Chapter 3

Developing Spiritual Values

by Steve Case and Roger L. Dudley

Freedom to Choose

In the well-known musical, *My Fair Lady*, Professor Henry Higgins sings out his perplexity in "Why Can't a Woman Be More Like a Man?" This song is more than simply a revelation of blatant sexual chauvinism; it reflects a universal human tendency. We all are tempted to think that the ultimate in the development of other people is for them to become as nearly like us as possible.

In no area is this more true than in a consideration of how youth acquire values. Mention the transmission of values between the generations, and we automatically think of ways by which we can get the young

Goals of this chapter include:

- Understanding how spiritual values are formed.
- Exploration of how values are developed.

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people to believe what we believe and to accept the same standards of behavior that we have found valuable. We want to cry out: "Look, kid, I've lived a long while. Look at these gray hairs. I've sorted it all out; I've found the essential wisdom. You don't have to blunder along with trial and error. Just take it from me and save yourself a lot of heartache."

But it simply doesn't work that way. "The noun *value* means 'something of worth.' It indicates those beliefs, attitudes, behaviors, objects, et cetera, that we believe to be important or that we place worth on, particularly when we must choose between them and some alternatives.

"But the word *value* means not only a *product* (what we value) but also a *process* (the method by which we arrive at what we value). This process begins in early childhood and continues throughout our entire lives. We are constantly assigning relative worth to things or concepts. . . ."[1]

Such assigning suggests a careful sorting through the available options and a deliberate weighing of respective merits. Values, in other words, are not passively received; they are actively developed. Raths et al. suggest that the process involves seven necessary steps: (1) choosing freely without any coercion, (2) choosing from among real alternatives, (3) choosing after thoughtful consideration of the consequences of each alternative, (4) prizing and cherishing what we

have chosen, (5) being willing to affirm our choice publicly, (6) acting upon our choice, and (7) repeating the action so that it becomes a part of our life pattern. Unless these seven "criteria" are present, we may "mouth" values and even go through the motions of some value behavior, but we do not really have a value to which our commitment is so strong and lasting that we will cling to it though the heavens fall.[2]

Thus we cannot really "transmit" values to our youth. A value cannot be passed from one person to another. We can only aid the younger generation in understanding the process and acquiring the skills and tools that will make it possible for them to develop their own value systems. Seen in this light, true values and ethical behavior have much more to do with freedom and choice than they do with obedience and conformity.

The freedom of which we speak, however, is responsible. It is never anarchy or rebellion. Rollo May is helpful at this point when he suggests that "freedom is man's capacity to take a hand in his own development. It is our capacity to mold ourselves."[3] May reminds us that Kierkegaard's expression "choosing one's self" means "to affirm one's responsibility for one's self and one's existence," and he quotes Goethe: "He only earns his freedom and existence who daily conquers them anew."[4]

Isn't it risky? Isn't it possible—perhaps even

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probable—that if we teach our youth "to be thinkers, and not merely reflectors of other men's thought"[5] that they may choose values different from ours—maybe even those we would consider "wrong"? Of course. Value development is always risky—even frightening. No more risky though than the chance God took by putting the Tree of the Knowledge of Good and Evil in the Garden of Eden (Genesis 2:16-17). God knew, as we must discover, that no character building or true values occur without freedom of choice. Unless we have the possibility of choosing wrong, we cannot have the capacity for choosing right.

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This means that "we must not only permit but encourage teenagers to question our value statements. This is not easy to do. . . . But we *must* press adolescents to raise the questions, identify the issues, and think through to the solutions, or they will reach adulthood with a set of 'values' that can easily collapse and disappear in a crisis because they have never been personally committed to them."[6]

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Does this mean that our heritage from the past is worthless? Must youth begin from scratch without benefit of the winnowed wisdom of the ages? Certainly not!

May sets the situation in perspective by showing that the battle is not between individual freedom and tradition but as to how tradition is to be used. The authoritarian asks, What does the tradition require of me? The free person inquires, What does the tradition have to teach me about human life in my particular time and with my special problems and challenges?[7] Children will, in the long run, adopt many parental values. But they will also put life together somewhat differently than father or mother did. This is not only natural but necessary, and parents should not blame themselves for the divergences.

