ABSTRACT

THE EVALUATION OF A PROGRAM (*TEACH ONE TO LEAD ONE*®) THAT

TEACHES UNIVERSAL PRINCIPLES IN THE CONTEXT OF RELATIONSHIPS

AMONG STUDENTS AT NORTH COBB HIGH SCHOOL

by

Lori Ellen Salierno

The lives of young people are enhanced when universal principles based on God's Word are taught in the context of positive relationships. This study explored a successful program in Georgia.

The literature review addresses the biblical basis for character development and transference of truth and examined contemporary sources on effective character development methods.

The research observed that the level of understanding in students of universal principles (nine out of ten) deepened after the treatment. The quality of that treatment was further examined. The context of positive relationships was confirmed as an essential element in transferring universal principles to the next generation.

DISSERTATION APPROVAL

This is to certify that the dissertation entitled

THE EVALUATION OF A PROGRAM *(TEACH ONE TO LEAD ONE®)* THAT

TEACHES UNIVERSAL PRNCIPLES IN THE CONTEXT OF RELATIONSHIPS

AMONG STUDENTS AT NORTH COBB HIGH SCHOOL

presented by

Lori Ellen Salierno

has been accepted towards fulfillment

of the requirements for the

DOCTOR OF MINISTRY degree at

Asbury Theological Seminary

_____   _____June 25, 2003_____
Mentor   Date

_____   _____June 25, 2003_____
Internal Reader   Date

_____   _____June 25, 2003_____
Vice President for Educational Development   Date

THE EVALUATION OF A PROGRAM (*TEACH ONE TO LEAD ONE*®) THAT

TEACHES UNIVERSAL PRINCIPLES IN THE CONTEXT OF RELATIONSHIPS

AMONG STUDENTS AT NORTH COBB HIGH SCHOOL

A Dissertation

Presented to the Faculty of

Asbury Theological Seminary

In Partial Fulfillment

Of the Requirements for the Degree

Doctor of Ministry

by

Lori Ellen Salierno

December 2003

TABLE OF CONTENTS

LIST OF TABLES

LIST OF FIGURES

ACKNOWLEDGEMENTS

I would like to acknowledge:

CHAPTER 1

UNDERSTANDING THE PROBLEM

A father had a son who came to him with a splinter in his finger. The splinter was deeply embedded into his little finger, and the father knew that he would have to dig it out but was concerned with how his son would take it. Finally he said, "Son, this is a bad splinter, and I am going to have to dig it out because it will get infected."

The little boy said, "Dad, I have an idea—why don't we just put a band-aid over it."

The father replied, "Band-aids don't work for problems this severe."

The little boy had a difficult time understanding that for healing to take place, the problem would require a painful and extensive cure. That little boy's response is much like the response that the United States has had toward the destruction of its young people—"If we just put a band-aid over it, it will go away and be better in time." It has not gotten better in time. The problem is much worse than imagined and the "band-aid" solutions—the minimal attempts—have not worked, and the problem has gotten increasingly worse.

In 1940 the worst offense teachers reported in school was talking out of turn; today it is drug abuse. The number two concern in 1940 was chewing gum; today it is alcohol abuse. Number three in 1940 was making noise; number three today is pregnancy. The fourth most pressing problem in 1940 was running in the halls; today it is suicide. Fifth, sixth, and seventh on the list in 1940 were getting out of line, wearing improper clothing, and not putting paper in the wastebasket; today they are rape, robbery, and assault (Kilpatrick 100).

Today, statistics show that teenage behavior has become antisocial resulting in

hideous acts of indecency. What used to be extreme behavior and isolated cases in the past has now become everyday behavior for students in America.

These statistics represent the lives of the nation's children, and the problem is clear. Students lack a moral compass to govern their lives and their relationships with others. Several years ago, I spoke for an inner-city high school assembly where over two thousand students had gathered. When I got up to speak, as a microphone was handed to me but before I could say my first word, students shouted obscenities with hand gestures to match. This experience, even though with one of the most hostile audiences I have ever addressed, turned out to be life changing. I knew that the students did not know me well enough to hate me. The anger, hurt, and frustration expressed toward me that day came from a deeper source. I began to interview school officials and high school students across the country to find out the real problem and what they thought the solution might be. I found out from students that they felt adults, parents, and teachers were too busy for them and that while people criticized them for the way they were living, no one was willing to show them how to live. From the administrators, generally, I heard a desire for a program that would do three things to curb antisocial behavior among students: shape the culture of the school for the good, bring an enduring and positive change in students, and provide something that would cultivate community involvement in the schools. From these informal interviews, I realized that a need exists and that a solution was possible.

