THE NEW MORALITY AND MY FAMILY

Introduction

Most parents of our state have probably heard of "the new morality." Many seem to be wondering whether that approach to living means no morality at all. Others have felt that such thinking will be a great help to the new generation.

What does the new morality mean, and how will it affect the way we live in families?

The New Morality Says:

1. Decisions concerning right and wrong must be made on the spot and in a given situation, not by a code or set of rules decided ahead of time.
2. Principles are to be used as guides but not as rigid or absolute rules.
3. Decisions should consider all the facts and all the alternatives possible for any particular situation.
4. All decisions should be made in the light of "love," with love being interpreted as doing what is best for all the persons involved.
5. When a decision is sincerely made for the good of people, it is good, even though the unforeseen consequences are bad.

Example

Let's look at a person who is trying to use the new morality. Out of a sense of duty Mrs. A, a young homemaker, persuaded her mother to come and live with them. She and her mother have always been in conflict from the time Mrs. A was 13. After two years, the family has become very tense, and Mrs. A has had many illnesses that her doctor attributes to tension. Now Mrs. A. is trying to weigh all the circumstances and decide what to do.

Her religious convictions seem to mean that she should keep her mother. Her doctor seems to imply that she cannot be well as long as her mother lives with her. Even her minister has implied that she may be able to love her mother more and do more nice things for her by being separated from her.

Mrs. A. is asking herself: "Does love for parents mean that mother has to live with me?" "If I could get a nice place for her, would she be able to make new friends and develop new interests?" "Perhaps I could visit her twice a week and take little surprises to her. Would that be loving her more?"

Criticisms - Against:

1. This way of living may turn out to be only selfishness and rationalization of what a person wants to do.
2. Lasting rules of conduct are needed because no human being can make intelligent decisions moment by moment with all the problems of modern life. It is difficult to get all the facts and consider all the important factors in any situation.
3. Great codes of ethics, such as the Ten Commandments, are built upon many generations of human wisdom.
4. The only times when great codes of ethics do not work for the good of people are unusual times such as war and great crisis.
Criticisms - For:

1. Great teachers such as Socrates and Jesus, made their decisions for the good of people and not according to the letter of the prevailing law.
2. Life is always changing so that tomorrow's circumstances are not the same as today's situation.
3. People need to learn internal, self-directed ways of life that do not depend upon an outward set of rules.
4. The goal of the new morality is to have people who can make responsible, adult decisions in all the changing circumstances of life. The new morality asks, "Considering all the circumstances, what is best for all the other persons and myself?"
5. This is a searching generation. The answers are not black and white, but shades of gray."

Discussion:

1. Try to think of some realistic situation in which accepted rules, such as the laws of the society or the Ten Commandments, do not help to make the best decision.
2. If a person really follows "The Law of Love," is there any difference between a morality based on laws and the new morality? Discuss the differences or explain why there are none.
3. How would you apply legal ethics and the new morality to the following problems that are now being discussed in our society:
   - the death penalty?
   - the draft?
   - premarital sex relationships?
   - mercy killing?
   - teen-age marriage?

The New Morality and the Family

1. What does the new morality mean in relation to these questions?
   - How do you treat young children who don't fit the usual pattern of growth?
     a. The child who talks much earlier than the books say and yet doesn't begin walking until 15-16 months. Worry and keep taking the child to different doctors or have him checked once and forget the matter?
     b. The boy who was six in September and becomes extremely unhappy in the first grade. Push him on or let him wait until seven?
   - The attitudes we have and teach our children about neighbors, other classes, other races, other nationalities? Shall it be, 'Keep our Southern traditions' or 'Be sure to listen carefully to what anyone has to say'?
   - Should a father with teen-agers take the opportunity to move and get a raise in pay or should he do as his teen-agers wish, let them stay in their same school with their same friends?

2. What do you think of this statement by one adolescent to another? "The trouble with grown-ups when they want to give us sex education is they don't want to educate us, they just want to control our morals"?
3. Dr. Mary S. Calderone, in speaking of parent's fear of sexual misbehavior on the part of their children, said: "It would be more constructive if they directed their concern earlier to the chain of events that lead to such undesired eventualities.

Dr. Calderone does not think that parents are the best people to give sex education. She says that each community should organize and plan for the type of sex education that community wants.

What do you think?

4. Do you agree with one psychiatrist who says that a lack of meaningful, intimate relationships between parents and children is a major cause of early marriages and pre-marital sexual experimentation?

Then discuss whether early marriage is a problem or an answer to a great void in the lives of youth.

What can parents do to help provide meaningful, intimate relationships for children, especially teen-agers?

5. Dr. Morton S. Eisenberg and many others, point out that sociological studies have found only a very small percentage of young women with casual or promiscuous sexual behavior. Even though there is more open talking about sex, most young people seem to be interested in wholesome relationships that do not involve intercourse.

It is true that out-of-wedlock pregnancies have increased from 10 to 22 per 100 unmarried women in 15 years. But the startling increase is in the age group from 25 - 35 years, not in the teen-age group.
VALUES AND GOALS SERIES
TV SCRIPT

SHADES OF GRAY
"The New Morality and My Family"

(This program calls for one person who asks the questions and one who does the answers.)

Introduction: By the announcer.

Camera on one who answers questions: I would like to read part of the words of a song that was very popular during this past year. The title is, "Shades of Gray," and it was done by the Monkees.

"When the world and I were young, just yesterday,
Life was such a simple game, a child could play.
It was easy then to tell weak from strong,
When a man should stand and fight, or just go along.
But today there is no day or night,
Today there is no dark or light,
Today there is no black or white,

Only shades of gray."

Now let's hear this song as the Monkees do it.

(Play record, "Shades of Gray" through one chorus. While music is going show:
Picture - Policeman and child
Picture - Policeman and group of teen-agers
Picture - Any good contrast of childhood and youth.)

Question 1. What does this song, "Shades of Gray" mean to young people who may hear it or sing it?

Answer 1. Well, first of all, it means to many young people that it is much harder now than in the past to grow up and tell what to do with life. Back when most people lived on farms, all a boy had to do was fit in and learn how to work. A few may go off to college and enter some profession, but they knew that if they failed, they could return to the farm. In that situation it was much easier to tell right from wrong and generally how to live.

Second, this song suggests to me that it is very difficult for young people to grow up now because many adults do not really live by the values they affirm to be true. Thus we have families with the best of houses, clothing and food but who are lacking in moral integrity. Many of their children tend to be rebellious delinquents or the other extreme, bland conformists.

**Question 2.** What are some of these values adults say they believe in and do not practice?

**Answer 2.** One value that is proclaimed in history books, speeches, and in almost all educational programs is human personality. We say that every person has great value. And yet, if we could picture the environment of all the children born in our country, including all those in the inner cities and country shacks, we would probably have to agree that farm animals and household pets get much better treatment for their natural growth than the majority of our children. Does our society really value the individual person?

Second, we say that a great value is individual freedom, that every person ought to have freedom to develop his own set of values. But just let a group of teen-agers try to be different! Take the matter of long hair. Even though it may look terrible to most of us, it is a harmless way for a boy to say, "I'm different from my parents!" But a good many have been kicked out of school for having long hair. Then the hostility comes out in other ways that are probably more harmful.

Then we hear from leaders all over the nation that the family is the most valuable institution, for it provides the best environment for the fulfillment of each person. Yet the practice of so many parents doesn't show such a value. One sociologist and psychiatrist said it this way: "Fathers have often become so detached and intent upon business success or farming that the son's do not develop a healthy amount of resentment, much less the intimate companionship they need for growing up.

Actually such parents put "getting ahead" as a value greater than the family or any person within the family. The strange thing is that they don't seem
to think young people know this!

Question 3: Then what directions or guide posts can families turn to in this generation?

Answer 3: A great many families are getting help from writers and teachers who have what is generally called "the new morality."

Question 4: What is this new morality we've heard about? Some people have the impression that it means no morality at all.

Answer 4: That is one of the misunderstandings. Actually the term refers to a broad way of thinking and acting involving at least these statements:

1) Decisions concerning right and wrong must be made on the spot and in a given situation, not by the use of a code or any set of rules decided upon ahead of time.
2) Principles are to be used as guides but not as absolute rules.
3) Decisions should consider all the facts and all the people involved.
4) All decisions should be made in the light of love, with love meaning what is best for the persons involved. Even if such a decision is mistaken, it is a good decision because it was sincerely made.

Question 5: That sounds OK. What is wrong with that kind of morality?

Answer 5: There are a good many critics, and they make points like this:

First, this way of living may turn out to be only selfish rationalization of what a person wants to do anyway.

Second, lasting rules of conduct are needed, they say, because no one can know all the facts and make wise decisions moment by moment.

Third, great codes of ethics, such as the Ten Commandments, are built upon many generations of wisdom.

Question 6: Then why do so many people seem to be following this new morality?

Answer 6: There are a good many defenders of this way of living, some of them are teachers and writers. They make points like these:

1) Great teachers like Socrates and Jesus made their decisions for the good of people at one specific time and not according to the letter of any prevailing law.
2) Life is always changing so that tomorrow's circumstances are not the same as today's situation.

3) People need to learn internal, self-directed ways of life. Someone to enforce the rules cannot always be there.

Question Z: How would you state what seems to be a moral goal toward which young people and adults are reaching by way of the new morality?

Answer Z: The goal of this new morality is to have people who can make responsible, adult decisions in all the changing circumstances of life. The new morality asks this question, "Considering all the circumstances, what is best for all the other persons involved in this situation and for myself?"

Question 8: What areas of family living are approached by way of this new morality?

Answer 8: Actually almost every part of family life can be looked at from this way of thinking. Let's mention briefly a few examples:

1) The treatment of children. If the books say a child should develop at a certain rate and a family has a youngster who is slower or faster, what will they do? Put pressure on him to read as fast as any child or let him develop in his own way?

2) Attitudes toward other classes, races, nationalities. Shall we "keep our Southern traditions" or "listen carefully to what different and strange people have to say."

3) When grandparents can no longer stay alone shall we move them in with a daughter and her children even if the daughter and grandmother have never got along very well?

Question 9: All this doesn't sound as if people who like the new morality are just going out and doing as they please.

Answer 9: Of course you are right. There have been many misinterpretations of the efforts of teachers and writers to find wholesome and helpful directions for living in this generation. The truth is that we have a searching and difficult time in which to live. As the song says, the answers are not black and white, but shades of gray.

(Music comes in at the words, "Today there is no day or night..."
A FAMILY GOAL -- FREEDOM FOR ALL

Objectives: Parents, leaders and teachers of youth to learn how to help youth be responsibly free.

Preparation: Read bulletin, A Family Goal -- Freedom for All.

Discussion:

Introduction: Discuss the following questions with the group:

What does the word free mean to you?
What about freedom?
What is the meaning of the phrase "condemned to be free?"

Growth in Freedom

Ask different members of the group to describe what freedom means to:

The toddler
The school aged child
The teenager
The middle aged parent

How do children let us know they are ready for more freedom?

Three ways to Help Youth Learn to Be Responsibly Free

1. Give youth the freedom to ask questions

Why do youth's questions bother us?
(They ask us at inappropriate times. They make us feel inadequate. We don't know how to answer their questions.)

How can we overcome these problems?
(Recognize why we think or act the way we do. Be willing to admit shortcomings. Stand up strongly for what we do believe. Find times to talk leisurely with youth.)

2. Give youth the freedom to make mistakes.

What are some examples of mistakes you have let your children make?

In what ways did the children learn and grow through having made mistakes?

What are some examples of mistakes parents cannot afford to let their children make?

(Those that may cost their lives and those they are not yet ready to understand.)
3. Give youth the freedom to grow up.

What are some reasons why we may not want our children to grow up?

(We like the role of being a parent. We are afraid we haven't done well as parents. When children grow up, we have to admit we are getting older.)

What are some reasons why we look forward to our children's growing up?

(We are proud of them and want to see them succeed as adults. We will have less responsibility and more time for ourselves. We want them to take care of us. We want the pleasures of being grandparents. We can enjoy our grown children as equals and friends.)

In the following situations, check the best way to help a young person grow to be responsibly free.

1. A son finishes high school (age 16) and finds a job in a town 50 miles from home. He tells his parents he wants to work a year before deciding about college or the service.

☐ Ask him whether he is interested in a girl in that town and tell him he is probably thinking of going in debt for a used car.
☐ Forbid him to stay in that town and explain the trouble he could get into.
☐ Tell him of your disappointment that he is not going to college and both parents try to talk him into going on to college.
☐ Offer to help him find a room and get set up for living near the job.

2. The high school daughter comes to breakfast with a hair style exactly like that of a girl in the neighborhood for whom the mother has no respect. The mother should:

☐ Say nothing.
☐ Say "You just wouldn't be satisfied until you looked like that good-for-nothing down the street!"
☐ Suggest she return to her room and arrange her hair in a more becoming style.
☐ Tell her she can't leave the house looking like that.
☐ Say, "Well, what a lovely hairdo!"