John Gardner summed it up: "Instead of giving young people the impression that their task is to stand a dreary watch over the ancient values, we should be telling them. . . that it is their task to re-create those values continuously in their own time."[8]

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The Goal—Religious Maturity

"Therefore let us leave the elementary teachings about Christ and go on to maturity. . . . And God permitting we will do so" (Hebrews 6:1,3 NIV).

In any discussion of values development, especially one that is concerned with religious values as this book is, we must consider our goal. What do we want our youth to become? If we are successful in teaching the process of acquiring values, what kind of

adults would we like to see emerge at the other end? Since we have been describing people whose actions derive from a clear set of internalized principles—freely and thoughtfully chosen and deeply cherished—perhaps our objectives could be best summarized in the term "maturity."

What does it mean to be religiously mature? Does it indicate some mystical state of sinless perfection? Does it refer to holding to a doctrinal system that is theologically sounder than some alternatives? Is it stricter adherence to a certain code of behavior than that achieved by most mortals—a virtuoso religiosity? Or is it being committed to rituals with more meaningful symbolism? Doubtless, there are a number of perspectives from which this question might be considered. We would like to respond to the question briefly from a psychological frame of reference.

Six attributes that distinguish the mature religious outlook from the immature variety:

1. Well differentiated
2. Dynamic in character in spite of its derivative nature
3. Productive of consistent morality
4. Comprehensive
5. Integral
6. Fundamentally heuristic

For more than a decade Harvard psychologist Gordon Allport explored attributes of a mature personality in general.[9] By 1950, Allport was ready to apply these characteristics to the religious experience. The criteria of religious maturity, he believed, should be drawn from a defensible theory of the nature of human personality. Thus he proposed six attributes that distinguished the mature religious outlook from the immature variety.[10] We will list each one with a brief word of explanation.

1. *Well differentiated.* Religiously mature persons are conscious of the richness and complexity of their

religion. They are aware that there are many facets to each religious issue, and therefore, they do not oversimplify reality. They do not see everything in black and white but discern the fine shades of gray in-between.

2. *Dynamic in character in spite of its derivative nature.* Religiously immature people view religion instrumentally—they use it for what they can get out of it. By contrast, mature religion is less of a servant and more of a master in the economy of life. It asks not, What can my religion do for me? but What can I do for my religion, my God, and the world?

3. *Productive of consistent morality.* Mature religionists let their faith inform every area of their moral action. Their behavior toward their fellow humans is steadily consistent with their faith, and that behavior is not restricted to those few areas described by authority figures.

4. *Comprehensive.* The religiously mature person's faith must address all the main and crucial questions of life and provide functional answers. Such religion does not become absorbed with narrow interests or ride only theological hobby horses. The demand for comprehensiveness also makes for tolerance. The religion of maturity makes the affirmation "God is," but only the religion of immaturity will insist, "God is precisely what I say He is."

5. *Integral.* Not only must the coverage of religion be great, but its design must be harmonious. One's

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religion must not be compartmentalized or isolated from other aspects of the world.

6. *Fundamentally heuristic.* The adjective "heuristic" means aiding or guiding in discovery. Thus a heuristic belief is one that is held tentatively until it can be confirmed or until it helps us discover a more valid belief. The religiously mature do not pompously imagine that they have the last word—that they are in possession of all truth. They know that advancing time and new knowledge may cause them to modify their present beliefs. Truth may be absolute, but our possession of it is always partial and—in maturity—progressive. Yet the mature are committed to their religion for they understand it to be the most satisfying explanation of reality according to their present light. The mature mind has the firmness to live by present truth and the humility to bow to new illumination.

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Note that maturity is not a static concept—a condition attained once and for all. Rather it is dynamic. Mature and immature are not discrete categories; maturity is a continuum on which all of us are located—some in advance of others but none at the terminus beyond which lies no room for growth. A lifetime is none too long to travel that journey. It is this vision that we may share with our youth and these attitudes with which we may equip them if we wish them to become principled adults whose lives are lived in relationship with God, who experience inner seren-

ity, and who bless their fellow humans because they are committed to love and justice.

Theories of Moral Development

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While many explanations and conjectures have been offered, Hoffman suggests that all of them can be placed in one of three theoretical frameworks: psychoanalytic, social learning, or cognitive developmental.[11]

Psychoanalytical theory stems from the work of Sigmund Freud. Here "moral standards are the largely unconscious products of powerful irrational motives and are based on the need to keep antisocial impulses from conscious awareness." We have a reality-sensitive ego trying to repress a self-gratifying id to keep harmony with a set of parental principles that have become internalized (superego). Thus morality has to do with guilt when the standards are violated. Because this construct fits better into a therapeutic model than an educational one, we will not discuss it further.