Those concerned for youth must determine what has brought about such problems among children in order to discern how to turn the tide and bring about a more positive outcome.

This study presents two possible trends that may have brought students to a point of antisocial behavior. Chapter 2 elaborates on them, but mentioning them here is

warranted. The first trend is the *breakdown of the family*; the second is *disbelief in universal principles*. With the shift to a postmodern culture, a breakdown of the family has greatly increased in recent years and has resulted in a 50 percent divorce rate as documented in Chapter 2. Researchers have discovered that this change in family life has had a negative impact on the children of divorced families. Several of these researchers further believe that the antisocial behavior seen in young people can be connected to the increase in the breakdown of the family. The breakdown of the family has left a vacuum for students to live out their lives without positive role models and mentors. Without these relationships in place students lack people who will transfer the knowledge of universal principles and the example of how to live according to these principles. The postmodern generation is experiencing depression at a growing rate as a result of the lack of true family as seen in Chapter 2. Researchers observing antisocial behavior among young people also notice a disbelief in absolute or universal principles among them. Values are no longer seen as universal but relative. The postmodern age views truth as something that is created within a person rather than something that is found from without. In order for something to be true, postmoderns seek to see whether belief and action go together—they search for authenticity. This search for authenticity is a result of the amount of disappointment they have experienced in their lives. Unwise and destructive decisions being made by postmodern teens are often based on what they perceive will make them happy. The use of a harmful drug or a hurtful behavior, therefore, is judged permissible if it makes them happy or if it helps them forget their problems.

Some researchers see this trend toward relativism as a contributor to the downfall of youth in this postmodern generation, as seen in Chapter 2 (e.g., Elwell; Leffel; Barna

and Hatch). As a result of these shifts in culture, students are at a loss to find guidance and meaningful relationships. They are living indulgent lifestyles that can result in antisocial behavior. This behavior may be the cry of students who are trying to find meaning and purpose and are wondering if anyone will guide them in the right direction. Adults are needed who will come alongside students to create environments that allow them to discover universal principles for which they unknowingly hunger in their lives. Adults can help satisfy this hunger for universal principles. These principles are discovered more readily when positive and caring relationships are established by people who live out these principles in their everyday lives.

This study observes the changes that take place in students as a result of a program called Teach One to Lead One® (T1L1). The T1L1 program is a vehicle that creates an environment that aids a student to discover universal principles in the context of caring relationships. The program is to be used as a culture-shaping tool for schools that affirms the use of universal principles as a compass for what is right and wrong.

Biblical/Theological Foundation

The theological foundation for this study lies in the essence of God's nature as seen in the eternal relationship of the Trinity and from the truth that proceeds from him. The relationship of the Godhead is seen in Genesis 1:26. The use of the personal pronouns *us* and *our* signifies the relational essence of God's nature. God is an eternal relationship within himself. The doctrine of the Trinity is that God is one yet three distinct persons. The Scriptures show the aspects of the Trinity: the *Father* (Ps. 89:26; Matt. 11:27; 28:19); the *Son* (Heb. 1:8; Isa. 9:6; Matt. 1:23); and the *Spirit* (Rom. 8:9; John 15:26; Matt. 10:20). This eternal relationship that makes up the nature of God is the image in which he created humankind. In Genesis 1:26-27, God said, "Let us make man

in our image, in our likeness.… So God created man in his own image, in the image of God he created him." The image in which humans were created includes the aspect of the eternal relationship within the Godhead. Humanity was created in and for relationship with God. God desires that people be in relationship with one another. All of life is a relationship.

The relationship with God and with one another is to be based on truth. All that God is, is truth, and all that he does is truth. Truth is a principle and a command, but first, truth is a person (John 14:6). Throughout the Bible, God desires to be in relationship with his people (Jer. 32:38), for his people to be in relationship with each other (1 John 4:7), and that these relationships be based on his truth (John 15:14-15). The way that truth is passed down from one generation to another is within the context of a relationship (Deut. 6:1-2; 6-7). In Chapter 2 of this study, the foundation of relationship and truth is further explored.

