpreted in light of the initial experience of the baptism. In other words, these experiences correlated in phenomenon to the first experience. They drew the conclusion: This is the same as that, therefore the Holy Spirit's manifest presence indicated inclusion of people in the kingdom of God at Samaria, in the Roman centurion's household, at Ephesus. The New Testament Church seemed to expect, especially in the Ephesian case, that persons upon their inclusion in the kingdom would "experience" the baptism with the correlative signs. The occurrence of tongues served to signify the experience of the baptism which in turn verified the messiahship of Jesus and the truth of the presence of the kingdom to the recipients. The Holy Spirit continues this christocentric work by which He may and does grant the experience of the baptism in the Spirit.

Outside of reference to John the Baptist, and of course the incarnational reality of Jesus, the New Testament makes no specific mention of the Spirit coming upon children. It would be false to argue from this that He does not do so. But, the inference that the experience of adult believers in the New Testament sets an experiential norm for children in the church is also false. Further, both Jesus's and Paul's ethical instructions which urge the values of the Kingdom of God on believers address *adults*, and they clearly expect the adults to train the children. There are no biblical indications of the Spirit as a sort of "Donum Super Additum" that accelerates development, or requires less effort or involvement from either the parents or the community of faith.

The appropriateness of adults urging children to "seek the baptism" remains questionable. Understandings from cognitive theory raise serious questions about how they might interpret the experience. Some might argue that the Joel passage quoted by Peter in Acts 2 says: "I will pour out my spirit on all people" means children as well, especially in light of the following phrases such as "your sons and your daughters shall prophesy." However, the argument fails to consider the age range possible in the meaning of the words "son" and "daughter" in the Hebrew culture; that is, the term may refer to a descendent, regardless of age. The term "bachurim" that follows in the contrast between the activity of *young men* and *old men* refers to "choice young men in the prime of their manhood," not to small boys. This passage clearly declares that God will pour out His Spirit on the nation in a way that they will know that restoration has taken place. It does not provide warrant for an interpretation that children should be *expected* to receive the "baptism" at an early age. Nor does it permit one to suggest that the moral development of children depends to any degree upon the presence of such an experience. However, arguing from this passage that children cannot have a genuine experience of the baptism in the Spirit is equally false. God's sovereignty and providence preclude placing age or nationality limits on his grace to humanity because of theory or prejudice.

Dickason notes the following results of the Spirit working in the believer's life: spirituality, growth, maturity, ministry.[288] He correctly sees these as resulting

[288]Dickason, p. 122.

from process: the Spirit working in the believer's life over time. Of *maturity*, he says:

> Maturity is a condition of life in which we are grown-up to some extent, properly adjusted to life's relationships, duties, and demands, with proper attitudes and development of character. Spirituality may be instant, but maturity takes time. It is the Spirit's purpose for us, and we need to plan and encourage teaching to that end.[289]

Palma supports this in his discussion of the work of the spirit in *sanctification* which he describes as a "progressive experience" in a process of maturation, which is a lifelong process, not an immediate work.[290] If this is true in the life of the adult believer, how much more must it be true in the life of the child in the community of faith? If the adult requires the work of the Spirit *and* teachers, how much more do children need the context of the community of faith, teachers and, most important, parents? Parents surely should pray for the Holy Spirit to guide them in the raising of their children, and for the convicting/convincing work of the Spirit in the life of the child cooperatively working with, through and beyond the parents and the community to effect the life of Christ in the child, effecting the development of moral and spiritual values.

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[289]Dickason, 122.

[290]Palma, 61.

APPENDIX TWO

POST-SEMINAR QUESTIONNAIRE

Name:_____ Address_____

Children's names and ages:_____

Complete the following sentences:

1. When I consider the future of my children I am _____about my ability to positively effect their value development. (Comments)

2. I believe the most effective way of teaching my children values is to:

3. I believe the role of the parents in value development is to:

4. I believe the role of the church in value development is to:

5. I believe the role of the Holy Spirit in value development is to:

6. Self-Esteem is (a) very (b) somewhat, (c) not important to value development. (Comments)

7. The parenting style of the home is (a) likely to, (b) not likely to effect the value development of children (comments)

APPENDIX THREE

FOLLOW-UP QUESTIONNAIRE

Parenting for Christian Values

Thank you for your willingness to participate in the Parenting for Christian Values seminar. I would appreciate your help in one more matter. Please rate the effectiveness of the seminar on the questionnaire given below. Please note that the scale runs from 1 -- strongly disagree to 5 -- strongly agree. Space is also given at the end of the questionnaire for any comments or suggestions you may have.

1.	As a result of participating in the seminar, I feel I am more aware of the process by which parents can help children develop Christian values.	1 2 3 4 5
2.	The seminar helped me identify some significant Christian values which I hope to help my children develop.	1 2 3 4 5
3.	The seminar gave me a clearer understanding of some factors which contribute to value development.	1 2 3 4 5
4.	The seminar helped me more clearly understand some of the roles the family plays in value development.	1 2 3 4 5
5.	The seminar helped me more clearly understand some of the roles the Church plays in value development.	1 2 3 4 5
6.	The seminar helped me more clearly understand some of the roles the Holy Spirit plays in value development.	1 2 3 4 5
7.	As a result of participating in the seminar I am more confident about my ability to help my children develop Christian values with the aid of the Church and the Holy Spirit.	1 2 3 4 5

From the seminar, indicate the significance of each item listed below for value development:

9.	Attachment to Parent (care giver)	1 2 3 4 5
10.	Meeting of basic needs	1 2 3 4 5
11.	Cognitive (thinking development)	1 2 3 4 5
12.	Self-esteem	1 2 3 4 5
13.	Modeling of values by significant persons.	1 2 3 4 5

14.	Parenting style	1 2 3 4 5
15.	Assigning responsibility appropriate to the age of the child.	1 2 3 4 5
16.	Parents stating their personal values and helping children "internalize" them.	1 2 3 4 5
17.	Helping children develop "empathetic reactions"	1 2 3 4 5
18.	Helping older children acquire personal standards of behavior.	1 2 3 4 5
19.	Directly instructing children in scriptural values.	1 2 3 4 5
20.	Involving children in the life of the community of faith (Church).	1 2 3 4 5

Complete the following sentences.

My greatest strength(s) at this point for parenting values in my children is/are . . .

The parenting skill (s) related to value development I plan to work at developing is/are . . .

When it comes to helping my children develop values, I feel most confident about . . .

Comments and suggestions:

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