Under social learning theory, morality consists of "specific acts and avoidances which are learned on the

basis of rewards and punishments." Behaviors are "'good' in terms of some culturally shared standard of conduct." Modeling and reinforcement are key concepts. Observable behavior is much more important than inner mental processes. While useful in helping small children to begin internalizing values, it cannot of itself explain the truly principled adult. We will discuss it in the next section.

Cognitive development theory is the only one of the three that "places great emphasis on the role of higher mental processes in moral development or in the finished product." It offers an ethical definition to morality, for a moral act is "one based on a conscious prior judgment of its rightness or wrongness." We feel it is very important in understanding values development because of its insistence that an act is not moral or principled of itself—only the reasoning behind the act. Thus acquiring values means to learn to think morally. We will discuss this approach following the social-learning section.

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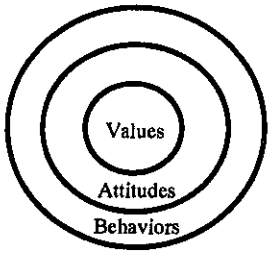
Each theory, regardless of how it may differ from the others, is concerned with the internalization of moral standards. "The individual does not go through life viewing society's central norms as externally and coercively imposed pressures to which he must submit. Though the norms are initially alien, they are eventually adopted by the individual . . . and come to serve as internalized guides so that he behaves in

accord with them even when external authority is not present to enforce them. That is, control by others is replaced by self-control.[12]

Somebody's Watching You

How are values transmitted? Rokeach, a researcher first noted for linking behaviors to attitudes, considers values to be more central than attitudes to a person's being. This could be illustrated with concentric circles—values in the center, attitudes in the next ring, and behaviors as the final ring[13] (see chart).

How are values transmitted?



Perhaps some concerns people have about youth character development are not really about values but are based upon specific behaviors. Although values affect behavior, people with identical values may demonstrate different behaviors. On the other hand, people with identical behaviors may hold different values. While observers judge the behaviors, such judgment can, at best, be blurred as it relates to the motivations for the behavior.

When people focus on behaviors, there exists a potential to bypass attitudes and values. In a sense, behavior becomes the only important value. (Note Jesus' denunciation of such practice in Matthew 23:23-28.) Such an emphasis is appropriate for animal training and even child rearing in its early stages. Children learn habits that might continue throughout their lives.

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But how are the values, the inner ring, developed and altered? The repetition of behaviors can shape one's attitudes and values. That is why some are concerned about heavy doses of media influences such as television and contemporary music. Children internalize values and standards of right and wrong based on what their parents (or other primary caregivers) provide. The child's need to receive and give love drives the child to follow the parent's standards, thereby receiving praise and avoiding punishment or parental disappointment.[14] Children learn how to be self-governing by observing the behavior of others.

We have already indicated that social learning theory is not the most helpful way to consider moral development since it emphasizes the acquisition of specific behaviors and minimizes the role of critical thinking. Yet we cannot choose that of which we are unaware. The point is well-made that: "Values do not come merely by imitation. It may be, however, that the availability of a model makes it easier for a child to comprehend what a value is actually like in practice, and thus makes it more likely that that value would be chosen, thoughtfully and freely, than would be if the model were not available for observation."[15]

In Old Testament times, parents were instructed to

teach their children what God had instructed by utilizing the experiences of life, both formally and informally (see Deuteronomy 6:4-9). In the New Testament, Paul considered himself a model for Christians to follow (see 2 Thessalonians 3:7-9). In more recent times Albert Bandura highlighted modeling as an effective means for learning, and even for behavior modification.[16] Few would deny that modeling occurs. The question becomes, Who will be your model(s)?

In a sense, everybody is modeling for everybody. Yet modeling can be enhanced by implementing several key principles, such as frequent, long-term contact with the model and seeing the model in a variety of life settings and situations. Parents are in a primary position to meet these criteria. A warm, loving relationship and exposure to the inner states of the model also enhance modeling. Parents (and others) who explain their actions conceptually, especially through shared experiences, are more apt to be models that others will follow. Consistency and clarity, as well as a correspondence between the behavior of the model and the beliefs and standards of the community, positively affect the likelihood of modeling being reproduced in the life of the young person.[17]

Those who work with youth from a church perspective find modeling to be the most common approach for ministering to youth.[18] Youth researcher

Youth were asked: How religious, on the average are your three or four best friends? About 8% replied that their friends were "not at all religious," 78% indicated that they were "somewhat religious," 4% perceived them as "very religious."