The Purpose Stated

The purpose of this study was to assess what changes occurred within a student as a result of participating in the T1L1 program, which teaches universal principles in the context of relationships among public high school students at North Cobb High School in Kennesaw, Georgia. This study was not an exhaustive study of character education but rather a study of a method of facilitating character development.

Research Questions

1. What was the level of understanding of universal principles in the students at North Cobb High School at the beginning of the treatment?

2. What was the level of understanding of universal principles in the students at North Cobb High School at the end of the treatment?

3. What was the quality of treatment given?

Definition of Terms

For the purpose of this research, the following terms are defined.

Relationships is defined as the interaction between high school students and adults who have volunteered to come into their classroom. These adults act as role models—mentors and examples of moral excellence—willing to discuss and dialogue with students. In the T1L1 program, a facilitator is a trained employee of Celebrate Life International (CLI) whose job is to lead the program in the classroom so that these positive relationships can be nurtured. The facilitator recruits volunteers, coordinates classroom activities, and works with the classroom educator.

Universal principles articulate a truth by which one lives and that has application for all. A universal principle addresses the needs or hungers recognized in every culture. Societies function better when they apply them and decline when they ignore them. The universal principle of teamwork, for example, addresses the universal need for belonging, and the principle of respect meets the universal need to be regarded as worthwhile.

Three classic ethical tests demonstrate the objectivity of a universal truth. The first test is *reversibility*—would one want to receive this kind of treatment? The second is *universality*—would one want all persons to act this way in a similar situation? (Lickona 231). The third test of whether a principle is universal is to "consider the absurdity of attempting to live an effective life based on their opposites" (Covey 35).

The ten universal principles used in the T1L1 curriculum are defined below.

Respect is to acknowledge and value the dignity of every human being as one does his or her own.

Integrity is a steadfast adherence to universal principles without compromising

one's wholeness regardless of what others expect.

Self-Control is the strength within a person to act according to universal principles in the midst of temptation and adversity.

Courage is an attitude of confidence that seizes opportunities that benefit humanity even when enormous risks are involved.

Excellence is the endless pursuit of knowledge that keeps one striving for the best and does not allow one to settle for what is average.

Compassion is the gift of "being there" for someone; taking action and helping with a caring and understanding heart.

Humility is the recognition and use of strengths and abilities to benefit others without seeking any credit or reward.

Teamwork is the goal of societies to work not just to serve themselves, but rather to work together to accomplish common goals while edifying each member.

Enthusiasm is the choice to view life from a positive perspective with an energetic spirit and a sense of humor regardless of the circumstances.

Honor is the consistent making of choices with a pure motive and for a higher good.

Project

The purpose of this study was to assess what changes occurred within a student as a result of participating in the T1L1 program in a public high school in Kennesaw, Georgia. T1L1 is a comprehensive youth development program that targets students and includes educators along with community leaders in its delivery. The curriculum used for this program was based on universal principles and was specifically designed for high school students. Appendix A presents an overview of the curriculum and program. A

certified T1L1 facilitator delivered the program while a "credentialed" educator was present in the classroom. Volunteers from the community were used in the classroom as role models and mentors. The T1L1 program was implemented in an already-existing class and was delivered once a week over a fifteen-week period.

Methodology

Both qualitative and quantitative methods were used to assess the impact of the program on students' understanding of universal principles. This study employed a qualitative inductive methodology through semi-structured evaluations from the educator and volunteer along with journals from the program facilitator. On the quantitative side, the study used pre- and post-surveys of students who went through the program as well as pre- and post-surveys of a student control group. The T1L1 methodology included ninety-minute, weekly classroom sessions that established relationships with students while teaching universal principles through engaging in small group discussions, sharing of stories, and being involved in hands-on activities. The project included evaluations from students, from a classroom educator, and from a community volunteer during the 2002 Fall semester. The method evaluated was the teaching of universal principles in the context of relationships commonly known as the youth-development approach. My intent was that the development and successful completion of this study would provide a solid foundation for further work in the area of character development. In addition, the methodology used to deliver the T1L1 program will be useful to educators and school administrators as they engage in the development of students of character in schools across the United States.

