TEACHING VALUES

IN

ADVENTIST EDUCATION

by

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VALUES DEFINED 304

Values are estimates of worth or merit placed on various aspects of our experience. They are not things, but are standards of conduct, beauty, efficiency, or worth that we try to live up to or maintain. (Fraenkel 1973). As one expert in the field of values education, Jack Fraenkel has written a good deal about the valuing process and strategies for teaching valuing. He points out (1973) that values do not exist in and of themselves, but are rather reflected in value judgments and claims we make. To illustrate two of the components of valuing, Fraenkel has provided this example.

When we argue that certain ideas, individuals, objects, acts, policies, or ways of behaving are good, right, ought to be supported, or should be carried out, our standards (or values) are revealed in the reasons we give for our claims. We might for example argue that capital punishment should be abolished, (value judgment) because it is ineffective (reason which states effectiveness as a value).

There are criteria for knowing what individuals value. We can often pick their values by how they choose from alternatives, by what they prize, and by how they act. Other value indicators are goals, aspirations, attitudes, interests, feelings, beliefs, activities and worries (Raths, Harman and Simon 1966).

EXAMPLES OF TYPES OF VALUES

There are many ways to categorize values for the sake of thinking about them or using them more effectively. Below are listed eight categories of values. Five values are listed to illustrate each type. In looking at the examples, the reader will see that there are alternative ways to categorize the same value.

Academic
Clarity
Flexibility
Intellectual curiosity
Logic
Tentativeness

Aesthetic
Balance
Beauty
Design
Harmony
Symmetry

Emotional
Control
Empathy
Praise
Remorse
Sensitivity

Moral
Compassion
Equality
Integrity
Justice
Tolerance

Practical
Craftsmanship
Productivity
Orderliness
Resourcefulness
Self-discipline

Religious
Faith
Gratitude
Joy
Love
Peace

Social
Cooperation
Friendliness
Leadership
Loyalty
Tact

Vocational
Dependability
Neatness
Punctuality
Service
Thoroughness

THE LINK BETWEEN VALUING AND FAITH

Our values form a central component of our religious faith. James Fowler (1987) has explained at length how this is so. He claims that there are three key components of the content of our faith. These are the centres of value that claim us, the images of power we hold, and which give us security, and the master story that we tell ourselves. Our underlying personal master story is woven both from our most important values, and from our quest for security, and it becomes part of the means by which we interpret our world.

According to the earlier definition of a value, we value when we ascribe worth to something. Fowler echoes this definition by explaining that the causes, concerns, and persons which consciously or unconsciously have the most worth to us, draw our loyalty and commitment, and that these clusters of concerns *et cetera* then become centres of value which give our lives meaning, and so become the basis for our faith. This means that to acquire a centre of values, and ultimately faith, we have repeatedly gone through the process of valuing; of identifying, judging, prizing and cherishing various aspects of experience which represent values.

METHODS OF IMPARTING VALUES

There are many ways to impart values. These approaches range from the direct to the indirect. Tactics from the direct-indirect continuum are introduced in the following section of this paper. Where appropriate, brief illustrations of the tactic from the literature, or from curriculum frameworks written at the South Pacific Division accompany the description of the tactic.

1. Identifying Values

Teachers often miss opportunities to simply identify values in many contexts. Fraenkel (1973) has written a sample sequence of values identification questions. Table 3 shows this sequence. It is evident that in Table 3 identification involves more than merely locating values. Some clarification of values and reflection on their personal application is called for as well.

2. Explaining Value Positions

Adventist teachers should take care to explain various facets of valuing as values are encountered in class. They may explain the meaning of the value, why it is important, or why students should cherish the value as part of Adventist lifestyle. For example, in Bible class when discussing why Adventists do not wear jewellery, there will be explanation of what the Biblical principle is, why that principle is important to Adventists, what the consequences of wearing it are, and therefore why it should not be worn. A simple appeal to authority may sometimes be the bottom line, but explanation could help adolescents accept a value position with more conviction.

3. Using Illustrations

Teachers have many opportunities to draw out illustrations from class content. Often they can use the tactic of **analogy** to illustrate a value or component of truth. The excerpt from the SPD Geography Framework show this approach in operation:

The Physical Environment

Ideas to Develop:
- Appreciation of the dynamic natural laws and how they function .
- A diverse creation exhibits the power, might and majesty of its Creator from a study of geomorphology
- Appreciation of the beautiful, drawing on analogies to illustrate spiritual concepts.
- Climate and weather have been changed slowly by man to his detriment.

Illustrative Example:
Take the water cycle for example. This study enhances understanding of "the water of life, washing, regeneration" etc. Go through creation and talk of the sun being the inception of the first water cycle, and the reason for pagan sun worship. Talk of the value of water conservation. Mention how the flood has affected man, and relate it to sin. Relate the topic to human geography and third world studies, and emphasizing the importance of water to human existence.