— Roger L. Dudley with V. Bailey Gillespie, *Valuegenesis: Faith in the Balance,* p. 122.

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Merton Strommen found that effective church youth leaders demonstrated skills in building relationships, being available, being genuine, showing interest, communicating, leading, teaching, creating community, and encouraging involvement.[19] According to youth ministry veteran Jim Burns, "Long-term influence with lasting results comes from significant relationships and role models."[20] Young people will emulate Jesus when they have a significant relationship with Him.[21] So why aren't more young people modeling after Jesus, demonstrating His values?

Adolescents are barraged with a variety of models, each carrying a unique influence that must be processed. Some of the models may be unaware of the fact that they are functioning as role models for others at any given moment. The media provide a somewhat constant fare of modeling. The multidimensionality of this entire process can become discouraging, especially when one notes the scarcity of consistently positive models.[22] Part of growing up is an acceptance that one's heroes are human. Even those thought of as perfect role models are found to have cracks.

Teens need a clearly defined value system to provide a standard against which they can test other values before choosing their own. Adults who statically relive the past provide a suitable model. But today's teens are finding that many who function as significant adults are unsure of their own values.[23] In times of rapid change, satisfactory answers frequently

are short-lived. As a result there is a need for adults who can function as dynamic models who explore the present and future without abandoning the security and wisdom of the past.

Those who explore values with teens serve to clarify issues, options, and resources. This requires sensitive listening. In such situations, teens are empowered to act based on their personal, and perhaps formative, decision-making skills. Those adults who relive the past are able to advocate a standard for others to follow. A few adults are able to function both as clarifiers and advocates.[24]

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Positive role models will always be in demand. But modeling involves more than behavior. It also includes proper attitudes and even proper values. While there may be significant modeling events, most people are affected by modeling throughout their lives. Even adults are apt to change their behaviors, attitudes, and values based on the modeling of others. The close of adolescence should not be viewed as the termination of value development. And modeling, with its social-learning framework, is not the only means of values transmission.

I Think—Therefore I Am

According to Kohlberg and Wasserman, the cognitive-developmental approach was "called *cognitive* because it recognized that moral education, like intel-

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lectual education, has its basis in stimulating the *active thinking* of the child about moral issues and decisions." The *developmental* part means that it "sees the aims of moral education as movements through moral stages."[25]

The Swiss psychologist Jean Piaget was a pioneer in studying the development of the thinking processes in children and concluded that they pass through a series of stages that are age-related. First they respond to stimuli, next they are able to do concrete mental operations, and finally, at about age 11, they can begin to develop the ability to do abstract, or "formal operational," thinking. The crucial test of mature thinking is the ability to think abstractly. While small children can never perform such complicated mental processes, some adults remain at the concrete operational stage throughout their lives. Thus children should be taught to obey before they are capable of being taught to reason, but as the individual develops, the balance should gradually shift from obedience to reasoning as a foundation for moral development.

Piaget saw that moral reasoning was dependent on intellectual development. That is, justice, integrity, altruism, and the ability to take another's point of view—qualities so necessary to moral reasoning—all require abstract thinking. He suggested that children pass through a series of moral stages parallel to the intellectual stages. Thus he proposed an amoral first

few years, followed by the stages of heteronomous (other-directed) morality and autonomous (internalized) morality.[26]

Many theorists have extended Piaget's propositions. Perhaps best-known and best-researched is the work of Lawrence Kohlberg.[27] He has proposed three levels of moral development: a preconventional level in which control of conduct is external both as to the standards themselves and as to the motivation for obeying them; a conventional level in which control of conduct is external as to standards set by others, but motivation is largely internal as the child takes the role of significant others; and a postconventional level in which the control of conduct is internal, for the standards flow from the source of an enlightened conscience, and the motivation to act is based upon an inner process of thought and judgment. At this level the moral values have validity apart from the authority of the groups or persons holding these principles. Each level is divided into two stages. The six stages define progressively more mature motivations that underlie moral behavior.

Stage 1—Motivation for behavior is to avoid punishment or to obey a superior power unquestioningly.