Subjects

The study consisted of one ninth-grade class of fifteen students at North Cobb

High School in Kennesaw, Georgia. These students were not specifically selected to participate in this program based on predetermined criteria; rather, the school principal selected a class from the ninth-grade student body. The student control group included thirteen ninth-grade students from another class, also selected by the principal. Both groups were equally representative of the ninth-grade student body. North Cobb High School had a total of 563 freshmen enrolled for the 2002-2003 school year. Cobb County was the third largest school system in Georgia and the twenty-eighth largest in the United States. The school district was founded in May 1958, one of fourteen high schools in the Cobb County School System ("North Cobb High School"). The school utilizes the block system, which means each class period lasts ninety minutes. The data collected came from the fifteen students, the classroom educator, and a volunteer, as well as from the student control group.

Variables

This study operated with one independent variable: the data collected that showed the level of understanding of universal principles and how that understanding changed among the students. The dependent variable included the program curriculum, the program delivery and the student-adult relationships. The curriculum teaches and builds on the ten universal principles that make up the T1L1 program. These principles are *Respect, Integrity, Self-Control, Courage, Excellence, Compassion, Humility, Teamwork, Enthusiasm,* and *Honor.*

Instrumentation

Two different instruments were used to evaluate the effectiveness of the T1L1 program. First, a "customized" student pre- and post-survey was administered to students going through the program. This survey asked the students to perform a self-assessment.

The student survey provided an effective way to determine the level of understanding of universal principles at the beginning and the program's effectiveness from the subjects' perspective at the end of the treatment. In addition, a control group of thirteen students was given the same survey to determine the impact of the school's character program. This latter program was for all students attending North Cobb High School and consisted of an emphasis on a weekly character word and character posters on the walls of the school and classrooms. This control group was compared to the students who participated in the T1L1 program. Second, a feedback and evaluation mechanism was provided to students, the T1L1 facilitator, the classroom educator, and the classroom volunteer. This mechanism consisted of journals, scheduled feedback reports, and written observations of the changes seen in the students and by the students from beginning to end of the semester-long program.

Data Collection

The surveys previously described were given to the target students in two phases: (1) Students received the student survey at the beginning of the semester and prior to the presentation of any material related to the program; and, (2) students received a similar student survey at the end of the semester and were asked to respond to the questions with their current views on the same issues. Students in the control group were given the same surveys at the same time as those students who participated in the program.

The T1L1 facilitator was asked to journal his observations at the end of each weekly session. This data was reviewed and summarized at the end of the semester. Also, the classroom teacher and volunteer were given opportunities to share their observations anytime during the semester. Formal written feedback, however, about the program and its impact on the students was collected at the end of the semester.

Importance of Study

The results of this study will bring validity to the methodology of the T1L1 program. Experience has shown that certain activities, when consistently practiced by young people, lead to a strong character foundation, as is seen in Chapter 2. The T1L1 program brought these activities together in a comprehensive classroom experience. These activities included instruction, time spent with positive role models, storytelling, small group discussion, and purposeful activities. Researchers will be able to include these findings in further studies on how character is developed in high school students by noting that the building of relationships helps some students respond positively to universal principles. On the other hand, policymakers will understand how to direct their funding effectively to support long-term solutions like T1L1 versus typical "minimal attempts." These minimal attempts, such as putting posters in school hallways with a character word of the week, seldom work because many times they are directed at symptomatic issues rather than core elements in youth development. I decided to embark on this study that takes people into the classroom to engage with students as mentors and role models and to establish relationships as principles are taught to see whether this methodology was more effective than what had been observed in the "minimal attempts" methodology.

Delimitations

This study focused on typical high school students from North Cobb High School in Kennesaw, Georgia. The students who participated in this study were selected by the school's administration; I did not choose them. The study measured the students' views on the importance of living by universal principles and the application of those principles in their own lives. Of course, other factors contribute to the development of a young

person. This study measured the application of cognitive understanding of universal

principles by those young people regardless of the source of that knowledge.

Generalizability

This project emphasized the positive impact that the T1L1 program methodology

had on the average public high school student. Those who review the results of this study

should refrain from making general assumptions about the response and behavior of high

school students throughout the United States based solely on the documented results. The

student's family life, school environment, and personal experiences had an impact on the

results observed and documented by this study. Careful observation of the results seen in

the students who participated in the program, however, versus those in the control group

provided valuable indicators as to the effectiveness of the T1L1 program methodology.