Other situations you may want to discuss are when it would be safe to give a child the freedom to:

Choose what he will eat for breakfast

Choose what she will wear today

Choose all of own wardrobe

Drive a tractor
Decide how fast to drive a car
Decide which books to read
Decide which T.V. programs to watch
Make own choice of elective work in school
Operate the outboard motor boat
Select own friends
Decide whether to attend Sunday School
Decide own ideas about God
Decide own ideas about war and peace
Decide own ideas about human relationships
Have an allowance
Choose how will use all of own money
Decide whether or not to diet
Decide whether will smoke
Decide whether will drink

Man is condemned to be free! When the French Philosopher, Jean Paul Sartre, made this comment, he was not referring to the civil rights movement in America, but to every man's struggle to find meaning in his life. And you as parents, leaders and teachers of youth are having to look for meaning, not only in your own lives, but to help your young people find living worthwhile too.

Why do we say "condemned" to be free? In a recent editorial on this subject Ralph McGill reminded his readers that our freedom or free will is confronted with circumstances in this world that we don't have any control over. So in a sense we are condemned to try to be free in a world that won't let us.

Another aspect of freedom that we recognize, but our teenagers and immature adults usually don't, is the responsibilities that must come with freedom. They forget that in a democracy supposedly based on Judaic-Christian principles, one person's freedom ends when it infringes upon the freedom of another. At that point, it is the responsibility of both to compromise for some degree of coexistence.

Isn't that what world wars are all about? Isn't it what family quarrels are all about, too?

What does it mean to be free? To the toddler, it means that the gate is open, and he can get on the other side of the fence to pick Mrs. Jones's flowers. Freedom in the elementary school years is recess and summer holidays, and maybe the chance to spend some money to buy what he wants. Have you ever watched a child in the store trying to decide how to spend the money he got for Christmas? Nine times out of ten he comes out with an item you would never have selected for him.

The child in fourth, fifth and sixth grade enjoys the freedom to explore the world around him, and the opportunity to learn as much as he can absorb about what he wants to know. Or it may be to learn a skill, like jumping over a hedge. And we hope they do before they completely mutilate the hedge!

As the child enters junior high school and begins to become a young man or young lady, the interpretation of freedom enlarges. Not only does it include the freedom to do something, but also the freedom to think on his own. It is at this point that the adult becomes a little apprehensive. As long as we can see what our children are doing, we continue to have a certain element of control over them, but we can't see what they are thinking, and this scares us. The more insecure we are as adults, parents, leaders, or teachers, the more afraid we become. As fear increases, so does our tendency to control and constrict the young person, not only in what he can think, but also what he can do. Young people describe it something like this:

I grew up free to visit my friends and roam the neighborhood whenever I got ready. I'd eventually get hungry and come home to eat and wash when mother made me. Most of the time she sort of took me for granted. But about the time I got interested in boys, something strange came over my mother. It is sort of like Dr. Jekel and Mr. Hyde and Sherlock Holmes all rolled into one. From the minute I get up until I close my eyes at night, it is one continuous FBI interrogation. Why are you wearing that dress? Why are you not eating breakfast? Why can't you be home right after school? Don't
you have homework to do? Why don't you want to go to Sunday School?
Doesn't that boy have enough money to get a haircut? Is that automobile safe to ride in? What's wrong with having the porch lights
on when you come in at night? What did you do on your date?

Should we admit that maybe we don't give our teenagers as much freedom as
we did when they were younger? Can it be that we are scared?

There are plenty of reasons to be scared. Changes in ways of living and
thinking about life are coming so fast most of us adults can't keep up, Dr. Evelyn
Duvall has summarized some of these trends in her new book, Today's Teenagers. She
lists nine emerging trends. As you consider these, think about the time when you
were a teenager and how different it is today.

1. Dating begins at an earlier age.
2. Staying out later at night is prevalent.
3. Going steady begins sooner.
4. More freedom is expected.
5. More hazards are faced.
6. Cultural confusions abound.
7. More probing questions are being asked.
8. More education is needed.
9. More open criticism is general.

What can a parent do? How can teachers and youth leaders help parents prepare their
children to cope with these changing ways? How can all of us help young people
handle the freedom they are condemned to have?

The teenager thinks, if I can just get a job and earn my own living, I'll be
free. He gets the job and the pay check but discovers there are rules and regulations
at work. He has certain responsibilities in his social life and wherever he lives.
He is still a member of his family and must continue to perform some duties as a son
or brother. At that point some girls and boys think, if I get married it will be
different. My partner can carry some of the load, and I'll be freer to do what I
want to do. And getting married will relieve me of my responsibilities to my
parents and family. Too late, they realize what we knew all the time, after we
became adults, that is. He who would be free must carry the burden of freedom's
responsibility.

Well, how can we help young people learn to be responsibly free? Try these
three ways:

1. Give youth the freedom to ask questions. To be responsible they must
know the facts. To learn they must be allowed to ask questions. Accept the inev-
itability that sometimes youth will question behavior and ideas you have taken for
granted. This may be a threat to you. If you can give a rational defense for your
point of view, the teenager may accept your stand. If you can't give a common sense
explanation of why you think or do things a certain way, maybe they shouldn't accept
it. Maybe you are wrong and didn't know it. Studies show, however, that most teen-
agers do accept their own parents' basic values.

2. Give youth the freedom to make mistakes. Every generation seems to have
to make its own mistakes. Like the prisoner who said, "An experience like this really
teaches you a lesson. This is my sixth experience." Help youth to learn and profit
by their mistakes. When he gets caught for speeding, go with him and give him moral support in court, but don't lie for him, and don't pay his fine. Help him find a way to accept the consequences. We'd like to think that some of these outlandish clothes teenagers wear are just mistakes. But when we see the same mini-skirts and fishnet stockings on grown-up ladies, we wonder which generation is making the mistake? It's hard to let our children make fools of themselves or to see them waste our hard earned money. But if you start early enough, in the preschool years, the price of practice isn't so great.

3. Give youth the freedom to grow up. Give them opportunities in many areas of living to show you they are ready to assume more responsibility and thus ready for more freedom.

Remember, within the next five years, your teenagers will have reached their maximum physical stature and mental aptitude. Will they have the emotional and social maturity they need to become adults?

In closing, we quote Rhoda Lorand:

"The most important task the teenager must accomplish is finding someone outside his family to love. Before he can achieve this, he must first break his childhood ties to his parents, brothers, and sisters. That does not mean that he stops loving them, only that the ties must be so completely transformed as to be unrecognizable. In other words, he no longer is the little child adoring the superior parent and accepting every word as gospel. He must be able to feel that he is a loving friend and equal of his parents and to decide for himself whether he fully agrees with their principles, ethics, morals, ideals, goals and standards. There would be no progress in the world if every child grew up with a simple blueprint of his parents' ideas and proceeded to live by them unchanged." p. 16, 17.

Love, Sex and the Teenager, Rhoda L. Lorand, Ph.D., (Popular Library 60¢)

Condemned to be free? Let's work to change that idea. Let's say to youth, YOU ARE CHALLENGED TO BE FREE!

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This bulletin was prepared by Roberta C. Frasier, Extension family life specialist at Oregon State University and former chairman of the Department of Child Development at Washington State University. Mrs. Frasier, the mother of three, has had extensive teaching experience with three- and four-year-olds and has worked with many groups of parents. The manuscript was reviewed and approved for regional use by Extension staff members at the University of Idaho and Washington State University.
Every parent or person who works with children is faced in any one day with a myriad of situations in which he wants to get cooperation from children and teach them a better way to act. Some people seem to have a special ability which enables them to work with a minimal amount of frustration and few major conflicts. Others seem to be in a constant power struggle. Observations of intuitive parents and professional workers with children reveal some techniques or ways of acting which are effective most of the time.

Persons who use these methods effectively have a philosophy about children and a sense of direction which reflects on the child. However, anyone who is willing to give thought to what he wants to teach a child and who is willing to practice some special techniques can act in such a way that children learn to conform to the expectations of adults and learn a way to meet life situations.
Focus on “DOs” instead of “DON'Ts”

If you listen to the ways in which parents guide children, you will find the words “don’t,” “stop,” and “quit” prefacing many commands to children. Telling a child what not to do does not prepare him for what to do, or teach him how to handle a situation in a better way. Translating the “DON'Ts” into “DO's” shows a child a more acceptable way to act.

**DON'Ts**
- Don’t throw the ball
- Don’t squeeze the kitten
- Quit hitting
- Don’t touch

**Translated into DOs**
- Roll the ball on the floor
- Hold the kitten gently
- Talk to him—tell him what you want
- Just look

**Build feelings of confidence**

It is important for a child to develop a feeling that he is able to do things, that he is a capable and worthwhile person. A “can do” feeling enables a child to try new things and to approach school and other life situations with confidence. Exposure to belittling experiences destroys self-confidence.

**Situation** | **Belittling** | **Constructive**
--- | --- | ---
Peter spills the garbage he’s emptying | Can’t you ever do anything right? | That’s a hard job next time carry it this way and then it won’t spill
Johnny cries in frustration | If you’d just listen to me, that wouldn’t happen | You need to do this first and then it will work
Willie cries because he can’t get a wagon wheel on his trike | I told you it wouldn’t work | Let’s see why it didn’t work
Change the environment to change behavior

Wise adults look for the cause of misbehavior. Sometimes changing the environment will solve situations which frustrate children and irritate parents. If Sally spills milk at every meal, change the environment by providing a different type of glass. A wide, heavy-bottomed glass will reduce tipping. Or put a small amount of milk in the glass. If this does not work, observe what causes the tipping.

If Betty and Bob kick one another at the table, change the environment by rearranging the seating. Have Betty sit at one end of the table and Bob at the other so their feet cannot accidentally hit one another.

When the children start fighting in the back seat of the car, the environment can be changed by having one sit in front and the other in back.

Accept the child's decision if you give a choice

Many conflicts of wills develop between parents and children because a parent thoughtlessly gives a choice when he is only willing to accept one answer. It is important for children to learn to make decisions, but it is poor training when decisions made are not accepted. If you listen to adults, you will discover that they frequently create problems for themselves by giving a child a choice when no choice is available. (Giving another adult a choice when none exists is frustrating, too!)

If you are not going to let Billy outside without his coat, you are asking for trouble when you say, "Do you want to wear your coat?" Chances are Billy will say "no." Eventually you will probably deliver an ultimatum that he cannot go outside without his coat and you are both worn out and unhappy. But if you ask, "Do you want to wear your red jacket or your blue coat?" you give a choice so that either answer is acceptable and you are both happy. If there is no choice involved, a simple "You need to put on your coat before you go outside" gets better results. "It's time to come in for dinner" is a wiser approach than "Do you want to come in for dinner?" "Mary, you need to go to the bathroom," gets better results than "Do you have to go to the bathroom?"
Work with a child instead of against him

The old principle of working with the grain of the wood or the fabric applies to children as well as to inanimate objects. Parents who "work with a child" recognize the child's needs at a particular age. For example, the young child learns through all his five senses. He has to touch, taste, and smell as well as see and hear. If you work with his "grain," you give him an environment in which he is free to use these senses. You know that as he gets older he will know how certain things taste and feel and not have as great a need to mouth or handle objects. You help him toward his growth and work with his natural inclinations. Many adults find this need on the part of the small child to touch, taste, and feel most annoying. One way to make life simpler is to remove as many breakable, nontouchable objects as possible from use, and have available the kinds of things a small child can touch.

If a youngster pours his milk on the table, you work with his need for new experiences and experimentation by providing a small pitcher so he can pour his own milk. Marking the outside of the glass with fingernail polish can give him a guideline so he knows how full to fill the glass.

The parent who forbids, scolds, and punishes a child for taking things apart is working against a child's natural curiosity. He works with a child when he provides some things which can be taken apart and put back together. Care needs to be exercised in providing things that are within the ability of the child to put back together. Pieces of pipe which screw together help satisfy this need to take things apart and are within a child's ability to put back together.

Parents who expect children to ride together for any distance without fighting are not taking into consideration the child's need for activity. Parents who work with the child and his needs, plan for games and distracting activities to keep the children occupied. Parents undertaking a long trip might pile their baggage in the center of the back seat instead of one side and thus provide a barrier between youngsters. Such an arrangement recognizes that children cooped up in a small place for a long period of time are bound to fight with one another.
Give the security of limits

Each individual needs to have his boundaries defined. He needs to know how far he can go. Within the limits, he needs freedom to make the decisions he is capable of making. It is a delicate line between too much freedom for a child and not enough freedom. Research studies show that the same behavior pattern is usually displayed by the child who has either too much or too little freedom.