Stage 2—Motivation for behavior is to satisfy one's own needs and sometimes those of others if they will reward one in return.

Stage 3—Motivation for behavior is the desire to

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please others and gain their approval.

Stage 4—Motivation for behavior is respect for law. It consists of doing one's duty and maintaining the given social order for its own sake.

Stage 5—Motivation for behavior is to maximize social utility and provide for the common good.

Stage 6—Motivation for behavior is to follow the conscience in accord with self-chosen ethical principles appealing to logical comprehensiveness, universality, and consistency; and these principles are based on justice and fairness for everyone, respect for the dignity of all human beings, and mutual trust.

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None of these stages are "bad"—children must pass through them, and sincere youth and adults can be found at every step. But they do represent a progression from merely good behavior to genuine principled thinking and, thus, encapsulate what values development is all about.

While advanced cognitive development is a requirement for the higher stages of moral reasoning, it is not a sufficient condition in itself. Youth and adults may possess the cognitive structures for abstract thinking and yet not advance in the parallel moral stages. The task of the teacher or facilitator under this model is to stimulate the youth to move to the higher stages of moral reasoning of which they are capable.

The most common tool for this task is the moral dilemma, "a conflict situation in which what's right or

wrong isn't clear-cut or obvious."[28] Dilemmas are presented to a group orally, in written form, or by graphic media. The conflict should present conflicting claims involving ethical and moral issues in which more than one reasonable outcome is possible. The conflict should be relevant to the experience of the participants. In the discussion that follows the presentation, participants are encouraged to propose a solution and state the reasoning that lies behind their proposal.

Why use moral dilemma discussions? "As students in a group respond to a dilemma, they naturally offer different concepts of what they believe to be right or wrong. The sharing of diverse moral opinions forces students in the group to either clarify and reiterate their own moral stances or to integrate the opinions of others into their own moral beliefs. This sharing of moral reasoning also forces each of the participants to experience conflict, or disequilibrium, as he or she finds his or her ideas challenged by the ideas and viewpoints of others. This atmosphere of conflict is an ideal environment for moral growth, for the more a child [or an adolescent] is exposed to thinking at a stage higher than his or her own, the more likely the child will be to move to that stage."[29]

Thus the dilemma discussions and other strategies that provoke moral reasoning contribute to the attempt of young people to construct value systems based upon careful considerations of principles involved.[30]

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Here Comes Life

In order for values to be possible, choice must be present.

During the childhood years of simplicity, life is composed of right and wrong, yes and no, black and white. Adults usually can control a child's behavior, even if it requires force. Then comes adolescence. Simplicity disappears and exceptions are sought for every rule as life shifts from black and white to hues of gray. Behaviors increasingly seem to be out of the control of adults and in the control of the adolescents. Even when behavior is controlled, attitudes may be antithetical to what is desired. No wonder there is a fear that whatever values might have been in place prior to adolescence have been replaced by the opposite of what parents desire. Why can't we get young people to accept and adhere to the right values? Angered parents, frustrated teachers, and exasperated pastors may experience the adage, "You can lead a horse to water, but you can't make it drink."

In order for values to be possible, choice must be present. It is through choices that one ranks values in a hierarchy. A person's values can change through the cumulative effect of a series of choices or perhaps one very significant choice. Changing values becomes a matter of making choices. Therefore, to change values one must lead people to the point of making choices.

Choices are made whenever a person encounters what could be termed a nonneutral environment. Since

all living organisms seek equilibrium (a neutral environment), a nonneutral environment is a situation in which a choice must be made to restore equilibrium.[31] Life is full of these in varying degrees of intensity. A mild nonneutral environment might be having a friend offer you a piece of candy. A simple choice of yes or no is all that is required. The non-neutrality would be increased if you were on a diet. It would also be increased if your friend told you that drugs had been injected into the candy. It is likely that the more your friend pressures you, the greater will be your sense of nonneutrality.

Some adults are deceived into believing that youth need a neutral environment. But placing youth in a germ-free environment is unrealistic and makes them highly susceptible to other influences once they are outside the safety of that environment. Because youth will encounter numerous nonneutral environments when they are away from caring adults, it would be wise for them to practice such situations while they are in a safe environment.[32] In actuality, readiness for learning increases when youth are "out of balance."[33] Simulations and role-playing are common forms of such practice. So are open discussions about life experiences that are of high interest to the participants.