4. Values Transmission

The question sequence, narrative or explanation to transmit values should be familiar to Adventist teachers. As shown below, the tactic often employs biographies or other stories, incidents, films *et cetera* which show worthy people in action. The teacher tries to make students think about and affirm the values involved in the story. There is room to give explanations and employ some reasoning in this tactic, but teachers could avoid the conflict and ambiguity which are potentially present in some other valuing tactics if they feel that the topic under discussion demands some caution. Consider the example below:

It is a war zone setting. A Christian lady is in prisoner of war camp. She knows of her need to be with her family. She is mistakenly held, yet has Jewish heritage. She could be released to return to her family. In a final interview session she is asked point blank, "Are you of Jewish descent?" She says she has Jewish heritage.

Why do you think she was prepared to say the truth?
Is the truth that important?

Christian Perspective

Saga of Abraham and Sarah in Gen 12:10-20

1. Should Abraham have hesitated to trust God and help himself out of the situation?
2. If you were Sarah, how would you have replied to Abraham's suggestion of lying about your marriage relationship?
3. Should I always tell the truth - regardless of the possible consequences?

Consult: 1 Sam 21:10 - David pretended madness.
Joshua 7 - Aachan's disobedience.
Acts 5:1-11 - Ananias and Sapphira.

5. Clarifying Values

It is difficult to conceive of effective valuing occurring unless students are clear about what their values are, about how they acquire them, and about what the values imply for lifestyle. Table 2 (page 12) shows a wide range of questions which clarify values. Table 4 (page 16) presents an example of a values clarification activity. Points 1, 7 and 9 in particular show the personal and relativistic orientation of values clarification. The Adventist teacher could easily add points of reference in such a sequence. For example, after question 7 the teacher could ask "how do your personal solutions check out against Holy Scriptures or Ellen White's counsels"? In question 8, "wisdom from the past" could also refer to scriptural standards.

6. Analysing Values

Values analysis is illustrated in Table 5 (page 17). The strategy as illustrated here was developed by Fraenkel. It appears to be an adaptation of Kohlberg's dilemma approach shown in Table 6. Analysis emphasizes thinking about consequences of actions in a focused way. The 'assessment' step of the model invites teachers to employ clear criteria to evaluate the merit of ethical decisions. An Adventist Christian emphasis can be easily introduced at that step of the valuing process.

Values analysis has been adapted to various learning situations to help students learn **decision making** and **problem solving**, skills which are important for living. For example, consider the following excerpt from the South Pacific Division Mathematics Framework:

* Choice is an important part of mathematical reasoning. For example, we plot lines by choosing values for x and y. We choose between values such as speed and completing the task in detail or with accuracy. Many of our choices carry consequences, and we must learn what these are. The analogy holds for many life situations as well.

7. Value Dilemmas

Value dilemmas as illustrated in Table 6 , reflect Kohlberg's moral reasoning approach. They generally focus on an issue which cannot be resolved simply, or at least without much thought. Table 6 (page 18) reveals that numerous aspects of thinking are involved.

Central to this tactic is division of opinion, a move which would not be helpful in contexts where the value is non-negotiable. Such activities as justifying values, ranking them, writing questions, appraising consequences, summarizing and reflecting are potentially mentally demanding. In an Adventist setting, the steps of choosing action, stating consequences, and summarizing reasons for a course of action could all be linked with scriptural or other principles.

8. Making Value Judgments

A number of teaching tactics such as transmitting, clarifying, analysing, and posing dilemmas draw on the process of evaluating, or in other words making judgments about what is worthwhile. This skill is obviously vitally important in the valuing process. It can also entail making judgments about the worth of authorities (moral, religious, scientific *etc.*) or the criteria for judging worth. The following excerpt from the SPD Art Framework shows an activity illustrating evaluation:

> We may continually assist students to both identify and form criteria for judging the worth of art works. Sample questions may include:
>
> a Is this art worthwhile? On what basis do you make your judgment?
> b What are the criteria for judging what is morally good or bad in art?
> c What do you think of the merit of the form or idea of this art as judged against the commandments or some other Biblical criterion?
> d Would you rank the following criteria for evaluating art in order of merit. How did you make your choice?

9. Acting Out Values

Some topics lend themselves to student action. It would seem helpful for students to be involved in feeling and identifying with others, or in doing something to express value commitments, for action is an important part of the valuing cycle. The following part of the SPD English Framework suggests how action can be organized:

Use visual and spoken media to portray values vividly and emphatically. Student performance in role play, speech, debate, meetings and hosting of social events, and their analysis of drama, films, and other media encourage the valuing process in a realistic way. Through these media, students can explore their feelings and increase their perception of the reality of personal experience in learning. They can also perceive the changing needs of others, the need to care and share, and different ways of viewing reality.

10. Combination of Tactics

In most classrooms teachers tend to use a group of strategies in various combinations to suit their personalities. The following example of this tendency is taken from the SPD English Framework. The reader will recognize several tactics in operation in the questions

SHORT STORY

1. Look at possible themes.
2. Write an essay using the values of one of the characters in a different setting.
3. Compare the setting of this story with the student's own situation.
4. Act out the story. What type of persons are the characters?
5. Write another ending to the story to reveal the characters and values of a different character.