The freedom and limits needed vary from child to child. Some children appear to need a high fence, others can manage with a low one. Most important, perhaps, is for a child to know that there are outside limits which help him to maintain self-control and that these limits will be enforced.

Deciding upon limits for each child is a difficult task for adults. It is helpful to evaluate limits in terms of these questions:

Is this limit necessary for the child's safety?

Is it necessary for the safety or well-being of others?

Is it necessary for the protection of property?

Is this a limit which is still necessary or has it been outgrown?

Is this limit primarily for the convenience of adults?

Does this limit keep him from trying things and experimenting?

How can the limit be enforced?

Better cooperation is usually received when limits are few and enforceable and when a child has freedom to make decisions within the boundaries of the limits. Children need increased opportunity to share in setting limits as they grow older.

Sometimes parents define limits "because I say so" without thinking about the reason for the limit. Other parents have slipped into the habit of automatically saying "no." Not all limits need to be explained to a child, but the person setting a limit should understand the reason for it.
Listen to yourself and to your child

Parents who stop now and then to listen to themselves receive clues about their methods of guidance. If you find yourself saying, "If I've told you once, I've told you a dozen times," stop and think. Obviously this method is not working. It may be wise to try a new approach. If something does not work in business or industry, responsible management does not keep doing it over and over the same way with the hope that it will eventually work. Instead, the situation is analyzed and then new approaches are tried. The same method is appropriate in the guidance of children. Listening gives you an opportunity to check upon yourself, to evaluate, and to make new approaches.

If you listen to children, you will receive some clues about what they have been learning. Often adults are surprised to discover that children are learning something different than parents thought they were teaching.

Set a good example

It is a truism that children “catch” their education from parents. They learn from day-to-day experiences. The parent who consistently slaps or screams at a child is teaching that this is the way to treat other people. The mother who sends Susie to the door to tell the salesman she is not at home has a difficult time convincing Susie that it is not right to lie. The parent who disobeys speed laws is teaching a lack of respect for the law.

Parents who show concern for others, who talk through differences in opinion, who respect the rights of children as well as adults, are teaching these concepts to their children.

Show your love to a child in ways he can understand

Parents show their love to children by doing for them. They make them eat food which is "good for them," go to bed early, wear a coat, and all the many other things necessary in caring for children. However, the child may not interpret this as love. In fact, he may see it as interference. Mothers and fathers have to do all these things, but they also need to be sure they show love in ways the child can understand.

There are many ways to get across the message of love. Perhaps the easiest way and one that is used the least is the warm, friendly smile. Words can also portray feelings. "You're a fine boy." "That was a helpful thing to do." "I like you." Sometimes it helps to listen to other parents talk to their children. Do they sound as if they love their child? Parents might ask themselves if a stranger would know that they loved their child by the things they say and the words they use.

Other ways you can show a child you love and care for him are by giving him your undivided attention at times, by reading a story, listening to him talk, or playing with him.

Keep your eye on the future

As you make decisions on how to act in any situation, think ahead about how this will contribute to the child's ultimate growth. Are you concentrating on the important things or making mountains out of molehills? Many points that parents choose as issues are not worth the effort. It is wise to make the stand on the really important issues.

Helping a child grow from infancy to adulthood is one of the most fascinating and challenging experiences a person can have. It is fascinating and challenging only if we can keep a perspective. We need to keep our "eyes on the stars as we keep our feet on the ground!"
Dividends to you....

As a parent you are probably thinking that this sounds all right, but it will not work with my child. You may feel that this is not a practical approach, that no mother could possibly have time or energy to guide her children this way. The surprising thing is that it saves time and energy in the long run. And although it will not work all of the time, it does enough of the time to make it worthwhile. Guidance of one’s own child is always difficult, but you can learn and apply these techniques part of the time to your own and other people’s children. If you can incorporate these techniques into your way of thinking, you will find that they pay dividends to you in greater satisfaction as a parent and in having a happier child. Wise parents recognize that because they are human and have many demands made upon them, there will be many times when they will yell at, say don’t to, slap, or spank their child. Their patience will be exhausted many times within a day. Even if some mother is so superhuman that she can apply all these techniques all the time, she will find that her Johnny or Susie does not always cooperate. Children are human, too. Some days they are tired and weary. They have “perverse” days just as adults do. But “good management” is just as important for children as it is for stock or plants.

It helps to remember that the years children are pre-schoolers are a short proportion of the total family life cycle. However, the satisfactions and experiences the child receives in these years lay the groundwork for the future. Parenthood is worthy of our best knowledge, insight, and skill as well as our love and devotion.
1. Translate these DON'Ts into DOs (Show a child what he can do).

"Don't drag your sweater in the dirt."
"Don't scream at me."
"Don't talk with your mouth full."
"Don't run in the store."
"Don't talk back to me."

2. Change the belittling comment in these illustrations to one which would build confidence.

Mary broke a glass when she was drying dishes: "Don't be so clumsy."

Four-year-old Susie wet her panties: "You're a bad girl."

Bill bumped a tree when he was mowing the lawn: "Can't you ever do anything right?"
3. Restate the questions following these situation statements to give a choice which you can accept.

You are visiting and you expect Kathy to wear one of two dresses: “What do you want to wear today?”

You are having dinner in a restaurant and have a limited amount of money to spend: “What do you want to order?”

You feel it would be best for your daughter to go to a public residential college. “Where do you want to go to school?”

4. In the following situations the child is given a choice although he really has none. How could you approach the situation so that you do not put yourself in the position of refusing to accept his choice?

You are visiting with your four-year-old and you have to leave in order to meet an older youngster at school: “Do you want to go now?”

You intend for your daughter to dust the living room before guests arrive: “Do you want to dust the living room for me?”

Penny is dancing around and obviously has to go to the toilet: “Do you want to go to the toilet?”
5. How could you change the environment to change behavior in these situations?

Five-year-old Billy consistently tracks across the kitchen floor to a chair which he sits on when he takes off his boots.

Jane and Mary are teenagers who share the same room. They fight continually because Mary does not keep her things picked up.

John and James constantly poke at one another at the table.

6. If your goal is to work with a child in terms of his needs at each stage of development, how would you handle these situations?

Alice is two and climbs on all the furniture. You cannot let her do this. What can you do?

Bill is 15 and does not want to go on a day’s outing with the family.

7. What would be reasonable limits and how would you go about setting them for (a) TV viewing for all children in the family, (b) use of scissors by a four-year-old, (c) driving of the family car by a 17-year-old?
1. Keep a record for one day of the things you say to a child when (a) it is time for bed, (b) you want him to do a good job, (c) you want him to turn off TV, and (d) you want him to change his behavior.

2. Estimate the number of times you say “no,” “don’t,” “stop,” or “quit” during a day. Keep a record for a day.

3. Think about the things you do in terms of the values you have been trying to teach your children. Do you “practice what you preach”?

4. What evidence do your family members have that you love them? Keep a list for a day. Have the older children keep a list, too.

5. After you have had a struggle with a family member over some issue, evaluate it in terms of the difference this is likely to make five years in the future.
For Additional Reading


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II. ORGANIZED TEACHING GOALS

Objective: To help homemakers recognize the values that are pictured in their reading and to compare these values with those of their own families.

Most people like to read a good story now and then, and many read popular novels. These stories and novels very often illustrate certain values and how these values affect human relationships. The purpose of this program is to help family members recognize the values that fiction teaches and to compare these values with those of their own families.

Preparation: Mention to the group well in advance that at a future program they will discuss some values that are illustrated in Steinbeck's short novel, The Pearl. Assign one or two members to help with the discussion.

Value: Getting Ahead (Said to be the most universal American value).

What family has not dreamed of having all the money they want? And many have felt that plenty of money would certainly solve most of their problems and bring peace and happiness.

That's what Kino and his wife thought in John Steinbeck's short masterpiece, The Pearl (Bantam Books, Inc., New York, 1965). This young pearl fisherman on the Gulf of Mexico was exploited and treated as less than human, like the rest of his kind. Then one day he found "the pearl of the world," the largest ever seen. He and his wife Juana really believed that now they could pay for a priest to marry them in a church, education for their baby son, and buy new fishing equipment for himself - peace and happiness!

Then the organized pearl buyers tried to cheat him out of his fortune, several night robbers burned his house and tried to steal the pearl, and the whale village seemed to turn against him. He fought with his wife whom he caught trying to throw the pearl back into the sea. Finally he was forced to kill a man. Skilled trackers searched as Kino and his family fled. After killing the three trackers, he discovered that they had killed his baby son. Then the burdened couple carried their dead son back home. Both walked to the shore, and Kino threw the pearl as far as he could into the sea.

I. This story has something to say about the established people in Kino's village (pearl buyers, a selfish medical doctor, merchants) who tried to get Kino's pearl and did not help him get it to a city where it would have brought a fortune.

- Is such a situation true in most societies?
- What about the sharecropper system and the textile mill villages of the recent past in our state?
- Does our society still deny opportunity for economic advancement to many people?

II. The Pearl says that peace and happiness cannot be bought.

- Are our more affluent families happier because they have more money?
What factors really make the difference?
Kino's wife tried to throw the pearl back into the sea. She seemed to feel that they already had happiness, and wanted to settle for that, even though they never had the money to get married. Discuss to what degree a family should be satisfied with what they have, and how hard they should strive to keep on getting ahead?

What would a sudden large fortune do to your family?
Would it turn out to be a blessing or an evil?
Would it take more maturity and knowledge to manage more money?
What are some ordinary happy experiences that would pass away if you had a great fortune?

Most of us have read stories of individuals or families who won large prizes or sums of money. Many such people who at first rejoiced at their good fortune, later wished they had never won. Why would they feel this way?

WHAT YOU'D BREAK YOUR NECK TO GET:

"THE PEARL OF THE WORLD"

Recently a family from Florida was searching in the N. C. mountains when one of the children found a large ruby worth more than $6000! What family has not dreamed of having all the money they want? And many have felt that plenty of money would certainly solve most of their problems and bring them peace and happiness.

That's what Kino and his wife, Juana, thought in John Steinbeck's short masterpiece, The Pearl. (Bantam Books, Inc. N. Y. 1966). This young pearl fisherman on the Gulf of Mexico was exploited and treated less than human, like the rest of his kind. Then one day he found "the pearl of the world," the largest ever seen. He and his wife really believed that now they could pay for a priest to marry them in a church, education for their baby son, and new fishing equipment for himself--peace and happiness.

Then the organized pearl buyers tried to cheat him out of his fortune, several night robbers burned his house and tried to steal the pearl, and the whole town seemed to turn against him. Kino fought with his wife whom he caught trying to throw the pearl into the sea. Finally he was forced to kill a man. Skilled trackers searched as Kino and his family fled. After killing the three trackers he discovered that they had killed his baby son. Then the burdened couple carried their dead son back home. Both walked to the shore, and Kino threw the pearl as far as he could into the sea.

We are tempted to stop here and talk about the way established people always seem to deny opportunity to many very poor people in any society. Other people would want to say that Kino's wife was right. She was satisfied with what happiness they had and didn't want any great pearl to upset the family. People should stay where they are and make the best of it.

But isn't it true, as this story shows, that people everywhere must strive for meaning and purpose? Regardless of evil forces, regardless of our own ignorance and
selfishness, we human beings must reach upwards for the stars. We may be very poor; we may be middle-class and established; we may be very wealthy. Our searching may be crude or cruel, artistic or beautiful, bungling or destructive. But we are looking for ways of acting and thinking that give us zest and hope for the future.

Most families who are reasonably happy find this purpose in things like devotion to each other, useful work, and service to their communities.

A member of your family might find "the pearl of the world." But unless your family has some real love and devotion, some useful work to do, and a way of service to your neighborhood the greatest pearl in all the world will not bring you peace and happiness.
WHERE IS YOUR FAMILY GOING?

Where is your family going? Up an economic ladder or up a ladder of human maturity?

A few years ago a research study of nearly 1000 families revealed that in those families the wife's feelings for her husband went up or down with his economic success. When the husband was moving upward, his wife was an applauding audience. However, when the man stayed on the same level or moved downward, the wife was disappointed and resentful inside. The unsuccessful husband might stick it out on a low-paying job or he might leave home and become one of the many wandering men of our time. In either case emotionally he retires in disgrace behind a curtain of silence and his wife turns her attention to the children and how to make a living.

As soon as we hear about this situation many of us, especially if we are men, will criticize the women. We will affirm that they just ought to be better wives! But this reaction overlooks the fact that in our nation the economically unsuccessful husbands condemn themselves perhaps more intensely than their wives.

Here we must admit that wives and husbands alike are products of our society. Our society holds that getting ahead in the form of economic success is more valuable than any one person or any group of people.