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The same phenomenon of readiness has been noted in faith development. People will reorder their faith (become teachable) when several factors come together—a pressing or new need, a new condition or situation, and the availability of new resources with which to deal with the situation.[34] That is why religious agencies such as Summit Adventures are utilizing the value-laden experiences of Outward Bound and Project Adventure to prepare participants to live out their faith in the nonneutral environments of life.

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To maximize these experiences, educators can debrief the participants to increase their awareness of the significant elements or outcomes. In the process they can analyze the factors that influenced the participants and lead them to generalize their learning to other situations.[35]

Viewed in this light, problems which are a normal part of life become opportunities for positive change.[36] The Bible is replete with examples of this phenomenon. Failures do not need to be fatal, and even conflict provides an arena for improvement.[37] The Chinese word for crisis is a compound word. The first half means danger, and the second half means opportunity. Many people see a crisis only as a time of danger. But it is a time of opportunity, also.

Modeling has a tremendous impact on the formation and transformation of values. But the nonneutral environments of life can be shaped and utilized for

teaching values because of the readiness for learning that they create.[38]

Natural Development

Developmental psychologists have separated the cycle of life into any number of stages. Erikson postulated eight stages for psychosocial development, and Kohlberg categorized six stages of moral reasoning. James Fowler, following Kohlberg's model, suggested six stages of faith development. Psychiatrist-author-speaker M. Scott Peck, acknowledging Fowler's contribution, named four stages for spiritual development.[39] Peck's contribution provides a simple model relative to values and value formation/transformation.

Most children and perhaps 20 percent of all adults can be found in stage 1. Here relationships are self-serving and even manipulative. People in stage 1 may appear to be loving, and even deceive themselves, but they lack consistent principles for living. They do have the potential to rise to positions of prestige, purely for selfish reasons, but they lack integrity.

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When people move to stage 2, it may be the result of a sudden conversion. They move from chaos to

rulership under some authority figure. Some find this in the prison system. Others discover it in the military. Most look to the church to provide the forms and governance for right living. According to Peck, most churches are composed of people in this stage. People in stage 2 make good parents with stable homes and proper child-rearing techniques, as long as the church tells them what to do. They like the stability of the forms of the church, especially when people don't change the order of service or play new styles of music.

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Children reared in such an environment absorb the accepted principles and values as part of their very fiber and being, as naturally as their bodies grow when given proper nutrition. They can't help but know all there is to know, because they have had the same principles enforced at home, at the church, and even at the church school they attend. Because these values have been internalized, such people no longer are dependent on the institution to govern them. They have become self-governing, which some consider to be a goal for child rearing.[40] But with their new-found freedom in self-government they may find that they no longer need the formal institution to govern them. At this point of development, they naturally are susceptible to a stage 3 conversion.

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Stage 3 people may not follow as many of the forms of religion as those in stage 2, but they generally

are more spiritually developed. They have a tremendous drive to discover truth and frequently are committed to social causes. They seem to question virtually everything. Rather than being satisfied with the forms of religion, they seek its essence. As a result, people tied to the institution are likely to frown on such individualism and lack of cooperation. Stage 3 people press for an integrated life, which may differ from the accumulated forms and traditions of the institution. If stage 3 people don't leave organized religion in frustration or discouragement, they may be driven out by those who guard a religion's reputation.

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But if someone in stage 3 sincerely continues to question, such a person will begin to put together the pieces of the puzzle of life and grow into stage 4. Strangely enough, this emerging picture bears a remarkable similarity to what stage 2 people keep describing. Two major differences are the welcoming of mystery and paradoxes and an increased identification with and toleration of all people, even those once despised or at least ignored. Stage 4 people may go to church simply to explore some of the profound questions, which can terrify stage 2 people who attend to receive clear-cut answers.

An adolescent who has grown up in a stable, loving stage 2 Christian home has internalized the parents' values to the point of testing them. If the governing institution—whether it be church, home,

A church's ability to move people from stage 2 to stage 4 without their spending a lifetime in stage 3 can be measured by its ability to accept questions and doubts.

school, or any combination of these—fails to allow the adolescent a moratorium to test these values, the institution could become the primary cause for driving away the adolescent.[41]

A church's ability to move people from stage 2 to stage 4 without their spending a lifetime in stage 3 can be measured by its ability to accept questions and doubts. A church needs people in each of the stages. Those best able to relate to and inspire, shall we say "model," are those just one stage above an individual. If a church has only stage 2 and stage 4 people, those who are moving out of stage 2 won't be able to understand stage 4 people, nor will they want to hold to stage 2 spirituality. Their natural development leads them to think that the church is no longer relevant because stage 2 people seem immature, and they don't yet comprehend the mind-set of stage 4 people. Those already in stage 3 are the ones who can appeal to the questioning, individualistic mind of a budding stage 3 person. If a church can retain its stage 3 "skeptics," those maturing out of stage 2 will feel like they have a place to go without leaving the church.