Overview of Study

In Chapter 2, selected literature and research pertaining to the development of

character in the lives of children is reviewed. The theological foundation for truth being

passed down from one generation to the next in the context of relationships in a winsome

way is studied. A biblical perspective is then given on how to accomplish this.

Contemporary scholars and their thoughts and ideas on how to impact a child's character

are examined.

Chapter 3 details the design of the project and presents the research methods and

the methods of data analysis. In Chapter 4 the results of the survey findings are analyzed.

Chapter 5 presents the major findings of the study and the practical applications that

came out of the research.

CHAPTER 2

REVIEW OF LITERATURE

The future of the country, the family, and the Church is at great risk. The students

lack a moral compass to govern their lives and their relationships with others. This lack

of moral direction is seen in the statistics of everyday behavior. Teens are in trouble. The

behavior of many teens includes drugs, drinking, dropping out of school, pregnancy,

gangs, violence in the schools, sexually transmitted diseases, racism, running away,

suicide, AIDS, and truancy. The Children's Defense Fund provides the following

statistics:

> Every day in America, five youth under the age of 20 commit suicide,
> 3,288 young people run away from home, 2,989 children and youth see
> their parents divorce, 1,106 teenagers have abortions, 7,742 become
> sexually active, 135 students bring a gun to school, 180 children are
> arrested for violent crimes, 367 children are arrested for drug use, 2,861
> high school students drop out of school, and 17,297 students are
> suspended.

According to the American Lung Association in 1999, 4.5 million adolescents

were smokers, and 22.4 percent of all twelfth graders smoked cigarettes daily. These

statistics show that teenage behavior has become antisocial and is destructive. What used

to be extreme behavior and isolated cases in the past has now become everyday behavior

for students in America. James Q. Wilson, in his lead article in the twentieth anniversary

issue of "Public Interest" asserts, "A variety of public problems can only be understood—

and perhaps addressed—if they are seen as arising out of a defect in character formation"

(qtd. in Ryan 3). The character formation that is so needed in the life of a child has been

neglected for two reasons: the condition of the family and disbelief in absolute truth. The

problem can be summed up in one sentence: children lack positive relationships with

people who can teach them what is right and what is wrong. If the problem that causes

antisocial and personal destructive behaviors among teens is determined, then a solution

may be determined on how to turn the tide for the positive.

<center>**The Breakdown of the Traditional Family**</center>

The traditional family unit in the United States of America has undergone

tremendous transition. The nation saw 944,317 divorces in 1999 and 957,200 in 2000.

This does not include thousands more from California, Colorado, Indiana, or Louisiana,

states that do not track the number of divorces. The Census Bureau's statistics show that

at current trends, 50 percent of all marriages will end in divorce ("Divorce Rates").

William Kilpatrick asserts, in Why Johnny Can't Tell Right from Wrong, that divorce

went up 700 percent in the twentieth century (249). Every day in this country, 2,989

children see their parents divorce (Children's Defense Fund). Andrew Cherlin et al. assert

that 40 percent of American children will experience the breakup of their parents before

they turn eighteen (1386). The Federal Reserve Board's 1995 survey of Consumer

Finance reports, "Only 42 percent of children aged 14 to 18 live in a first marriage

family—an intact two-parent married family" ("Survey of Consumer Finance").

The statistics are alarming; the breakdown of the family has obviously had a

profound impact on today's society. Research indicates that the greatest impact may very

well be on the children. Much of the devastation and destruction that young people

experience come from the lack of a stable home life (Lawrence 34; Damon, The Moral

Child 32). "Nothing has more power to influence a teen for good or bad than the home

and family. Parents will always out-influence peers, teachers and youth leaders"

(Lawrence 95). Researchers show that the breakdown of the parental relationship that can

often accompany divorce is impacting teen behavior negatively. Children from divorced

parents are more aggressive toward parents and teachers, experience depression, have