Certainly most of us will agree that it is valid for us to place high value upon hard work and sticking to one job until one can do his best. However, should we place such values so high that any man who can't make the grade is almost crushed with a sense of guilt? This question is especially relevant when we realize that a good education and economic opportunity are handed to some young men and denied to others.

It makes more sense for the whole society to show the wisdom of young wives who love their husbands for better and for worse, for richer and for poorer. These
are the husbands who get the emotional strength to make better opportunities in all areas of life. These are the families who refuse to accept the value that society puts on "getting ahead."

Where is your family going? On a frantic economic trip to make money and keep ahead of the neighbors? Such trips have a high percentage of emotional wrecks. Why not consider a carefully planned trip toward human maturity? Then the highest value will be the great worth of each family member. And on such a trip the activities of enjoying each other and learning what is most valuable in life are even more important than activities that make money.

Leaders Outline

CREATING CONCERN FOR OTHERS BY UNDERSTANDING OURSELVES
Leaders Outline

CREATING CONCERN FOR OTHERS BY UNDERSTANDING OURSELVES

Objectives: To try to help understand myself in order to understand the needs of others, and to create in us the desire to be so motivated as to do something about that need.

Resources: "Understanding Ourselves" - Helen Shacter; "Attitudes Are Important"; "As Others Like You" - Stephenson & Millett; "Mental Health is...1, 2, 3"

Was it Socrates who said, "To know thyself is the beginning of wisdom?" I am sure it was Ralph Waldo Emerson who said, "The only gift is a portion of thyself."

We live in a society that tends to, or at least seems to be becoming more and more de-personalized. We must be a part of a group--a number, consequently we appear to be losing that personal touch--the touch that is so vital to life itself--to give it meaning, purpose. There is, indeed, a great need to replace this de-personalization attitude with a genuine love and concern for others.

But--we say--how do we do it?

Anyone can live alone. But it takes unselfishness, kindness, and a sense of humor to live with others.

Might be well for us to begin with ourselves. Right now, let's see if we can stop and determine the kind of person I am--What do I like? What do I dislike? Why? What makes me do the things I do? What do I want most? Why? Do I have a purpose in life? If so, what is it? How am I going to fulfill that purpose?

It might be well for me to understand me--and my needs--and then I believe I can better understand the needs of others.

Basically, we are all alike. Our needs are the same, both physical and social.

Just as all human beings have the same basic organic needs which must be satisfied to maintain life--and the same basic social needs which must be fulfilled to live that life happily and contentedly--so all human beings have problems in trying to satisfy those needs. We live in a world of people who have these needs:

Physical Needs --------
  a. Food
  b. Clothing
  c. Shelter

Social Needs --------
  a. Need to be loved
  b. Need to be accepted
  c. Need to be liked
  d. Need to be made to feel that we are individuals
  e. And that we do count

Pass out questionnaire. Take time to read, discuss if group desires, then fill out.

Follow with discussion of ways of improving ourself.
The way to be liked (and we all want to be) is to learn thoughtfulness of others. It is not any easy lesson, nor is it one that is learned in a day. To do anything well, we are told we must practice and practice, day after day. You can acquire a graciousness and true courtesy only when you put yourself in the other's place and try to understand why he feels and acts as he does.

Some, we are told by authorities, have this natural talent. Others, we are told, like perhaps you and I, must cultivate the art.

List specifically seven points that will guarantee results—although, to get results means work, honest to goodness work, day by day, year after year.

1. Be yourself! Be your sincere-self. You were born to be an individual. Don't be a copy cat. (Give examples.) Improve the self—but don't be a carbon copy of someone you admire. Cast aside apology, excuses and self pity—those things that hold you down. You have some very fine qualities on which to build. Be yourself—and then forget yourself.

2. Be interested in others! Genuinely interested. Remember the advice on the Great Teacher—"He who would save his life must lose it." If you want to be liked—you must like. Become interested in people and in the things that are happening—and you will forget yourself. Show your interest and concern, not just curiosity.

3. Be informed! Be as informed generally as you can. Then be well informed on at least one subject. Could be an interesting hobby. Learn something new every day. (Elaborate—examples of some things you have tried and proven.)

4. Be tactful! No one is born with tact. So if you haven't already acquired it—get busy and acquire it. Then work to keep it. If you are thoughtful and kind and have the ability to mentally put yourself in another's place, you have tact—a valuable quality that is priceless. The more you use it—the more you have!

5. Be gracious! Good manners coupled with a kind heart makes a gracious person. You can't put it on as a dress for special occasions. It must be practiced hourly. Be constantly cordial and friendly in your thinking as well as your speaking. You will see that it is contagious and that the warmth and consideration you give others will be most rewarding.

6. Be cheerful! A smile, a kind word for everyone makes the way pleasant for you and for others. Don't be a sob sister—boring people with your troubles. Others are not interested in your woes and problems. They have problems of their own and they seem more important to them. Look for and appreciate the many fine qualities that are yours. Project them.

Develop a sense of humor! Look for the funny side of things and enjoy life—even if you can only smile mentally.

7. Be well groomed and physically fit! Cleanliness is next to Godliness. Bad posture, stiffness and tenseness make one awkward. Ease and grace make for attractiveness in figure—as it does in personality. (Might suggest Physical Fitness Classes—if not possible—TV is plentiful.)
Try it—the rewards are great!

(1) You bring pleasure to yourself, to your family—to others.
(2) You banish self-consciousness, fear, timidity.
(3) You gain confidence, poise and grace.
(4) Your circle of friends and influences widen.

Now you become a social success and a popular happy individual.

And now that you understand yourself look around—find others whose needs are basically the same as yours and make a concentrated effort to make others the likeable, lovable person that you are.

Might suggest some of those who are in need of our concern and suggest projects.

Those Who Fill Our Institutions
- Homes for the Aged
- Children's Homes
- Hospitals (General and Mental)
- Homes for Unwed Mothers

Foster Homes

Needy Neighbors -- (or others - Welfare cases)

Death in a Home

Individuals Who Just Need Someone to Listen to Them -- To Talk To

Others -- Suggested by Group

Those in Your Own Home Who Need Understanding

Those in Your Group Here -- Community, Church, School, etc.

Challenge group to do something about it.

"THE MAN WHO FORGETS SOON FINDS HIMSELF THE FORGOTTEN MAN, BUT THE MAN WHO CAN REMEMBER AND DOES REMEMBER IS REMEMBERED.

"Lord, bless the folk who somehow haven't gotten there. Bless the folk who meant to do something fine and haven't done it yet; the folk who might have lived nobly, the folk who are not as good as they ought to be and know it. All who haven't succeeded in business, who have tried to go straight and failed, who get up meaning to keep their temper and lose it before breakfast. Lord bless all those and give them the heart to try all over again.

And I am one who has fallen short. Lord, help me to bring a first-rate spirit into a second-rate life." (From Ladies Home Journal--H. L. Gee)

Compiled by: Mrs. George Fleming member of Five Forks Club, Rowan County Home Demonstration Clubs.

QUESTIONNAIRE ON CREATING CONCERN FOR OTHERS

Check yourself and answer "Yes" or "No" to each question. If you are in doubt, ask someone you believe in to check you!

YES NO

1. I often feel left out of events or crowds-------------------------

2. It is hard for me to take part in social events------------------

3. It is hard for me to praise others and be glad when they succeed---------------------------------

4. It is hard for me to express my appreciation to others---------

5. I cannot accept criticism--------------------------------------

6. I lose my temper and 'blow up' easily-------------------------

7. It is hard for me to act natural around people I don't know very well----------------------------------------

8. I often try to impress people-------------------------------

9. I complain when I am asked to do extra jobs -- civic -- others--

10. It is hard for me to admit my mistakes---------------------

11. It is hard for me to apologize when I am wrong-----------------

12. It makes me angry for other people to try to tell me what to do

13. I am often moody and depressed and show it----------------

14. I often feel sorry for myself--------------------------------

15. I hate to ask for help or advice----------------------------

16. I want to have my own way----------------------------------

17. I am very positive in my opinion-----------------------------

18. It takes all of my time for me and my family-----------------

19. Am I lacking in vim, vigor, and vitality? (Socially Anemic)----------------------------

20. Am I lacking in patience, tolerance, understanding, sympathy, interest? (Socially Anemic)-----------------------------

Now make a check list of traits, qualities and features. Examine yourself very honestly. What does the examination show? How do you rate?

Prepared by Edith Hinshaw, Home Economics Extension Agent, Rowan County, N.C.

### QUESTIONNAIRE ON CREATING CONCERN FOR OTHERS

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VALUES AND GOALS SERIES
NEWSLETTER FILLER

PATIENCE

The fast pace of transportation and other aspects of modern living enable us to get involved in twice as much as our parents did. We also subject our children to the mad rush of taking advantage of every opportunity. In order to get it all done, we try to squeeze 36 hours into every 24. The clerk in the grocery store becomes "inefficient," The driver of the car ahead of us is "taking all day." The child at breakfast is "dawdling just to make me late." The truth of the matter is that we have lost our patience.

How can we help our children learn patience in such a world? We have to learn to be patient ourselves, for children learn best by example.

Be patient with yourself. Make a list of chores, errands, meetings and such that you think you should accomplish today. Finished that? Now check the items that you can realistically get done and still have some sanity left by nightfall. Don't do today what ought to be put off until tomorrow!

The next time you complain about the other person, ask yourself, "Is the problem mine? Do I need patience?"

It has been said that patience is the art of losing your temper gradually. Slow down. Be patient with yourself. Then maybe your child can learn to be patient with you.

* * * * * *

PATIENCE

"Why can't you be patient?" How many times a day do we say this to our children? Stop and ask yourself that question. Are you patient with people as well as with yourself?

Why can't we be patient? Impatience is usually caused by one of three problems: lack of confidence, lack of management, and lack of concern for others.

When we lack confidence in dealing with a situation or in being accepted, we become afraid and anxious. We try to cover up and strike back at other people. Thus, we lose our patience.

Poor management of time and energy makes us impatient. Either we don't have any schedule at all, or we try to cram too many activities into too little time. We waste our energy doing things the hard way and then get tired.

A basic element of patience is concern for others. If we could see each situation from the other person's vantage point, we would want to be kind.

Think about the last time you lost your patience. Which problem was it?

"'Tis better to have loved and lost than never to have loved at all." Lovesick young people may not agree with the old quotation, but it's true that learning to love and be loved is part of growing up. Love begins at birth when we learn to love ourselves. As a baby grows, he develops a love for his mother and father and enjoys the feeling and security of being loved by them. As a pre-schooler, a child learns to love and accept other brothers and sisters and relatives in the family. With school comes friends, and these friendships eventually evolve into love for a special pal. When they become teenagers, these interests are boy friends and girl friends of the opposite sex. As love matures, then two people marry and have children and the cycle of love begins again.

Our idea of love really must change as we go through these stages. Some people get stuck in stages. You may know people who love only themselves. There are others who are stuck in the second stage of loving only their parents and never can cut the apron strings. If they are not given opportunities to develop properly, some young people are never able to learn to love someone of the opposite sex. You may know people too who only love their mate and do not have enough love for children. Being loved early in life gives the sense of trust and security we need. Being loved makes it possible for us to feel good about ourselves and to be able to accept ourselves. This is what we call self-esteem. When we love and other people love us, it is easier to get along with other people outside the family.

MORAL AND SPIRITUAL VALUES - TEACHING OUTLINE

HONESTY

1. Introduction

Note: This teaching outline is designed to be used with the tape, "Moral and Spiritual Values - Honesty."

Suggestions for the leader:

1. Play the tape (7-3/4 minutes).
2. Refer to B. under 1 in order to emphasize the problem of dishonesty in our society.
3. Ask: "Why is honesty so important?" = See C. under 1.
4. Mention the four ways any moral or spiritual value is learned - II of the outline.
5. Review according to III and, if necessary go over again the seven suggestions for parents - I. B.7

A. "Since Mama Told Me Not To"

A dime was missing and the familiar scene of a child standing before the teacher's desk telling of missing snack money was being re-enacted. Immediately the children who heard it turned toward Willie and several said, 'Willie got it.' Poor Willie came up meekly, "I don't do that any more since Mama told me not to."

The teacher knew he was telling the truth because it had been months since Willie had taken anything in the classroom. This time it turned out to be a girl who had forgotten her snack money and had "borrowed" her neighbor's money for that day. But for two years previous, Willie had been a problem. It is the same story that is repeated in schools many times every year.

At first the mother just can't believe her sweet little boy or girl will steal. There comes a period of hard feelings between the parents and the principal and teacher. Finally the problem gets serious enough for a conference with both parents, the teacher, and the principal. Even after that the stealing doesn't stop immediately. But later the teacher notices that the problem is gone.