At the same time, stage 4 members can model and draw stage 3 people towards the next stage of natural development, provided stage 2 defenders allow this period of ambiguity. The conversion from stage 3 to stage 4 tends to be gradual. Stage 4 converts are excellent candidates to entice stage 3 people to con-

tinue to mature in their spiritual development. They can discover that faith is the substance of things hoped for, the evidence of things not seen (Hebrews 11:1). How much do individuals, churches, or schools allow, and even encourage, questions and doubts? Unless they protect this value, they actually may cause others to lose the values they wanted them to maintain.

Summary and Conclusion

Why can't a man be more like a women (or vice versa)? The obvious reason is that men simply aren't women, although the two genders probably are more alike than they are different. Why can't children be more like their parents (teachers, pastors, etc.)? The answer is the same. If we hold to the belief that human beings have the power to think and to do, the ability to choose and to act, then we simply cannot *make* other people think and act in a prescribed manner. We can *influence* them, but we can't make them, as long as they retain their power to think and to act.

If we hold to the belief that human beings have the power to think and to do, the ability to choose and to act, then we simply cannot make other people think and act in a prescribed manner.

If our goal is religious maturity, behavioral uniformity would be viewed as an immature step rather than an ideal accomplishment. Instead of demanding demonstrations of perfection, those who care for youth need to be devoted to a long-term process of value development.[42] They will work with the reciprocal relationships of values influencing attitudes which

prompt various behaviors.

To create an appropriate learning environment with intentional and realistic goals, adult effectiveness would be enhanced by understanding developmental theory in contrast to egocentric adult expectations.[43] Modeling makes an impact, in positive and negative ways. Cognitive development enables individuals to transcend the limitations and complexities of modeling alone. With the ability to reason comes an expanding world of challenges. When this process begins during the adolescent years, adults need to facilitate value development through interaction and debriefing rather than pontificating or being satisfied with "easy answers."

To create an appropriate learning environment with intentional and realistic goals, adult effectiveness would be enhanced by understanding developmental theory in contrast to egocentric adult expectations.

Readiness for learning increases through the nonneutral environments of life. We are drawn to people who understand and accept us where we are in our spiritual pilgrimage, including our values, while they nudge us to deal with the realities and complexities slightly beyond our current understanding. We look to these people as models of appropriate values, attitudes, and behaviors because they direct us to develop positively from our own life experiences. And we need to continue to develop, whatever our age, because in times of rapid change, learners become the meek who inherit the earth while the learned find themselves beautifully equipped to deal with a world that no longer exists.[44]

Notes

[1] Roger L. Dudley, *Passing on the Torch: How to Convey Religious Values to Young People* (Hagerstown, MD: Review and Herald Publishing Association, 1986), 14.

[2] Louis E. Raths, Merrill Harmin, and Sidney B. Simon, *Values and Teaching* (Columbus, OH: Charles E. Merril, 1966), 27-48.

[3] Rollo May, *Man's Search for Himself* (New York: W. W. Norton, 1953), 160.

[4] Ibid., 168-69.

[5] Ellen G. White, *Education* (Mountain View, CA: Pacific Press Publishing Asociation, 1903), 17.

[6] Dudley, 66.

[7] May, 209.

[8] John W. Gardner, *Self-renewal* (New York: Harper and Row, 1963), 126.

[9] Gordon W. Allport, *Personality: A Psychological Interpretation* (New York: Henry Holt and Company, 1937), 213-31; *The Individual and His Religion* (New York: Macmillan, 1950), 53.

[10] Ibid., 57.

[11] Martin L. Hoffman, "Moral Development," in *Carmichael's Manual of Child Psychology*, 3rd ed., edited by Paul H. Mussen (New York: John Wiley and Sons, 1970), vol. 2, 261-62.

[12] Hoffman, 262.

[13] Lucie W. Barber, *Teaching Christian Values* (Birmingham: Religious Education Press, 1984), 28.