6. Does the author's technique reveal his values? (Is this a valid question to ask? What pre-requisites do we need to have to be able to make this type of judgement?)

11. Teacher Model

Modelling is potentially the most powerful way to impart values. However the process is subtle, and teachers need to be aware of both the negative and positive effects of their model. Students take notice of expert teachers, and those who are warm, caring, friendly, businesslike, and enthusiastic. Good models reward students who copy them. They create interest in subject matter, and they communicate that they can meet student needs. Students do not only imitate - they identify with good models in manner and lifestyle. The following advice on modelling is from the SPD Industrial Technology Framework:

1. Where practical, encourage students to adopt a sense of mission and service in their tasks.
2. Display a sympathetic attitude to show students you care. Placing your hand on the shoulder at a critical time is one example.
3. Display posters and blackboard mottos that have spiritual connotations.
4. Keep a clean well ordered workshop. It is a silent statement that has spiritual overtones.
5. Christianity is in part expressed in the attitude of taking care and executing a high standard of workmanship in well made projects.

12. Classroom Climate

Teacher model and relationships between teacher and students are two important aspects of teaching values by using classroom climate. The following excerpt from the SPD Art Framework attempts to highlight the importance of climate in learning valuing:

> Provide an environment that encourages students to value their own art. Teachers may look for opportunities to pick out the positive qualities of student work. They may also deemphasize the product and help students feel good about about producing their art.

Part of classroom climate is expressed in **expectations** about student performance. Consider the following statement from the SPD Physical Education Framework:

We teach values by insisting that we have high expectations of students. These expectations can involve such issues as deportment, behaviour, language, effort expended, and general attitude.

FOUR APPROACHES TO MORAL VALUING

In discussing the valuing process in this paper, four influential theories about how to best teach values are referred to. These are those of Durkheim, Wilson, Kohlberg, and the Values Clarification group, represented by Simon, Raths, and Harmon.

Of all current approaches to valuing, that of Durkheim appears closest to the Adventist philosophy of education. Durkheim considered that morality was related to social groups, and that it never related to individual interests alone. Adventists would agree that morality refers substantially to relationships between people. However, they perceive some moral actions such as concerning only God and the individual. Suicide is an example of this category.

Durkheim upholds the importance of the existence of a set of moral rules which guide conduct. He stated that moral principles were derived from moral rules which were inherently good, and which expressed obligation or duty. The Biblical ten commandments are seen by Adventists to form an important part of this set of rules. However while Adventists perceive merit in a set of rules, they would not endorse Durkheim's notion that moral ideals are derived mostly from facts which are verifiable by observation. The authority of scripture is to them a necessary addition to Durkheim's ideas.

Durkheim stressed the importance of rationality in being moral. Moral skills and procedures for becoming moral were related firmly to the rational domain. Reasoning inductively was important, and was the preferred means of arriving at a notion of morality, rather than by the acceptance of norms imposed by God or man. While Adventist educators would disagree with the weight of emphasis placed on the inductive approach, they would see merit in the inclusion of some reasoning in the values curriculum. They support Durkheim's idea that students should give reasons for social rules, for he asserted the need for students to understand the goodness of rules. In this respect Adventist teachers would heartily agree that students should have an idea of the underlying reasons for moral rules they are asked to observe.

Durkheim developed the idea that actions are central in moral education. Adventist teachers would find merit in the notion that because morality is linked closely with moral rules, the outcome of education should be moral action. This action is not just for the individual, but for the good of others.

The thrust of moral development proposed by Durkheim has much in common with Christian philosophy. The three central aspects of valuing for Durkheim were the teacher, the social context, and the curriculum. The teacher was most crucial of these three aspects, as he was to model morality by both his "faith" and "passion", which was his sign of commitment. His task was to actively propagate his faith, and his effectiveness depended on his authority. The aim was to show the totality of his teaching task. The student was not to be given fragmented pieces of information, but was to develop a deep internal state of mind which encompassed an approach to valuing morally or religiously. In the curriculum, the student was to be shown the complexity of things in an organic way. A key method of illustrating moral principles was to utilize the class social group to engender loyalty, spirit, concern for others, and the idea that the class was a type of home.

John Wilson has developed another approach to moral education. He represents a large group of moral philosophers who contend that the procedure we teach for confronting moral issues is paramount - the content of moral learning is much less significant. According to Wilson the crucial part of the moral education process is moral reasoning, and moral reasoning is a very rational activity. Being rational means acting for a reason related to other peoples' interests, being logically consistent, knowing the facts and facing them, and applying all these skills and translating them into action (Chazan 1985).

In contrast to Durkheim, Wilson claims that the individual is all-important in considerations of ethical morality - not the social group. The heart of the moral process is when individuals make their own moral deliberations. These decisions are based on moral principles such as 'phil', a concept emphasizing concern for others, sympathy, and a sense of fair play. The existence of such principles shows that Wilson does tacitly include content in his scheme, and also that his kind of morality is somewhat social in orientation.