learning difficulties, have problems with peers, and have earlier sexual activity (Guidabaldi, Cleminshaw, Perry, and McLoughlin 300-23; Zill and Schoenborn 9). Other studies have shown that adult children of divorce have more psychological problems than kids from intact families (Cherlin, Chase-Lansdale, and McRae 245-46; Zill, Morrison, and Coiro 91-103; Baydar 967-81). Patrick Fagan and Robert Rector report that divorce not only "weakens the relationship between a child and his or her parents, but also … leads to destructive ways of handling conflict and a poorer self-image" (2). Through their research both Fagan and Rector report that "[c]hildren of divorce demonstrate an earlier loss of virginity, more cohabitation, higher expectations of divorce, higher divorce rates later in life, and less desire to have children" (2). According to Patricia McCall, a sociology professor at North Carolina State University, and Kenneth Land of Duke University, higher divorce rates in a culture correlate to higher suicide rates among children (57-81). In their research, they found that the one common denominator in the backgrounds of adolescents who committed suicide was the divorce of their parents (57-81). Abbie Frost and Bilge Pakiz found a significant relationship between marital disruption and antisocial behavior among teens. These teens who experienced a marital disruption with their parents were found smoking cigarettes and marijuana, involved with alcohol and drugs, and were appearing in juvenile court in strikingly larger proportions than teens from intact homes (548). In a study done in 1985, one thousand families with children between the ages of six and nineteen were tracked for six years. The research showed that the children who lived with intact married families were the least delinquent. The most delinquent were the children who lived with a stepfather. The children who lived in a single-parent home were somewhere between the two (Rickel and Langer 599-661). Dale Loftis, a family therapist at AGAPE Psychology in Reno makes this claim:

> Divorce is typically the worst thing in a kid's life.… Kids are brainwashed into thinking that divorce isn't going to affect them. In reality, the loss, anger, being in a strange house and abandonment make it the most severe event, more so than death, physical or sexual abuse. (qtd. in Martin)

Another noteworthy finding concerning divorce and the effect that it has on the well-being of children is a fifty-year longitudinal study that shows divorce as a major health risk for both adults and children. This research goes so far as to say that divorce shortens life expectancy among children by four years and that the effects that divorce has on people is comparable to cigarette smoking (Dawson; Cherlin et al.; Doherty and Needle; Tucker et al.; Schwartz et al.). Other researchers have determined that strife in the home harms the emotional and physical well-being of children (c.g., Emery; Gottman and Katz; Kiecolt-Glaser et al.).

Judith Wallerstein and other coauthors produced important findings as described in Second Chances: Men, Women and Children a Decade after Divorce (Wallerstein and Blakeslee), Surviving the Break-Up: How Children and Parents Cope With Divorce (Wallerstein and Kelly), and finally, The Unexpected Legacy of Divorce (Wallerstein, Lewis, and Blakeslee). Wallerstein did a study in 1971 that followed 131 children from sixty families for thirty years after a divorce. The children were from middle class homes and these children were prescreened so that all the children chosen for the study were doing well in schools and developmentally on target during the pre-divorce years. She met with these families and children for extensive interviews every five years since 1971. What her study revealed was that "children of divorce showed high rates of depression, aggression and social withdrawal,… severe difficulties in school and in personal and social relationships,… an increase in drug and alcohol use as well as a higher rate of delinquency" (Wallerstein and Blakeslee 299). As

Wallerstein followed these children from childhood, through adolescence, to adulthood she found that many of the people experienced serious difficulties in their adult relationships years later. This was one of the most profound aspects of her research. She called this long-term effect the "sleeper theory"; that is, the long-term effects on children from divorced families were more severe than the immediate and short-term effects. Her thirty years of research has refuted two common myths. First, if the parents are happier the children will be happier, and secondly, divorce is a temporary crisis and its most harmful effects on parents and children are at the time of breakup. Her research has shown just the opposite. Andrew Cherlin and his colleagues, however, caution researchers like Wallerstein. He believes research like Wallerstein's is limited because its focus is on the effects of children *post-divorce* rather than acknowledging the effects on children in a family with conflict prior to the divorce (Cherlin et al. 1386-89). In their "Longitudinal Studies of Effects of Divorce on Children in Great Britain and the United States," Cherlin and his team studied eleven thousand children in Great Britain and 2,200 children in the U. S. They gathered information from parents and teachers in the area of behavioral problems and children's reading and math scores. Their research showed that the "effects of divorce" (that are so often quoted by Wallerstein-like research) on children are visible well before the separation and divorce. He believes that the impact of pre-divorce conflict within a family is as detrimental to a child as the separation or divorce itself, especially in boys. His team asserted that if Wallerstein's research would give attention to this kind of information they would see that the behavioral effects of divorce would be cut in half.