[14] Michael Schulman and Eva Mekler, *Bringing Up a Moral Child* (Reading, MA: Addison-Wesley, 1985), 8.

[15] Raths, et al., 226.

[16] See Albert Bandura, "Behavioral Modifications Through Modeling Procedures," in L. Krasner and L. P. Ullmann (eds.), *Research in Behavior Modification* (New York: Holt, Rinehart & Winston, 1965), 310-40.

[17] Lawrence O. Richards, *A Theology of Christian Education* (Grand Rapids: Zondervan, 1975), 84-85.

[18] Steve Case, *Growing Kids: Making Your Youth Ministry Count* (Berrien Springs, MI: UTH MIN, 1989), 31.

[19] Merton Strommen, *Five Cries of Youth*, rev. (San Francisco: Harper and Row, 1988), 151-153.

[20] Jim Burns, *The Youth Builder* (Eugene: Harvest House, 1988), 15.

[21] Ernest M. Lignon, *The Psychology of Christian Personality* (Schenectady: Character Research Press, 1975), 337.

[22] Steve Case, *The Empirical Development of a Curriculum to Train SDA*

Professional Youth Leaders (Ph.D. dissertation, Andrews University, 1987), 26. See also Roland and Doris Larson, *Values and Faith* (Minneapolis: Winston Press, 1976), 4-5, and the revision of this book called, *Teaching Values* (Riverside, CA: La Sierra University Press, 1992), 10-15, and David Ng, *Youth in the Community of Disciples* (Valley Forge: Judson Press, 1984), 24.

[23] David Elkind, *All Grown Up and No Place to Go* (Reading, MA: Addison-Wesley, 1984), 9.

[24] For a more complete development of faith clarifiers and faith advocates, see Stephen Jones, *Faith Shaping* (Valley Forge: Judson Press, 1984), 35-40.

[25] Lawrence Kohlberg and Elsa Wasserman, "The Cognitive-Developmental Approach and the Practicing Counselor," *The Personnel and Guidance Journal* 58 (May, 1980): 560.

[26] See Hoffman, 265-70.

[27] Kohlberg and Wasserman, 561-67.

[28] Peter Scarf, William McCoy, and Diane Ross, *Growing Up Moral: Dilemmas for the Intermediate Grades* (Minneapolis: Winston Press, 1979), 31.

[29] Ibid.

[30] For examples of moral dilemmas and further instruction in how to use them effectively, see Dudley, 137-45. For other cognitive strategies see Dudley, 146-75.

[31] Case, *Growing Kids*, 45. See also Denny Rydberg, *Building Community in Youth Groups* (Loveland: Group, 1985), 11, in which he defines nonneutral learning as an active learning environment where everyone is forced to participate and thereby forced to learn.

[32] Em Griffin, *The Mind Changers* (Wheaton: Tyndale House, 1976), 171-76.

[33] Jones, 20, 64, 67. See also Rydberg, 23; Case, *Empirical Curriculum*, 54.

[34] V. Bailey Gillespie, *The Experience of Faith* (Birmingham: Religious Education Press, 1988), 189.

[35] H. Stephen Glenn and Jane Nelson, *Raising Self-Reliant Children in a Self-Indulgent World* (Rocklin, CA: Prima Publishing and Communications, 1988), 55-56.

[36] Tim Hansel, *Eating Problems for Breakfast* (Dallas: Word, 1988), 17-18.

[37] Jim Schoel, Dick Prouty, and Paul Radcliffe, *Islands of Healing* (Hamilton, MA: Project Adventure, 1988), 157. For a parenting perspective, see Jordan and Margaret Paul, *If You Really Loved Me* (Minneapolis: CompCare Publishers, 1987), 15-21.

[38] For a complete manual of creating and utilizing nonneutral environments, see Case, *Growing Kids*.

[39] We are indebted to M. Scott Peck, *The Different Drum* (New York: Simon and Schuster, 1987), for this model and its description. For his perspective

see the chapter "Patterns of Transformation," 186-08.

[40] Ellen White, *Education* (Mountain View: Pacific Press, 1903), 287.

[41] Donald E. Sloat, *The Dangers of Growing Up in a Christian Home* (Nashville: Thomas Nelson, 1986), 155-56.

[42] White, 107.

[43] Barber, 93.

[44] Eric Hoffer, quoted in Glenn and Nelson, dedication page.

For Further Reading

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