Wilson has devised a concept of the morally educated person, shown in Table 1. This list of skills is a useful starting point in describing the elements of morality. There appears to be nothing in Table 1 that contravenes the spirit of Christianity. Note that in harmony with Christian thought, morality is not thought to be polarized into thought and action. In the moral sphere this approach emphasizes the importance of action as an outgrowth of knowledge, and is committed to the unity of knowing and doing.

Adventist teachers should agree with the usefulness of Wilson's scheme outlined in Table 1. They should realize that becoming good must have a process orientation, and they would agree with Wilson that indoctrination is necessary, and that it includes the giving of reasons for ethical decisions. Further, Adventists would agree with Wilson that teachers should not attempt the impossible task of appearing neutral or impartial in their teaching, and that desirable action is the goal of teaching values.

However some of the thrust of Wilson's model is at odds with Adventist views. He has moved away from the presentation of moral rules framed in social action, and towards focusing mainly on the ability to confront problems. For Adventists, rules as framed in scripture are still important.. Wilson has also heavily emphasized the importance of reasoning and ethical individualism to the point where moral relativism becomes problematic for fundamentalist Christians. Thus he rejects the acceptance of outside authority, reference to exemplary models such as Jesus, the acceptance of a set of beliefs, and the influence of critical religious experiences and events which have significance for Christians.

A third approach, Kohlberg 's theory of moral reasoning, is well known to Adventists. Supported by a good deal of research evidence, Kohlberg has claimed that people advance through stages of moral development in an invariant sequence. He first documented a six-stage moral developmental process, then increased this to seven stages, but finally reduced it to five (Chazan 1985).

Central to Kohlberg's theory is the notion of reasoning morally. Reasoning and reflection occur at all stages of moral development, and children supposedly develop particular thinking patterns at each developmental level. The process of thinking and reasoning is developed by presenting moral dilemmas which force students to think through the existence and hierarchy of competing ideals in problems, experiences and situations in the world.

The importance of reasoning in moral education presents a continuing difficulty for Adventists because they accept the authority of scripture. However, as with Wilson's theory, the issue with Kohlberg again appears to be one of emphasis. Christians should endorse the need for some reasoning in moral-religious experience, and Adventist teachers are willing to explain conflicts and tensions between moral principles as they are lived out in specific ethical situations. But they disagree with the notion that reasoning is the only way to arrive at moral truth. The difficulty lies not so much in the reasoning process, but in Kohlberg's definition of a moral principle - the content of reasoning.

For Kohlberg, a moral principle is a "self-evident and irreducible natural fact" which does not refer to either group standards or to private judgments (Chazan 1985). At least this position rules out the relativism of private judgment, but it still omits reference to social norms, so it is a mixed blessing for Adventists. Moral principles are apparently grasped through the reasoning process, and somehow become compellingly self-evident. These then become a set of guidelines for confronting alternative choices. The assumption is that rationality per se enables all things moral to turn out for the best. It is interesting to note that the key principles "thrashed out" by reason are justice, equality of human rights, reciprocity, and respect for the dignity of human beings as individual persons - all of which are exemplified in Biblical scripture. Adventists can only applaud the key principles on which Kohlberg's reasoning process is based.

TABLE 1

WILSON'S CONCEPTION OF THE MORALLY EDUCATED PERSON

[a]	PHIL (HC)	Having the concept of a 'person'.
[b]	PHIL (CC)	Claiming to use this concept in an overriding, prescriptive, and universalized (O, P, and U) principle.
[c]	PHIL (RSF) (DO & PO)	Having feelings that support this principle, either of a 'duty-oriented' (DO) or a 'person-oriented' (PO) kind.
[d(I)]	EMP (HC)	Having the concepts of various emotions (moods, etc.).
[d(i)]	EMP (1) (Cs)	Being able, in practice, to identify emotions, etc. in oneself, when these are at a conscious level.
[d(i)]	EMP (1) (Ucs)	Ditto, when the emotions are at an unconscious level.
[d(i)]	EMP (2) (Cs)	Ditto, in other people, when at a conscious level.
(d(i)]	EMP (2) (Ucs)	Ditto, when at an unconscious level.
[d(ii)]	GIG (1) (KF)	Knowing other ('hard') facts relevant to moral decisions.
[d(ii)]	GIG (1) (KS)	Knowing sources of facts (where to find out) as above.
[e]	GIG (2) (VC)	'Knowing how' - a 'skill' element in dealing with moral situations, as evinced in verbal communications with others.
[e]	GIG (2) (NVC)	Ditto, in nonverbal communication.
[f(i)]	KRAT (1) (RA)	Being, in practice, 'relevantly alert' to (noticing) moral situations, and seeing them as such (describing them in terms of PHIL, etc.).
[f(ii)]	KRAT (1) (TT)	Thinking thoroughly about such situations, and bringing to bear what PHIL, EMP, and GIG we have.
[f(iii)]	KRAT (1) (OPU)	As a result of the foregoing, making an overriding, prescriptive, and universalized decision to act to others' interests.
[g]	KRAT (2)	Being sufficiently wholehearted, free from unconscious countermotivation, etc. to carry out (when able) the decision arrived at in practice.