Finally when the teacher hears Willie say "...since Mama told me not to" she realizes that for this child the mother's value on honesty had never been grasped by the child. Yes, he had been told and punished. But he was not prepared for the lesson to become a part of him. And then came the time when he actually received the concept that each person owns some things that no one should take. It was as if he had heard it for the first time. Now he knew that the lesson applied to him.

The teacher never knew exactly what the parents did, except give their son more attention and draw the father into the situation. But, apparently, whatever they did was what it took for one child to realize that Mama and Daddy both did not want him to take things belonging to others.

B. Many serious writers and speakers continually point out that the moral structure of our free society has become weak. A few areas of concern are:

1. Dishonesty among elected officials on a national and state level.
2. Dishonesty related to college sports.
3. Government agencies that have official policies of giving untruthful
4. The dishonesty that is taken for granted in part of our world of business and advertising.
5. The dishonesty of teaching strict morality to young people and then practicing dishonesty in the areas of sex and money.

C. Why is basic honesty so important?

1. Most Americans take for granted at least the following values:
   a) Freedom to work, to be successful, and to enjoy the material comforts that are earned. Of course freedom to be religious or have no religion is part of this value.
   b) Democracy in the sense of representative government.
   c) The value of persons who all have the same civil rights and opportunities as guaranteed by our nation's constitution.

2. A free society, implied in the values mentioned, cannot exist without honesty:
   a) In a free society there must be trust, not fear, on all levels of society and government.
   b) When too many people become dishonest we don't know whom to trust. Thus, the mutual bond that holds our nation together becomes weak.
   c) If dishonesty spreads and continues for many years, the cooperation and obedience of people is no longer spontaneous and free. Then force and fear are used to gain cooperation.
   d) Our free society is gone!

II. Since Honesty Is So Important, How Can It Be Taught?

A. Honesty is a value that can be learned like all other values. There are four progressive steps that can be used to learn any moral or spiritual value.

1. The process of rewards and punishments. A child learns what is important and prized through the response of parents. They encourage or deter, smile or scold, reward or punish him for his actions.

2. The process of identification and imitation. A child both consciously and unconsciously follows and adopts the value patterns of those closest to him.

3. The process of learning roles and expectations. A child picks up generally accepted and unaccepted patterns of the family and community in which he lives.

4. The process of reflective thinking. A child deliberately thinks of the probable consequences of one way and then the other, choosing the one which seems better.

The ideal pattern of development is for the child to move from the external controls of the family and community to reflective thinking. Here he asks 'Why?' and adopts the values of family and society that seem to make sense to him. His own pattern of values becomes internal as he goes through the process of rejecting some values and he adopts others.

Although many influences come to a young person, the earliest and most fundamental values are learned in the family circle, in the interaction of mother, father, brothers, and sisters. Those other influences are teachers, playmates, adult neighbors, the church, advertising, television, magazines, and books,
Here are a few suggestions for parents concerned specifically with teaching honesty in the setting of a family.

1. Exhibit a spirit of fairness, justice, sincerity, and genuineness. Parents who don't earnestly grow in honesty will be teaching hypocrisy if they try to teach honesty by the use of words alone.

   This is a spirit of open-minded seeking for truth. This spirit affects parents in these ways that can be seen:
   - Restrains parents from passing judgment until the facts are known.
   - Leads parents to respect all the rights of others.
   - Causes parents to quickly admit their own mistakes.
   - Helps parents to be ready to trust and yet not easy to hoodwink.

2. Light up your teaching with love to keep your words from becoming stern and cold. Children will learn honesty by being your admiring disciples, not by being your fearful or obedient servants.

3. Help your child look clearly at his reasons for doing certain things.
   a) He didn't really forget what mother said to do; he just didn't want to do it.
   b) He knew all the time that it wasn't right to get Jimmy to swap him twenty marbles for one colored aggle!

4. Encourage your child to be honest with playmates and friends. Examples of this are: playing fair in a game, never cheating even a little bit to win, honesty in dividing evenly something that is to be shared, learning to say "I was wrong" when such was the case, and honestly trying to find ways to resolve differences.

5. Help your child to analyze all sorts of cheating. With the help of parents a child can learn:
   - That cheating in schoolwork is taking what belongs to another.
   - That disturbing a classroom is taking from others their right to the teacher's time and attention.
   - That making belittling remarks about a person is taking a part of his good reputation.

6. Help your child to be honest concerning money. You do this job by actions like these:
   - Buying no more than you fully intend to pay for.
   - Correcting any excess of change that is given to you at the checkout counter.
   - Trying to be honest on tax returns.
   - Showing a child what is an honest amount of work for any money paid to him.
   - Expecting him to repay any money he borrows from others.

7. Help a child to be honest about his positive and negative emotions.
   a) Sometimes Mary really does want to be helpful even if she usually leaves things in a mess; praise her for helping fix dinner. A positive desire to help needs to be appreciated before it can grow.

   b) When John says, "I hate you," accept the fact that this is his feeling at the time. To make him deny it is to force him into dishonesty. By accepting his negative feelings at one time, you will be able to accept his usual feeling, which is, "I love you."
III. A QUICK REVIEW

- We told a story about a child and his experience in learning not to steal.

- We have talked briefly about the dishonesty in many areas of living in our society.

- We have mentioned reasons why honesty is so important to a society, saying that a free society cannot survive without it.

- We have said that honesty is a value, and that values can be taught, giving four progressive steps by which values are learned. Here the primary responsibility is on the family.

- Finally we have given seven suggestions to parents concerning their task of teaching honesty.

We hope that your children are on the way to becoming adults who help make up an honest society.

References


"Values I," Margaret Jacobson, Michigan, Extension Family Life Specialist.

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VALUES AND GOALS SERIES
T.V. SCRIPT - INTERVIEW

CAN MORALITY BE TAUGHT?

A. Can morality be taught?
B. Yes, but not in the way most of us think it can.
A. Maybe we aren't using the same definition of morality.
B. That could be true. What is your definition?
A. Morality is .................... Do you agree?
B. Well, most of us usually think of morality in such terms as honesty, responsibility, obeying the rules, or maybe being true to your mate. But morality involves not only our relationships with people we know, but also how we feel about what happens to people we may never even see.
A. I think you and I could agree on what morality means. Let's get on with how we teach it. For years we've been teaching our children these things we've mentioned at home and in our churches and schools. Aren't we doing all right?
B. According to research we're not. We've been working under the assumption that character is habit forming. If the child heard the same thing often enough from enough different people, he would act accordingly. So we've sent him to Sunday School, Scouts, 4-H, and school to hear over and over again that he must be loyal, trustworthy, obedient, thrifty and healthy, and so on and on.
A. What's wrong with that? Isn't that what we want them to learn?
B. Sure it is, but we're using the wrong methods of teaching children and forgetting some basic facts about child development. No matter how often you tell a two-year old not to cheat, it won't make much difference. He isn't old enough to know the rules. And did you know it's not until the age of 12 or 13 that most children have the capacity to feel truly guilty?
A. When I think of the many times I've heard parents say to little children, 'Now aren't you sorry?'
B. The truth is, he isn't sorry because his development hasn't progressed that much. And beating a child at any age, even teenage, never will make him feel guilty. It
will only make him mad.

A. A lot of parents and teachers have been wasting time and energy, haven't they? But I guess it's like we always said, "This hurts the parents more than it does the children."

B. Children are very adjustable creatures and can absorb lots of adult mistakes, but there are limits. Some children can't survive their parents' errors and become delinquent.

A. Well, we certainly want to do all we can to prevent delinquency. What are some things parents should remember in teaching morality to their children?

B. Instead of thinking that morality is a set of good habits, remember that moral behavior comes from feeling good about yourself and thinking that other folks feel good about you, too. With this kind of background, a child can then grow to feel good about other people and want to behave morally with them.

A. How do you help a child feel good about himself?

B. Let him know you're glad he's in the family and that he's always welcome at home even when you don't like something he is doing. Let him know you think he's important to you even when he makes mistakes and lets you down. Let him know you are proud of him when he does well. Be sure he understands what you are criticizing him for when it becomes necessary. Be sure the child sees and hears that you feel good about people in general.

A. That sounds like just plain common sense in bringing up children. Just plain good mental health. Is that all it takes?

B. Well, it helps to remember that moral development comes gradually. Don't expect too much too soon. We take two steps forward and one backward, two forward and one backward, and on through our growth in other areas. The same applies to morality. Even adults backslide sometimes.

A. I'm afraid you're right!

B. Moral judgment is very closely related to intelligence and social development, too. I think this is why children from low socio-economic backgrounds have
trouble with our middle class standards of morality. Recent studies have shown that children's mental development is retarded when they grow up in a deprived environment. We know, too, that these children have few opportunities for social activities with other children their own age in a supervised setting. They don't have the money or encouragement to belong to clubs at school or most community youth groups. Some of these children have never been to a party. Others have to take care of younger brothers and sisters after school and don't have a chance to pal around with children their own age. We find that moral judgment takes practice and social activities like these give a child many occasions to have to make a moral choice when his parent or teacher isn't there to tell him what to do.

A. You know, your statement about middle class standards of morality brings up another problem of parents. What are the "right" standards?

B. Everybody has a different answer to that question. Do we know what our basic values really are? Do we want to teach our child to be obedient or to stand up for his own rights? Usually we want him to be obedient to us and to stand up for his own rights with the neighbor's children. We adults can get rather inconsistent. What we claim to be moral may really be a convenience.

A. It looks like each situation calls for a new decision.

B. That's exactly right, and that's why we must help our children to make wise decisions for themselves. Start in the early toddler years letting your child help choose or decide some things he is ready to understand. Then when he has to begin go make moral choices or decisions, he will be able to do it better.

A. You've given us parents lots of good advice. Let's see if I can remember it.

Morality can be taught if we: Help the child feel good about himself.

Don't expect too much too soon.

Give him chances to grow mentally and socially.

Be consistent in the values I'm trying to teach him.

Help him learn to make decisions for himself.

SUGGESTIONS FOR TEACHING HONESTY

Here are a few suggestions for parents concerned specifically with teaching honesty in the setting of a family.

1. Exhibit a spirit of fairness, justice, sincerity, and genuineness. Parents who don't earnestly grow in honesty will be teaching hypocrisy if they try to teach honesty by the use of words alone.

   This is a spirit of open-minded seeking for truth. This spirit affects parents in these ways that can be seen:
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   b) When John says, "I hate you," accept the fact that this is his feeling at the time. To make him deny it is to force him into dishonesty. By accepting his negative feelings at one time, you will be able to accept his usual feeling, which is, "I love you."

Values and Goals

What Do We Mean by Values?

Values are what we think are important in order to live the kind of life we think we should or want to live.

Values are the choices we make in our day to day living in relation to our past, our present, and our future.

People in various fields look at values in different ways. Some think spiritual values are the most important.

Others define values in terms of needs. We need to survive, so we value food, a place to sleep, warmth, etc. We need security and protection, and so value law and order.

Our need for love and belonging is shown in our valuing close relationships, care, and friendship. We value those things that help us to express ourselves as individual persons with unique talents.

How Do We Get Our Values?

We develop our value systems primarily through relationships in the family. The old adage, “What you do speaks louder than what you say,” certainly applies here. As children, we have copied other family members. We have identified with big brothers, sisters, or parents, and tried to follow examples set by their behavior.

As a child's social radius expands, he picks up values from other people outside the family. They may be children in the neighborhood, baby sitters, the nursery school or Sunday School teacher. Studies indicate that the basic human values are set in pre-school years and are slow to change.

(Other values do change throughout life.)

It is in the teen-age years that decisions no longer involve just black or white, right or wrong. By weighing decisions in terms of the present as well as the rules of the past, youth begin to develop their own set of values. Although youth do frequently adopt some values of the gang or other associates for a time, the deeper spiritual and moral values remain stable. "Train up a child in the way he should go and when he becomes a man, he will not depart from it."

Beyond the family, school, and community, and as a person grows older, he takes into his own value system values defined by others through church, civic groups, or as a part of his working experiences.

Values in the larger sense come from those of state and national government. For instance, Americans value those things which relate to democracy and freedom. Think of the values expressed in the Preamble of our Constitution, in the Bill of Rights, or the Declaration of Independence.

Radio, tv, magazines, other mass media as well as advertising have influenced our value systems, too.

Why Do Values Differ?

If we get our values from the same types of sources, why do they differ? Because each individual has different experiences or interpretations of what happens. Every experience you have affects your choices, and thus your values.

Cultural differences affect values. Anthropologists show how one cultural group values aggression and killing, while in another just the opposite is true.
Socio-economic class levels also cause value differences. Again, we can value only what we know about or have experienced. Observations of the upper class point to these values:

- tradition and preservation of family rituals
- prestige
- creative expression
- importance of style of living.

Middle class families value:

- work and career
- education
- social skills
- civic interests
- respectability
- home ownership
- use of credit to increase profits
- efficiency.