  E. Mavis Hetherington, a professor emeritus in the department of psychology at

the University of Virginia, criticizes Wallerstein's research, too, but for a different reason than Cherlin. Hetherington asserts that Wallerstein has over-exaggerated the long-term effects of divorce. According to <u>USA Today</u>, Hetherington's peers consider her the "gold standard" of research (qtd. in Peterson). Her study involved 1,400 families, 2,500 children for three decades. She found that while divorce is painful, its effects on children are minimal. Hetherington declares that only one-fifth of children will experience long-term damage from divorce. Her research showed that 75 percent of children from divorced homes were coping well and functioning normally. She came to this conclusion by comparing divorced families with a control group of intact families. She claims that she is not "pro" divorce, but she does believe that divorce is a viable option. She does not agree with Wallerstein's idea that a bad marriage is better than a good divorce for children. Hetherington believes, as does Cherlin, that a bad marriage is very damaging to children. Hetherington's research, however, showed that 70 percent of young people from divorced families see divorce as an acceptable option, while 40 percent of young people from intact families see divorce as an option. She also advises young people from divorced families to marry a person from an intact family to guarantee better chances of longevity in marriage, which is an admission, according to Linda Waite, sociologist at the University of Chicago, "that if you are a divorced person, nobody should marry your children" (qtd. in Peterson).

In review of the literature on the impact of divorce on children, not one study observed that divorce is good for children. The research consulted agrees that divorce impacts the behavior and development of a child in a negative way. This research is helpful in understanding the imperative of "positive relationships," which this project discusses further.

Divorce Limits a Child's Exposure to Values and Traditions

Beyond the delinquent behaviors among teens caused by the breakdown of the

family, a breakdown in the transference of values, traditions and important stories also

impacts the behavior and development of a child (Damon, <u>The Moral Child</u> 58). Devoid

of role models, children and youth are left with a dangerous vacuum in which to live out

their lives (97). Divorce "seems to shake the child's confidence in the existence of a

morally-oriented, meaningful world" (Kilpatrick 250).

Rick Lawrence, in <u>Trendwatch</u>, makes the following assertion:

> The people who most powerfully model to kids the moral life,… parents
> in particular and adults in general,… have made many conscious decisions
> to distance themselves from their children, leaving millions feeling
> isolated and desperate. Meanwhile adults have gone to great lengths … to
> convince themselves their selfish actions really aren't hurting the kids they
> love so much. But the hurt is obvious, and it is everywhere. (47)

Without the structure of the family, students look for answers in the media, peers,

and on the Internet. If parents do not teach their children, the culture will. Since the

family has the strongest influence on a child's character, the breakdown of this

relationship can have a dramatic impact on a child's behavior and the way character is

developed in that child's life.

The Busy Lives of Parents

With the increase of divorce, a greater percentage of children are being raised by

a single parent. This puts more pressure on the parent, which in turn limits the time

availability. The lack of time a parent has for the child (whether a single parent or a

preoccupied parent) is another issue that contributes to delinquent behavior among teens

(Cherlin et al. 1386). "Family structures and relationships are being torn apart because

adults just don't have time for their children anymore" ("Millennial Generation"). This

breakdown of the family and the busy-ness of parents represent a violation of universal principles. This violation minimizes the needs of teens and neglects the healing of their emotional woundedness. Professor Robert Blum of the University of Minnesota did a study of twelve thousand American high school children between the ages of twelve and eighteen, for six years. His research discovered that teens who felt emotionally close with at least one parent were one-third less likely to have problems. He asserted that parents who are "too busy with their own lives risk turning their children into juvenile delinquents." His research showed a profound link between strong family relationships and fewer behavior problems. The teens were asked questions through interviews and surveys on how close they felt to their parents and about their relationships with friends and teachers. They were also asked questions about depression, drinking, drug use, sex, and teenage pregnancies. Blum stresses the need for parents to interact with their children at least four times a day: early in the morning, after school, mealtime, and in the evening before bed. This habit, according to Blum, ensures a more secure relationship with one's child that will more likely result in good behavior.

The antisocial and destructive behavior of teens seen in these statistics and research studies indicates a connection between the breakdown of relationships and antisocial behavior among teens. Truly, the breakdown of the family resulting in a lack of positive relationships with teens has impacted society in a negative way.

The second factor that contributes to the antisocial behavior of teens is the disbelief in absolute truth.