(Taken from Chazan 1985)

Later in his life, Kohlberg modified his original stance on the origins of principles, and advocated that schooling should also focus on shared obligations and social norms which were not derived purely from individual reasoning. He also changed his position on indoctrination, saying that schools must teach specific values, and that in guiding moral education, they must indeed be indoctrinatory in a positive sense. This position was also held by the moral philosopher R.S.Peters.

Kohlberg's stage theory of moral development appears to be largely compatible with Adventist educational thinking. Ashley (1986) has demonstrated how that in an Adventist setting the theory is very useful in monitoring students' moral and religious development. She illustrates in some detail how each stage is matched by necessary understandings which are outgrown as students mature. In fact Ashley demonstrates how that the theory emphasizes the importance of law, saying that "the principles of law must be internalized rather than left as mere external structuring devices for the individual" (1986, 53). And she goes on to show the wisdom of Kohlberg's fundamental rule that teachers present material that challenges students because it is at the stage beyond which they are currently thinking. This tactic should add interest to learning.

Although disagreeing with the weight of emphasis on individual reasoning in Kohlberg's theory, Adventists should endorse a number of his ideas. One of these is that we cannot divide moral thinking and behaviour - the two are interdependent. Secondly, Kohlberg rightly assumes that the form of moral reasoning (the process we go through when thinking morally) cannot be separated from the content of morality (i.e. justice etc.) The morally educated person reflects on principles, considers the alternatives, and translates deliberation into deeds. Thirdly, he affirmed that moral people are also people of passion, feeling and commitment. Contrary to the accusations of some of his critics, Kohlberg maintained the importance of feelings in being moral. A fourth key element of Kohlberg's scheme was that the teachers and the school should model morality. School climate, part of the hidden curriculum, was the most important part of the overall curriculum. The school was to be a laboratory for moral deliberation. Fifthly, the theory rejects relativism, and in this regard agrees with Adventist Christian ethics.

Values clarification is a fourth prominent approach to teaching valuing. This approach focuses on students' awareness of their personal values. All-important is the process of becoming aware of value positions, clarifying values and communicating values. Process is the key component of values clarification. Raths *et al.* (1966) enumerate thirty kinds of clarifying responses and seven valuing process which are encompassed by the overall process of valuing. The seven valuing sub-processes are shown in Table 2. In reflecting on the thoughtful way in which this valuing process has been set out, it is difficult to take issue with it. In the opinion of this writer the process of clarifying values should be a necessary part of all strategies of teaching values, irrespective of their underlying assumptions.

TABLE 2

Clarifying Responses Suggested by the Seven Valuing Processes

1. **Choosing freely**
   a. Where do you suppose you first got that idea?
   b. How long have you felt that way?
   c. What would people say if you weren't to do what you say you must do?
   d. Are you getting help from anyone? Do you need more help? Can I help?
   e. Are you the only one in your crowd who feels this way?
   f. What do your parents want you to be?
   g. Is there any rebellion in your choice?
   h. How many years will you give to it? What will you do if you're not good enough?
   i. Do you think the idea of having thousands of people cheering when you come out on the field has anything to do with your choice?

2. **Choosing from alternatives**
   a. What else did you consider before you picked this?
   b. How long did you look around before you decided?

c. Was it a hard decision? What went into the final decision? Who helped? Do you need any further help.
d. Did you consider another possible alternative?
e. Are there some reasons behind your choice?
f. What choices did you reject before you settled on your present idea or action?
g. What's really good about this choice which makes it stand out from the other possibilities?

3. Choosing thoughtfully and reflectively

a. What would be the consequences of each alternative available?
b. Have you thought about this very much? How did your thinking go?
c. Is this what I understand you to say ... [interpret his statement]?
d. Are you implying that ... [distort his statement to see if he is clear enough to correct the distortion]?
e. What assumptions are involved in your choice? Let's examine them.
f. Define the terms you use. Give me an example of the kind of job you can get without a high school diploma.
g. Now if you do this, what will happen to that ...?
h. Is what you say consistent with what you said earlier?
i. Just what is good about this choice?
j. Where will it lead?
k. For whom are you doing this?
l. With these other choices, rank them in order of significance.
m. What will you have to do? What are your first steps? Second steps?
n. Whom else did you talk to?
o. Have you really weighed it fully?

4. Prizing and cherishing

a. Are you glad you feel that way?
b. How long have you wanted it?
c. What good is it? What purpose does it serve? What is it important to you?
d. Should everyone do it your way?
e. Is it something you really prize?
f. In what way would life be different without it?