Lower-middle or working class families value:

- cleanliness
- authority
- active church participation
- job only as a way to earn a living
- leisure
- friends and hospitality
- home ownership
- importance of family group
- education
- good behavior in children.

In the lowest class you find these values:

- those relating to the mother as the stabilizer in the home
- immediate gratifications
- choices relating to basic survival and self-protection
- helping others in need.

Stages in the family life cycle reflect value differences. What the family with school age children values in the area of housing, differs from what the parents as a couple valued. Beginning families value recognition for themselves, while families with teenagers value status for the children. As people get older they value independence more, especially being financially free.

Value differences in stages in the family cycle point up another factor—some values change.

Why Do Values Change?

As already described, values are based on experiences, and therefore change as new experiences take place or as new interpretations are applied to these experiences.

The new values may not be so much changes in a set of values, but merely a shift in the hierarchy of values we’ve always had.

Our value system at any given stage also relates to our development. For instance, the pre-adolescent values friendships that assure him a place in the peer group. While the adolescent still values social relations with the gang, he may value more the closer attachment with one of the opposite sex.

Crises, catastrophes, or shifts in economic trends sometimes cause us to change our values. Think of the stock market crash of 1929 with the accompanying depression, and its effect on the values of those who experienced it. World War II brought even greater changes in what we thought was most important or right and wrong. We hang on to some values that no longer fit the times.

Do We Have Conflicting Values?

We are constantly being faced with conflicts in values. Sometimes the tug-of-war is within the individual. We may value standing up for what we think is right. It becomes a conflicting situation if following this value may cause us to lose social status, which also is important to us.

There is potential conflict among family members who are different ages, different sex, and have varying experiences outside the home. The range runs the gamut of what we think about money, clothing, furnishings, entertaining, morality, to all of living; and which is more important, people or things?

Families in a community may have conflicting values. Beautiful yards and active children don’t mix well. Difference in emphasis on the value of cleanliness may create problems in a neighborhood. Sometimes the conflict is between source and
result, or means and end. For instance, the church might experience a conflict in values if it were to accept money, which it needs to carry out its program, from a man who has earned it by doing what the church is working to stamp out.

Value judgments may arise from conflicting values. We have a tendency to measure and judge people who don't share our own values.

Generally speaking the larger the realm of contact with other people, ideas, and different circumstances; the greater the possibility of conflict in values. On the other hand, having to make decisions about your values is one effective way of developing a value system.

**How Can We Enrich Our Values?**

In addition to having to choose between values, there are other ways in which we can work on our value systems.

Know what your values are. Do some self-scrutiny. Ask yourself why you are making your choices in a particular way. Why are you reacting so strongly to a certain idea? As Ethel Kawin says: "The best indication of what a person values is the effort he spends to attain it." (Parenthood in A Free Nation - Readings.)

When we provide children with experiences that broaden their realm of knowledge and exposure to new ideas, we help them to develop a value system.

As adults we can help children to learn what their values are by talking about them and helping children recognize how they feel about things. They need help in understanding the implications of their choices or alternatives. "Our values -- more than anything else about us -- make us the kinds of persons we are." (Ethel Kawin, Parenthood in a Free Nation, Adolescent Manual.)

In the end, each individual must be free to formulate his own value system. "Values do not come as a gift. Children must get them all by themselves. We cannot legislate values ... we cannot indoctrinate values ... we cannot coerce children into values through fear or through systematic institutional rules and regulations." (Louis E. Raths, Childhood Education, February, 1959.)

As adults we must set the stage for learning, so that the children in our care will be able to make the value choices best for them.

**What Is Relationship Between Values and Goals?**

If values are described as those things we feel are important, then goals are what we want to do about these things. Our goals are derived consciously and unconsciously from our values. And just as we get our values through associations with our family, other people and experiences, we tend to select goals and patterns of goal setting in the same manner.

**Goals Differ and Change**

Since goals are based on values, the factors creating differences in people's values also cause differences in goals. These include experiences and interpretations of them, culture, socio-economic class level, stage in the family life cycle, health, and resources.

For instance, not only does the lower class work toward specifically different goals from families in the upper class, but the goals are shorter term. The lower class goals are more likely to relate to basic survival and self-protection today. The upper class member works toward furthering prestige and family traditions over a long period of time.

With value changes, there are goal changes. Like the young woman who said, "I saved up enough money to get married, and then decided he wasn't worth all that."

In addition to changing goals to fit changing values, we sometimes set new goals because we have completed old ones.

Because we do not live doing only one job at a time, we are always working on many goals at once. Some goals are immediate, while others we really never expect to reach.

Some goals are personal; others involve the whole family.
Our goals are influenced by those of other groups with which we associate, as well as state, national and international goals. For instance, a national program may make it possible for individual families to set and achieve a goal of a college education for their children.

**Importance of Goals**

Having goals helps give us a sense of direction and incentive to keep moving forward. Research has shown that having goals is a positive factor in weathering crises and maintaining strength as individuals and as a family.

**Relationship of Goals, Means and Standards**

If values are those things we believe important, and goals are what we want to do about these important things, then means is how we get the things done.

The means in goal setting becomes the steps through which we go in decision making.

The means in goal accomplishment becomes all the ways we use to do what we want to do. Three men may need a suit of clothes. They may use three different ways of getting the suit. One may work and earn the money to buy it. Another may talk the storekeeper into giving him the suit. The third man may steal it. Each has accomplished his goal.

Standards are the level at which we want to operate in achieving our goals. Like values and goals, standards are chosen through our and goals, standards are chosen through our living in the family and our other contacts in society. If the standard set in the family was satisfying to us, we are likely to want to continue to do things the same way. If, on the other hand, we resented the standards, or were embarrassed by them, we may go in the opposite direction from our family.

Sometimes we are forced by circumstances to compromise standards. At other times we choose to raise or lower standards to fit our changing values.

**The Will To Do**

Everybody has values of one kind or another. Everybody has goals to which at least lip service is given. But many people do not achieve in life. They lack will.

Will is that elusive spark that makes the difference between success and failure. It's the "get up and go."

Why? Some, by virtue of overwhelming circumstances beyond their control, have given up. Others, maybe children, haven't received the necessary stimulation or example. This is characteristic of families at the bottom of the socio-economic ladder. But some children in wealthy families lack will, too. They may need motivation to look beyond material values.

The presence or lack of opportunity is not so important as what one does about the situation.

Life owes you nothing. You choose your own values; you set your own goals, means and standards.

Prepared by Frances Jordan, Family Relations Specialist

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This guide is designed to be used in connection with other materials, such as:

- Project Report #22 (Leader Letter) "Gooseberries - So What?"
- Mimeographed Sheet - "A Look At Some Values"
- Project Report #19 (Leader Letter) "Basic American Ideals and Values"
- Radio Script - "What You Break Your Neck to Get - The Pearl of the World"
- TV Script - "A Balance of Masculine and Feminine Values"
- Newsletter Filler - "Teaching Values to Young Children"

There are more suggestions than a leader needs for one program. The leader will need to choose suggestions and materials most suitable for her group and the available time.

**Objective**

To help participants explore their own family values,

To show how these family values are related to community life,

And to help relate these values to the great national and international problems of our time.

I. MY FAMILY VALUES

A. Assign one member of the group well in advance to make a ten minute report on, "My Family Values." This person may compare his own family values with those on the sheet, "A Look At Some Values" and with those of other families in his neighborhood or city.

B. Compare the values represented by Project Report #22 (Leader Letter), "Gooseberries - So What?" and radio script, "What You Break Your Neck to Get - The Pearl of the World."

II. INDIVIDUALISM AND COMMUNITY COOPERATION

Discuss the two values of 1) individualism and 2) community cooperation in the following ways:

- How far can I carry my individual freedom and when must I cooperate with my town or county?
  - Where and how I dispose of my garbage,
    - on my property
    - in a remote ditch.
  - The condition of the houses I rent,
    - how much I charge for rent
    - whether they are rat-invested or fire traps.
  - When I vote and how I vote,
    - do I have a duty to be well informed?
    - qualifications for voting.
  - What organizations to which I belong,
    - Masons
    - DAR
    - Ku Klux Klan
    - Nazi Party
    - Communist Party.
  - Whether or not to allow a labor union to be organized in my plant.
  - How I dress
    - Hair dos
    - Shorts and bikinis
    - Nudist camps
    - Shopping at home
- Should governments be allowed to make laws concerning truth in packaging, honesty in advertising, or sexual morality? Why or why not?

III. INDIVIDUAL FREEDOM AS A VALUE

A. Assign well in advance someone in the group to examine the sets of values on the sheet, "A Look At Some Values," and "Basic American Ideals and Values." Ask them to show the group how well these values seem to include the first five freedoms of the First Amendment: freedom of religion, speech, press, assembly, and petition.

1. Religion: Should all ministers and ministerial students be exempt from the draft?
2. Speech: Should I be allowed to say anything I please about the President of the U.S.?
3. Press: Should I be allowed to publish and sell a magazine of pornography if I believe that nothing is wrong with such reading.
4. Assembly: Should the state prevent the Ku Klux Klan from having a mass meeting on the state capitol grounds? What about a civil rights organization
5. Petition: If I feel that the town in which I live is taking away my rightful freedom in some respect, how far can I go to petition for relief?

B. Have the group imagine the following situation: Your family has just gone to bed at 11:00 P.M. Two policemen ring the doorbell, arrest the father-husband of the family, and take him to the police headquarters.

1. In this situation how important to your family are the rights guaranteed to your family by the Fifth and Fourteenth Amendments - the rights of "Due Process": (fifth applies to U.S. government; fourteenth applies to the states).
   a. Proper arrest and warrant, grand jury sifts evidence, writ of habeas corpus if illegally detained.
   b. Specific and clear indictment, protection against self-incrimination, no excessive bail.
   c. Trial by impartial jury, confrontation of witnesses.
   d. Unanimous verdict (majority in some states), protection against second trial on same charge.
   e. No cruel or unusual punishment.

2. Have the group discuss whether or not we should guarantee these rights of due process to the following:
   a. A small town mayor who has made a lot of money by controlling all the building and paving contracts.
   b. A college professor who is accused of teaching and practicing "free love" among students.
   c. A member of the Communist Party who is accused of starting riots in several cities.
   d. A civil rights worker accused of disturbing the peace and plotting to kill the chief of police.

IV. PUTTING VALUES INTO PRACTICE

A. Have the group look at the sheet, "A Look At Some Values." Pick out one
of the sets of values listed. Ask each member of the group to take 10 minutes to list ways these values are practiced or not practiced in your community. Then have someone lead a discussion on which of these values should be put into action and how.

B. Several of the sets of values mention human personality or the value of persons. If this value is high on the list for the USA, should we allow any preschool child to suffer from malnutrition, cold, or the lack of affection?

- Why does a baby specialist like the famous Dr. Spock write many letters to the President and lead orderly protest groups against the war in Viet Nam?
- Should national and state government policies consider the welfare of mothers and babies?

V. NATIONAL VALUES

Assign well in advance a member of the group to find some estimates or actual figures on how our nation spends its money. One example:

Since 1946 our nation has spent $1,578 billion.
For military purposes - 904 billion, or 57.22% of the total since 1946.
For all education, health, welfare, labor (employment, etc.), housing, and community development - 96 billion, or 6.8%.
For 1968 the national budget calls for almost 76 billion for the military and only 15 billion for all the above "social functions."


What do these figures have to say about the values our nation is putting into action?

A BALANCE OF MASCULINE AND FEMININE VALUES

W. What do you mean by masculine values?

M. As a boy grows up, he must grow away from his mother toward manhood by means of achievement. He must learn certain skills, acquire certain abilities, and pass some tests of endurance, courage and strength.

For a boy or young man in our society the very nature of growing up is related to uncertainty, challenge, and the feeling that he must again and again prove himself to be a man. He can easily fail and thus feels insecure.

From this experience we can say that masculine values tend to be:

- Adventuring, exploring
- Conquering
- Competing, risking
- External achievement
- Thinking in new directions, creative thinking

W. These words remind us of such men as Sir Frances Drake, Columbus, George Rogers Clark, or Plato and Einstein. But there also have been men like Napoleon and Hitler.

Thus it is good to keep in mind the extremes of these masculine values. Here is a list of the same values and their extremes:

9. (Sign-values and extremes)

- Adventuring: Foolish risk or recklessness.
- Conquering: Abuse of power, killing, domination.
- Competing: Cutthroat competition, exploitation.
- External achievement: Unchecked ambition.
- Creative thinking in new directions: Revolution

M. We can see from this brief list that natural masculine values can turn out to be good or bad. Some people say that it is bad to risk

*Single set available on request.*
human lives in order to explore space. Others would say that the ideas of Karl Marx should be destroyed or outlawed in order to prevent revolutionary movements. All of us help decide about such values.