5. Affirming

a. Would you tell the class the way you feel some time?
b. Would you be willing to sign a petition supporting that idea?
c. Are you saying that you believe ... [repeat the idea]?
d. You don't mean to say that you belive ... [repeat the idea]?
e. Should a person who believes the way you do speak out?
f. Do people know what you belive that way or that you do that thing?
g. Are you willing to stand up and be counted for that?

6. Acting upon choices

a. I hear what you are for; now, is there anything you can do about it? Can I help?
b. What are your first steps, second steps, etc.?
c. Are you willing to put some of your money behind this idea?
d. Have you examined the consequences of your act?
e. Are there any organisations set up for the same purposes? Will you join?
f. Have you done much reading on the topic? Who has influenced you?
g. Have you made any plans to do more than you already have done?
h. Would you want other people to know you feel this way? What if they disagree with you?
i. Where will this lead you? How far are you willing to go?
j. How has it already affected your life? How will it affect it in the future?

7. Repeating

a. Have you felt this way for some time?
b. Have you done anything already? Do you do this often?
c. What are your plans for doing more of it?
d. Should you get other people interested and involved?
e. Has it been worth the time and money?
f. Are there some other things you can do which are like it?
g. How long do you think you will continue?
h. What did you *not* do when you went to do that? Was that o.k.?
i. How did you decide which had priority?
j. Did you run into any difficulty?
k. Will you do it again?

(Taken from Purple and Ryan 1976)

The values clarification fraternity have written a relatively large volume of practical methods and activities to illustrate the approach. Consequently, values clarification carries considerable appeal because it is the most practical and user-friendly of all values teaching strategies so far developed.

For some teachers, there is the added bonus of simplifying the demands of teaching by allowing content to look after itself. Indeed, V. C. assumptions about content have elicited more criticism for this approach than any other, except for the worst kind of biased indoctrination. Raths and his colleagues have stated that values are merely personal preferences, and that they relate to personal experience, rather than to proof or consensus (1978, 34). Clarifying responses are supposed to be refined because there are no right answers, and when there is an absence of giving values or evaluating (Chazan 1985). Adventists reject this assumption out of hand. They would advocate that teachers ask "what should you do?" as well as "what would you do? " in many situations.

Fundamentalist Christians are troubled by many elements of values clarification. For example, all values appear to be treated as being equal - there is no hierarchy. In reality, values are not necessarily freely chosen from among alternatives, but are often subconsciously adopted from role models and experience. In addition, the relativistic view implies that anyone's values are satisfactory, provided that they are adopted by the correct process. This position has profound implications for the issue of the nature of freedom. In summary, it seems that the values clarification approach may form a useful segment of teaching valuing in Adventist schools, but that its relativism limits its scope. Its many practical materials can be adapted so that the teaching process alludes to scriptural and other reference points which Christians cannot ignore.

At this point it may be helpful to remind the reader of the five issues addressed in this section of the paper. One issue was the emphasis placed on individual experience in contrast to group norms or other authority in valuing. Adventists contend that Christians must refer to scripture and to other people when making moral decisions. Durkheim, and to a lesser extent Wilson and Kohlberg sought to place moral decisions in a social context which embraced more than individuals. Secondly, while Adventists perceive moral principles, particularly as embodied in scriptural law, as being an essential aspect of valuing, moral philosophers ascribe varying amounts of importance to these. Kohlberg and Wilson appeared closer to the Adventist position in this matter than were Durkheim and Raths and Simon. Thirdly, all the philosophers quoted in this paper have asserted the importance of reasoning in valuing. The three theories developed in more recent times seem to have emphasized reasoning more than Adventist belief can embrace, yet Adventists still see reasoning as being an essential part of morality. Fourthly, Adventists perceive the need for specific content in valuing. The philosophers under discussion in this paper can be seen on a continuum of content-emphasis. Durkheim and Kohlberg were nearest the Adventist position, while Wilson included content implicitly and the

V.C. group de-emphasized it. All philosophers and Adventist teachers would seem to be in agreement that moral action is the goal of moral valuing. Some of them, particularly Kohlberg, have capably spelt out the unity and interdependence of moral thought and action.

SUMMARY

This paper has introduced some possible elements of the valuing process in Adventist education. It has defined values, listed types of values, explained some common methods of imparting values, drawn a link between valuing and the growth of religious faith, and discussed some issues arising from teaching values, particularly of the moral and religious kind, in Adventist schools and colleges.

It is hoped that discussion of this crucially important aspect of instruction will start teachers thinking about its immense possibilities for achieving the most fundamental Adventist educational goals. In my view, the integration of faith and learning in schools will occur more visibly as teachers are enabled to impart values more intelligently.