But let's talk about some feminine values.

Whereas a boy has to strive to achieve in order to reach manhood, in the past a girl only had to wait. Society allowed her to stay closer and to become like her mother. She attained womanhood merely by the maturation of her body. Menstruation and childbirth seemed to be concrete, unmistakable proofs of femaleness. Women who did not have children were considered incomplete. Girls and women were not naturally driven to achieve some outward goal in order to prove themselves. In fact, society frowned upon those who did.

This growth experience of girls and women seems to cause them to have values like these:

- Safety, protectiveness
- Self denial, nurturing
- Peacefulness

These values remind us of some of the mothers and grandmothers we have known. They are not famous because they did not seek fulfillment outside a family. But these women had a great job and role, that of rearing children to become adults for the next generation.

And so, there is a great place for feminine as well as masculine values.

But feminine values have there extremes also. Let's look at them:

- Safety, protectiveness - Overprotection
- Self denial, nurturing - Underdevelopment of self
- Peacefulness - Conformity (triviality, gossip, sentimentality)
- Beauty - Fastidiousness
M. Now let's mention that the modern era of history, from the Renaissance and Reformation up to this century has been called the "masculine age par excellence." Civilization emphasized hyper-masculine things like capitalism, competition, imperialism, science and technology and geographic explorations.

The place and value of women and children were devalued. During this era of the past 400 years society has said to girls, "You can't become a complete woman unless you get married and have children." Furthermore, society added, "A family must be all there is for you. You must have no life or self apart from that kitchen, those children, that man."

But now in this century through education, travel, and work outside the home women have been given that "divine discontent," that has always driven men onward. Women now are determined to be both women and full human beings. Prototypes of this modern achieving woman are Jane Addams, Dorothea Dix, and Eleanor Roosevelt.

Mrs. John F. Kennedy is an example of a modern woman who has experienced a broad education, a career of her own, and then marriage and children.

Unfortunately, the movement of women toward equality in this century has caught many men unprepared to accept women as equals and at the same time to fulfill the responsibilities placed upon them by society.

When men can't or don't stand strong and responsible, women are forced to take over:

- We have many families now without a man living there at all.
- We have many families in which the man is present, but rearing of the children has been left to the woman alone.
- We have a society in which the elementary school system is a woman's world. We could go on and on and on.
23. Woman with gun. - The lady with the gun has really taken protectiveness to the extreme.

W: All this means that now we are developing a society in which character traits inherent in feminity are being more and more emphasized, encouraged, and made the standard.

The good side of this situation is that great stress on peacefulness may help the world eliminate war. The bad or dangerous side is that we talk about freedom of the individual, but we cultivate a bland type of conformity.

It is good to have a peaceful society, but if too many people are willing to have peace at any price, we will be ripe for some form of dictatorship.

24. Father & boy. How can we keep a balance of masculine and feminine values?

M: Perhaps we parents can do a better job of teaching our boys to be strong, and dependable, but understanding and gentle at the same time.

W: Doesn't that sound feminine and sissy?

M: Perhaps, but if it does, we need to change our concept of masculinity. It takes a strong man to be dependable on a job, and it takes a real man to understand women and children.

A real man of this generation needs a good balance of aggressive values and peaceful, cooperative values. The good worker now is a combination of creative thinking and cooperation with fellow workers. The good father now sees to it that the family is a democratic one.

25. Parents with children. W: Some of the same things can be said about girls and women. More parents need to show their daughter the vast horizons of human fulfillment that are now open to girls. A marriage and children are no longer necessary for a girl to be useful in this world. In fact we can't do without the women now in the labor force.
This modern fulfilled woman is a combination of self-confidence and social sensitivity. She has a life of her own, and yet she would like to share this life with a man and children, by choice and not by necessity, not because society says she must have a man and children to be a complete woman.

The smartest and most creative people the world has ever known are the children now being reared by married couples who both have a self-fulfillment apart from marriage itself. Such couples have a wholesome combination of masculine and feminine values in both their lives and within their family.

The modern man who still depends upon physical strength, a loud voice, and male domination is fast becoming as unnecessary as the dinosaurs of the distant past. He will retreat in the face of a woman's tears or her tongue.

The men we need to match modern fulfilled women are men who develop creative thinking, moral courage, and cooperative achievement in the family and in society.

VALUES AND GOALS SERIES
RADIO SCRIPT

"WHAT YOU BREAK YOUR NECK TO GET"

Have you ever wanted something so much you could almost taste it? During the years of the great depression, about 1934, there was a twelve year old boy who wanted a 22-rifle for Christmas. He dreamed of that rifle, knowing that it cost only a little over $5 in those days. But the family was large, and his father could only get two or three days work a week. The boy couldn't get a job, so he never got the rifle. When that boy became an adult, the first thing he bought after paying necessary bills was a shotgun. And off he went with some men hunting.

Such an experience has happened to many people. These frustrating experiences may involve emotional problems such as the lack of loving care as children or the lack of guidance and discipline. But most of us do not find such a simple way to fill the emotional empty spots in life.

Many people decide that the great American value of getting ahead by getting money is what they need. They organize the whole family around the purpose of getting all the money they want. Only a very few have the know-how and aggression to succeed in getting all the money they feel the family needs.

Dick Van Dyke, the popular actor, was one who did succeed in this way. He said that he broke his neck getting all the money he ever wanted. Then he said, "I can honestly say that it's like getting to the top of the mountain and saying, 'Well, there's nothing up here.'" He was happier as a 24 year old man with a wife and no money.

Van Dyke goes on to recommend three things that he now says are worth breaking your neck for. The first is to learn to love people and be worthy of being loved by others. The second is to be a part of the lives of people so that you are needed. He values his family very highly. The third value for Dick Van Dyke is to do something that is useful and has meaning for the future. He works with a great many youth groups across the country.
Regardless of what we say to young people these days, they see what we strive for, what we get ulcers for, what we break our necks for. Our values and goals may be clearer to them than they are to us.

Before we spend too much time denouncing the "angry young men," the "beatnicks," and the "hippies" perhaps we need to pull out of the economic race just long enough to see where we are going and what we plan to do when we get there.

In the bringing up of children nothing can equal in importance the spiritual and moral values taught by parents at home as a guide to living.

It is in fine, true spiritual and moral values that strong, sturdy character has its roots. Those values lived are character. They furnish the standard for behavior. They are the guide to the choices any child is making hourly of what to do and not to do. They are the means by which he determines whether those choices are worthy and wise. They are a steadying force when temptations come. They ever shine as a light in a child’s thought showing the true, right, honorable way to walk.

Spiritual and moral qualities brought to sight in the activities of daily living are the natural expression of spiritual and moral values held in thought. ... Parents do well then to be ever sure that any quality of character which they would teach grows out of the thought which is its rightful source. Thoughts are ever the wellsprings of action.

Both values and qualities must be taught. A child cannot be expected to come upon them with surety and certainty otherwise. Each day brings its manifold opportunities for doing it in little practical ways. It is a word here, another there about the right and wrong of things; the little talks together about the ways of settling a difficulty; the pointing out that here is a way to put some value talked over before into action.

Helping a child to see the separate details of each quality and to see how each relates to the other brings meaning to him far beyond any that can come when one says only, "I want you always to be an honest boy or girl." Or, "You know, dear, we must always be generous."

Nor is it enough to help him to see the aspects of the qualities one would have him learn. It yet remains to help him to see how to live them. Only then can his living show that consistency which is in itself a spiritual quality.

Even before a child understands the words that parents say, the things which they do and the way of doing them bring to him the values in which they believe. Everything said and done in the home bespeaks the values the parents hold. Let no one ever underestimate the importance of the teachings that go on there. As a child grows and goes out from home to school, to church, into the community, the values of others touch his living and have their influence. It is only at home though that they are interwoven with every detail of living - day to day, week to week, year to year - and with the closeness of the parent-child relationship.

Parents, the responsibility for teaching spiritual and moral values to your children is yours. No one can do it for you. Others can help but what they do is only supplementary to what you do. Much as they may love the child and great though their concern may be, they cannot have the relationship and influence which are yours by right of being parents. It is your responsibility and your privilege - a priceless one. It is the greatest gift you can give to your children.


The great Russian teller of stories, Anton Chekhov, has a story of the young man who was determined to have a large estate and grow gooseberries. This young fellow worked for a business concern, saved every possible penny, ate little food, and never owned but one set of clothes. The years rolled by as this friendless and miserly man kept his goal as the determining guide for life.

Finally in late middle-age someone knew of a wealthy widow who was desperate to get married. That miserly man was introduced to the woman and soon married her. Within a few short years the woman died of neglect, lack of food, and disease. The man would have acted horrified if someone had suggested that he killed her.

Some years later a brother came to visit the man on the large estate that was provided from his widow's wealth. There he found his brother living in drab, cold circumstances. But the miser, now above seventy, had planted and harvested some gooseberries! It so happened that the brother's visit came just after the first harvest. The old man sat there before his brother eating gooseberries, telling how fine they were and how good they are for the person who eats them! And the old man actually thought that he had gained a great estate by his own efforts and had raised a crop of gooseberries by his own intelligence!

Many of us will smile or laugh at that pitiful old man and ask, "Why should a man set such a stupid goal for his life?" But the answer is that as a child and young man he saw some wealthy people who lived in leisure and had gooseberries. To him that became the highest way a human being could live.

Is this not like many of us Americans who will sit down to a big Thanksgiving dinner during November? We want a big car (or two of them), a big house, and plenty of stocks or bonds for security. Many of us work till old age to get these things. Some succeed by the sheer luck of good health and opportunities that drop in front of us. Many never get there. But for all who do get the big car - so what?

According to Dr. Evelyn Duvall one of the great causes of desperation and frustration among our young people is that we are trying to sell them possessions and sex and yet expect them to do without both until they are over twenty-one and well established in life.

We adults need to remember that the values that young people see in our lives will be the values many of them choose. And the goals they set for themselves are very likely to be the goals that stay with them on through old age!

Our work in community organizations is helping some young people
to consider such values as self-fulfillment and the satisfactions of community service. We are trying to lead young people to ask, "Which is better, to have gooseberries (or a big car) when I am over seventy, or to be able to say, 'I have been of service to my community'?"

One of the big traps of life is to spend the middle and older years till working out childish problems that have never been faced before. It was a wise man who put into the Bible, "...when I became a man, I gave up childish ways."

Leo F. Hawkins
Family Relations Specialist
July has long been identified as our patriotic month. We think of the 4th of July picnics, parades, bands and speeches. Perhaps this would be a good time to think also of what our patriotism might stand for. Dr. H. M. Hamlin, of N. C. State University, has listed what he believes are the basic American ideals and values. How do you feel about it? Are these your ideals and values, too? How can we teach an appreciation of them through family living?

"Government rests on the consent of the governed.

The worth and dignity of each individual is to be respected.

Governmental agencies are expected to treat all with equal fairness regardless of race, sex, age, social and economic status or any other consideration.

Individuals are entitled and desired to be different.

Individual freedom, responsibly exercised and subject to the discipline of just laws, is encouraged.

All citizens are expected to participate in the development and enforcement of public policies as their abilities and opportunities permit.

Public policy is to be developed through broad participation of the citizenry, enacted by elected representatives, and executed by public employees.

Public agencies are to be kept free from entangling alliances with private agencies.

Justice is to prevail in all interpersonal and intergroup relationships.

Citizens are to consider public issues rationally with full use of relevant facts.

The information required by the public for the development and evaluation of public policy is to be supplied to citizens.

The general welfare is to have priority over the welfare of any individual or group.

Law and order are to be maintained.

Freedom of speech, freedom of the press, the right to assemble peaceably, and the right to petition the government for redress of grievances are guaranteed.

The ultimate responsibility for government and its institutions rests with the citizenry. Control can be delegated to elected representatives or the employees, but it can always be reclaimed.

The people of a locality are expected to do for themselves all they can do well. They are to be aided by the people of a larger area or a state in doing what they cannot do well alone. The federal government is to aid in doing only what the states cannot do well with their own resources.

Able-bodied Americans are expected to work, to provide for themselves and their dependents, to support public institutions through payment of taxes, and to aid those in need through private philanthropy.

Americans are free to live in any part of the country in which they wish to live and to engage in any legitimate employment in which they wish to engage."
A LOOK AT SOME VALUES

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**American Values and Ideals** (G. Johnson, America Is Born, America Grows Up.)

- Every man is to be valued by what he can do and not for what his father did.
- People closest to a problem usually know best what to do about it.
- If you fail at one job try another.
- Laws ought to be made by elected representatives.
- A man has a right to have any religion or no religion.
- A man ought to do his duty for his country without pay or reward.
- A man must share his wealth. No man can become wealthy alone; the whole country helped him.
- No man or group is good enough to have excess power.
- The majority has a right to say what a man shall or shall not do.
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**American Values (Cora Dubois)**

- A mechanically conceived universe.
- Man's mastery over that universe.
- Equality of man.
- Man's perfectibility.