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TABLE 3

Identifying Values *

Teacher	Student	Teacher Follow-through
What did they do ...	Describes behaviour	Sees that description is complete and accurate.
What do you think were their reasons for doing/saying what they did?	States inferences as to reasons	Accepts, seeks clarification, if necessary.
What do these reasons tell you about what is *important* to them?	States inferences regarding values.	Re-states or asks additional questions to ensure focus on values.
If you ... (teacher specifies similar situations directly related to student, e.g., "If you accidentally tore a page in someone else's book, what would you do? Why?")	States behaviour and gives explanation.	Accepts, may seek clarification.
What does this show about what you think is important?	States inferences about his own values.	Accepts, seeks clarification, if necessary.
What differences do you see in what all these people think is important?	Makes comparisons.	Ensures that all values identified are compared.

[A] This sequence is repeated for each group or person whose values are to be analyzed. Each group specified by the teacher, however, must have been previously studied.

[B] This sequence is repeated in order to get reactions from several students.

* This strategy is an adaptation of one developed as part of the Taba Curriculum Development Project at San Francisco State College. See N. E. Wallen, M. C. Durkin, J. R. Fraenkel, A. H. McNaughton, and E. I. Sawin, *Development of a Comprehensive Curriculum Model for Social Studies.*

(Taken from Fraenkel 1973).

TABLE 4

Values Clarification

Value Sheet 1
The Meditation Room at the U.N.

Directions: Please answer as many of the questions below as you wish, but answer them thoughtfully and honestly. I will collect the papers at the end of the study period and return them to you with occasional comments later in the week. This is an optional assignment and has no effect on grades, of course.

There is a chapel or meditation room at the U.N. General Assembly building in New York that has had all symbols of particular religions removed. There is nothing there but some rows of chairs, a potted plant, and a shaft of light. Marya Mannes writes of this room:

"It seemed to me standing there that this nothingness was so oppressive and disturbing that it became a sort of madness, and the room a sort of padded cell. It seemed to me that the core of our greatest contemporary trouble lay here, that all this whiteness and shapelessness and weakness was the leukemia of noncommitment, sapping our strength. We had found, finally, that only nothing could please all, and we were trying to make the greatest of all generalities out of that most singular truth, the spirit of man. The terrifying thing about this room was that it made no statement whatever. In its capacity and constriction, it could not even act as a reflector of thought" [From M. Mannes, "Meditations in an Empty Room," *The Reporter*, Feb 23, 1956; republished in M. Oscoli (ed.), *Our Times: The Best from the Reporter Magazine* (New York: Farrar, Straus & Girous, Inc., 1960)]

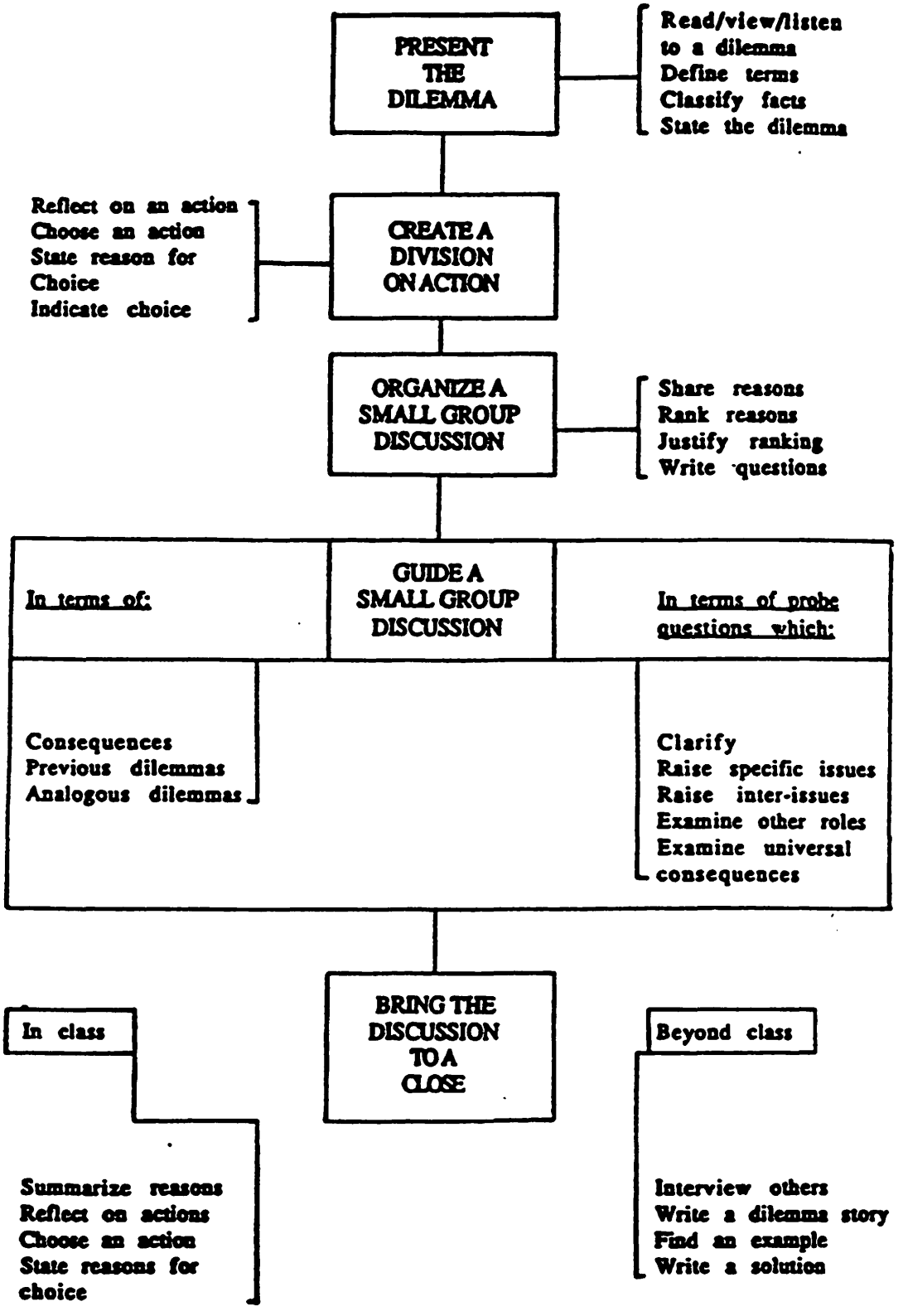
1. Write your reaction to this quotation in just a few words.
2. What emotions does it produce?
3. Are there some reasons for believing that Mannes' quotation is "anti-religious"? If not, why? If yes, in which ways?
4. In your mind, does Mannes, in the quotation above, exaggerate the danger which she sees? Explain.
5. Can you list some more examples in our society which tend to support Mannes' point?
6. Can you list any which tend to refute her point of view?
7. If this quotation suggests a problem which worries you, are there some things you might personally do about it? Within yourself? With some close friends? With the larger society?
8. Is there any wisdom from the past which you can cite to ease Mannes' concern? Is there any wisdom from the past which might alarm her even more?
9. What do you get aroused about? Are you doing anything about it?

(Taken from Chazan 1985)

TABLE 5

MORAL REASONING DILEMMAS

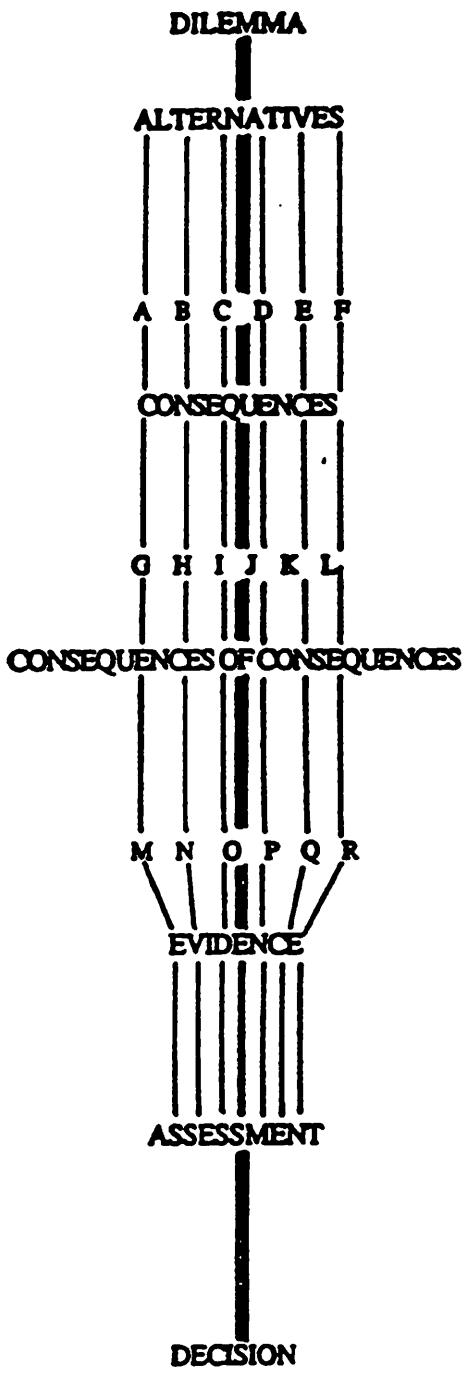
TEACHING PLAN



A Strategy for guiding moral discussions.
Taken from Beyer, "Conducting Moral Discussions," P 199.
(J R Praenkel, How To Teach About Values, 1977, p 63.)

TABLE 6

MORAL CONSEQUENCES



What is this incident about? What happened here?

What could (might) X do in this situation?

If X were to do this, what might happen as a result?

If that happens, then what might happen (ie what might be additional short- and long-range effects)?

What evidence is there that these consequences will occur?

Which consequences would be good? bad? Why? (Measured against what criteria?)

What do you think X should do? Why?

Steps involved in analyzing a value dilemma.

Taken from Jack R Fraenkel, "Teaching About Values" in Ubbelohde and Fraenkel (ed), *Values of the American Heritage*, p 204.
(Jack R Fraenkel, How to Teach About Values, 1977, p 131.)