**Rural Enterprise Ethic** (Bertrand, Rural Sociology)

- Hard work is a virtue.
- Self-made man is superior to one who had advantages.
- The individual or family is responsible for economic security.
- A man's worth is approximately what he receives in the market place.
FAMILY RELATIONS VALUES

1. Values are recognized as being important in human life.
2. Values are derived from the family, society, school, and nation.
3. Every individual human being has innate value.
4. The family as an institution is the best known structure for providing an environment for the maximum fulfillment of each person.
5. Values are based on experiences and therefore change as new experiences take place or as new interpretations are applied to these experiences.
6. The values of society should be judged in the light of their effect upon the family and individuals.
7. Individual, family, and societal values are interrelated, and therefore have important positive and negative effects upon each other.
8. Each individual must be free to formulate his own value system.
9. Goals are derived from values.
10. The actions of individuals, families, and social groups are determined by the goals they wish to accomplish.
11. Recognizing one's own values and goals enables one to move more intelligently toward human fulfillment.

THE TEN BASIC VALUES

1. Human Personality - The Basic Value.
3. Institutions as the Servants of Men.
5. Devotion to Truth.
8. Brotherhood.
10. Spiritual Enrichment.

(Proposed by the Education Policies Commission in Moral and Spiritual Values in the Public Schools, National Education Association, Leaflet 15.)

VALUES AND GOALS SERIES

RESPONSIBILITY *

WHAT IS RESPONSIBILITY?

There are lots of opinions, but there is very little research available on the subject. Webster defines it as accountability - a person willing to take responsibility for his own acts - one who can keep promises - who can accept jobs as his own to do and follow through - one who is reliable. Doing for oneself -- maturity in independence is also a part of responsibility. To be responsible is to be answerable.

WHERE DOES IT COME FROM?

Responsibility is not born in people. It must be learned. And everyone cannot learn the same way. Learning experiences will vary with individuals and must be tailored to individual interests so that the motivation to learn will be present.

HOW CAN IT BE LEARNED?

Young people react best to jobs that really need to be done, rather than those that are assigned as a learning experience. "Busy work" is not a substitute for real experience.

Bad examples can be as much of a learning experience as good ones - e.g. an irresponsible parent can be a bad example that will motivate a child to know he does not want to be like that; - that he wants to be responsible.

Trust in young people can produce responsibility. An atmosphere of trust in the home and belief in the members of the family is an important factor.

It's important that a happy medium be established in deciding on learning experience. If a job is made too tough or too easy, it can lead to frustration. If he is pushed beyond his capability, motivation can decrease; too much pressure can lead to

- a fear of failure
- withdrawal
- deception

Responsibility is learned through practice - in being part of a problem solving situation. Maybe one of the reasons behind student uprisings today is that they have not been given a part in the approach to solving community and social problems.

Responsibilities must be delegated according to age groups. The older one gets, the more responsibility one can assume.

For the very young child, it might be the responsibility to feed himself after he had learned how, even if it means that his hands and face become covered with food and that it would be much neater for mother to do it.

As a child becomes older, responsibility might mean putting his toys away in a storage unit, keeping his room tidy, maintaining a wardrobe from a given clothes allowance.

* From Penney's FORUM, Fall-Winter 1967 (based on an interview with Mr. Edward Pope, Human Development and Human Relations Specialist of U.S.D.A., F.E.S.)

WHAT IS THE CHALLENGE?

The communication gap between the generations is the real challenge, and the responsibility to try to bridge this gap must fall to parents and educators, since they are the mature generation. They must realize that the world is far different for today's youth than it was when they were young. Rapid social and technological changes have, and continue to take place. Adults need to try hard to keep up with these changes, even at the risk of relinquishing some of their comfortable secure feelings based on previous experience, because that experience may no longer be relevant.

Mutual respect and belief are an important part of the learning situation. One cannot believe in young people when one doesn't understand what they are facing. At the same time, one must build respect for the wisdom of experience. The problem of imparting this wisdom to a young person who "knows it all" and yet knows nothing of reality, is the task and the challenge.

Part of the answer for imparting this knowledge is to start training for responsibility early in life - not waiting until one is "old enough" to learn it.

THREE KINDS OF RESPONSIBILITY THAT CAN BE LEARNED

**Responsibility for personal independence** - increasing progressively with age -
- Feeding oneself, brushing teeth, tying shoes
- Bathing oneself
- Knowing when to change clothes
- Selecting clothing within a limited choice
- Care of clothing
- Investigating careers
- Choosing friends
- Thinking independently

**Family Responsibility** - increasing progressively with age
- Care of toys
- Helping mother and father
- Care of pets
- Straightening one's room
- Cleaning room
- Household tasks
- Running errands

**Community or Civic Responsibility** - starts with school age and can expand from there
- Awareness of services provided by the town or city
- Group activities
- Cooperative projects
- Volunteer service
- Sunday School teaching

**SOME WORDS OF ADVICE**

In teaching responsibility, it is wise to expect mistakes.

Responsibility varies with time, place, and each situation. It is not a constant trait.

Young people need more involvement in real happenings. They have an expanding knowledge of the world around them, and need learning experiences that are less doctrinaire, more realistic.

They need and appreciate learning experiences where discussions of human values and responsibilities in relation to marriage, parenthood, other adult responsibilities are explored.
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VALUES AND GOALS SERIES
TEACHING GUIDE

TEACHING CHILDREN RESPONSIBILITY

Objective: Adults to learn what responsibility is and how it can be developed in children.

Procedure: Have members of the group complete the check sheet, Teaching Children Responsibility. Do not collect, but use them in discussion.

Discussion:

1. What is Responsibility?

   Ask some of the group to share their definitions. Following are others.

   Edward Pope says to be responsible is to be answerable.

   Langdon and Stout say, responsibility denotes moral integrity, dependability, trustworthiness. It involves: doing own work; being careful in work; supporting statements with fact; being reliable, steadfast and faithful; holding true to principles; and striving to bring principles and actions into coincidence.

   Young states that responsibility means ability and willingness to take the consequences of one's own acts.

   Woodcock says taking responsibility means: accepting certain tasks as your own, expecting to carry them through to the end, and doing so; doing things well, according to your ability; keeping promises.

   Stott says it is keeping the agreement, meeting obligations, and generally keeping up your end in relations with others.

   According to Harris, responsibility may be defined as the habit of choosing and accepting the consequences of the choice of behavior....The ultimate aim of training is to teach the grown-up child to accept full responsibility for ALL his responsibility for ALL his actions.

2. Why Are Some People Irresponsible?

   Lazy? Frequently "laziness" is apathy. When people have been deprived of opportunities to assume responsibility, or were not rewarded for what responsibilities they have carried, they give up.

   Afraid of failure? This is one reason why children of overly strict or too demanding parents and teachers become irresponsible. The pain of failure is worse than not trying at all.

   Stubborn? This may be a person's way of showing resistance to the authority, the system, or the world in general.

   Never learned how? Probably the biggest reason why people are irresponsible. Responsibility is learned, the practice must begin early in life.

3. How Can Responsibility Be Learned?

   Pope says children learn through being responsible for jobs that need to be
done and which are suited to their age. They learn better in an atmosphere of trust, mutual respect and belief. Responsibility is learned through practice.

Gruenberg reports responsibility is best taught by example and not too much too soon. When the child shows he can be responsible for a particular thing, he should be held accountable for it. The child needs recognition from parents for responsible behavior. In its deepest meaning, a genuine sense of responsibility comes only with expanding awareness of other people and with respect for them. All this grows slowly and can be achieved only if the child himself experiences respect.

According to Langdon and Stout, little children want and like to be responsible. As growing goes on, there comes the need for learning that one must ever be responsible for using independence wisely and well. This helps the teenager to check that urge for independence without responsibility. Being responsible calls for self-discipline. When one helps a child to see that he is responsible for his inner feelings and thoughts, one is helping him to learn responsibility of a high order. Teaching a child to act with true responsibility entails teaching him to feel responsible; to see himself as being responsible; to be willing and glad to be responsible, to accept the fact that he should be responsible -- and then to be so.

Gesell and Ilg say that the normal child is not uniformly good. We mustn't expect the child to be responsible all of the time. Learning such character traits is a gradual process in development relating to age, intelligence and experiences.

For example the child at one year imitates simple behavior and is only as responsible as he is capable of copying. At two he says both yes and no to responsibilities. The three and five year old likes to please and conform to directions. Four and six-year olds resist direction and may be defiant. Most children seven to nine have to be reminded about responsibilities but are hurt if they are criticized for a job not done.

According to Hoffman and Hoffman, children between the ages of ten and sixteen develop capacity to move through the following stages in terms of obedience to rules. These stages relate to development of responsibility.

Obeys to avoid punishment.
Conforms to get rewards.
Conforms to avoid dislike by others.
Conforms to avoid censure by those in authority because of resultant guilt.
Conforms to maintain respect of other people in general.
Conforms to avoid self-condemnation.

When people do not have opportunities to develop their potential intelligence, or have meaningful learning experiences in responsible behavior, they may advance in age, but not in responsibility. Thus there are many adults who act irresponsibly.

Studies show that physical punishment is not a way to teach responsibility. Giving a child praise when he shows responsible behavior is a better way to help him learn. As Gesell said, "In all disciplinary situations, the adult must keep an eye on himself as well as on the child." (Gesell and Ilg, The Child From Five to Ten, Page 411.)

4. When Is The Child Ready to Be Responsible for What?

Ask the group members to list on the other side of their checksheet some family responsibilities that need to be carried out in their own home within the next 24
hours. By each item indicate the youngest age at which a child should be ready to assume such a responsibility.

Is mother doing some things children could be doing and practicing responsibility at the same time?

Are there children in the neighborhood or child relatives who can assume some responsible tasks for older people in the community?

A child is ready to assume a responsibility when he is physically, mentally, socially and emotionally ready for such a job.

A child can assume a responsibility when he has had practice and supervision in doing it.

A child will gladly assume responsibility when it is something that he recognizes needs to be done and he gets satisfaction in doing it.

**Summary:**

Responsibility is: (Choose a definition which best fits what the group decided.)

Some people are irresponsible because:

They have given up,
They are afraid of failing,
They are resisting,
They never learned how to be responsible.
(Add other ideas from discussion.)

Responsibility can be learned:

A little at the time with trust, respect, and practice.
(Add other ideas from discussion.)

A child is ready to assume responsibility:

When he has the physical, mental, emotional, and social capacity to do the job,
When he has learned how to do it,
When he knows it is important,
When he gets satisfaction in doing it.

**Conclusion:**

"A child can come to see responsibility as the joyous privilege of acting in that free, independent, reliable manner which makes others respect him and makes him respect himself." (Langdon).

**References:**


VALUES AND GOALS
CHECKSHEET

TEACHING CHILDREN RESPONSIBILITY

1. Circle the one answer that best defines responsibility:
   a. Doing what you are told to do.
   b. Doing a job well.
   c. Taking care of a situation.
   d. Being accountable for what you do.

2. Circle the reasons why some people are not responsible.
   a. Lazy.
   b. Afraid of failure.
   c. Stubborn.
   d. Never learned how.

3. How is responsibility learned:
   a. Being punished when they don't do their jobs well.
   b. By practice every day.
   c. By being given a challenge.
   d. By being trusted and respected.

4. At what age is a child ready to assume responsibility for:
   a. Putting away clean clothes?
   b. Doing homework without being reminded?
   c. Obeying traffic laws regarding pedestrians?
   d. Deciding whether to attend church services?

(Over)

FAMILY RESPONSIBILITIES

1. ________________________________________
2. ________________________________________
3. ________________________________________
4. ________________________________________
5. ________________________________________
What makes children responsible? It takes practice in being held accountable for the jobs they are capable of doing. A job that is not a challenge to the child is boring, and the child frequently does not see the point in doing it. On the other hand, a job that is too hard or complicated for the child means failure. He may hesitate to try again.

Living in a home atmosphere of trust and respect is also important. We need to act as though we expect the child to do the job and that we respect them for being responsible.

Research has shown that the kind and amount of discipline children get influences their sense of responsibility. Boys need moderately firm discipline from their father and a warm nurturing relationship with their mother. Girls, too, need a close relationship with their mother but a lower level of discipline from their father.

As you can see those factors which create good mental health for the child are the same ones that encourage him to be responsible.

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This Packet Contains Teaching Materials On:

"The New Morality and My Family"
"A Family Goal – Freedom for All"
"Family Life in Literature"
"Creating Concern for Others"
"Honesty"
"What Do You Believe?"
"Teaching Children Responsibility"