Disbelief in Universal Truth

The issue of objective truth is a controversial one in society. In a pluralistic society, some have difficulty believing that truth can ever be universal. A definition of

universal truth and how disbelief in universal truth has contributed to the antisocial behavior of young people is given.

An objective truth is defined by Josh McDowell as a truth that "is true for all people, for all times, for all places" (McDowell and Hostetler 17). Thomas Lickona defines universal truth as a natural moral law that is objective; it can be found through reason. He believes that all religions would support this natural objective law, but that this moral law does not need to be seen as religious (232).

What Makes a Principle Universal

Objective truth cannot be sustained apart from a divine Truth-giver. To make the assertion that a truth is objective is to admit to something higher than people, something outside of humanity. Even those who do not know God personally can give assent that universal principles exist because, having been created in God's image, they are aware instinctively of these principles, as implied in Romans 1:20: "For since the creation of the world God's invisible qualities—his eternal power and divine nature—have been clearly seen, being understood from what has been made, so that men are without excuse."

Thomas Lickona would agree that principles are universal but would disagree with the definition that includes religious language as the only way to define universal principles. (qtd. in Roberts 7). He believes in a natural moral law that has been recognized by all civilized people and by all enlightened creeds that bind all persons everywhere because they affirm their fundamental human worth and dignity (137). He continues by giving two tests that help validate whether a truth is objective or not. The first is the Reversibility Test, which asks the question, "Would you want to receive this kind of treatment?" The second one is the Universalizability Test that asks, "Would you want all persons to act this way in a similar situation?" The idea is that if people would

not want to be victims of a violent crime (reversibility) or if they would not want people in general to go around stealing and murdering (universalizability) then such behaviors are "self-evidently" wrong (Lickona 231).

Socrates was convinced of universal principles. Plato credits Socrates as saying, "Virtue is knowledge" (qtd. in Hooker). His thought was that if someone knows the good, one would always do the good. For him the importance of knowing universal principles was that they would automatically impact behavior. His line of argument was that if people did something wrong, they simply did not know what the good was—they were ignorant of the principles that govern life. This, for Socrates, justified tearing down people's moral positions, for if they have the wrong ideas about virtue, morality, love, or any other ethical idea, they cannot be trusted to do the right thing (Hooker).

Another ingredient for validating universal truth that has surfaced in this research is the observation that all the cultures and religions that have been successful and sustained over time have had universal core values they have followed and that have governed society's behavior and operations. In the document, "Religion in the Public Schools: Joint Statement of Current Law," the signers acknowledge that U. S. law supports that certain values are to be taught in the schools because of their universal appeal to all religions. This list, which was sent by Executive Order in 1995 by President Clinton to the public school principals and administrators, includes values such as respect, courage, honesty, and justice. The document affirms that these values are not illegal since they are taught in all religions. This statement unwittingly affirms that the law believes universal truths exist and need to be taught to children. Principles exist, and people can decide whether they will live life according to these principles or will break themselves up against them. When a person appeals to principles as a matter of rights and

obligations, they are not being forced on others but "rather, the values expressing rights and obligations impose themselves on all of us" (Lickona 232). Regardless, the relativist will have a difficult time proving that society is moral-free. If it were completely moral-free, humanity could not exist because people, made in God's image, cannot escape the reality that they were created to function in a way consistent with God's nature. Benjamin Rush, signer of the Declaration of Independence, purported that the word of God must be taught in the schools to ensure public and private happiness:

> [T]he Bible, when not read in schools, is seldom read in any subsequent period of life.… [It] should be read in our schools in preference to all other books from its containing the greatest portion of that kind of knowledge which is calculated to produce private and public temporal happiness. ("A Defence" 94, 100)

William J. Bennett believes that fundamental principles are true for any ethnicity, culture, language, race, or belief system:

> But there are values that all American citizens share and that we should want all American students to know and to make their own: honesty, fairness, self-discipline, fidelity to task, friends and family, personal responsibility, love of Country, and belief in the principles of liberty, equality, and the freedom to practice one's faith. (58)

Francis Schaeffer defines belief in absolutes as imperative for moral understanding and says, furthermore, that without absolutes, only opinions void of any true standard can be discussed:

> If there is no absolute moral standard, then one cannot say in a final sense that anything is right or wrong. By *absolute* [original emphasis] we mean that which always applies [to all people], that which provides a final or ultimate standard. There must be an absolute if there are to be *morals* [original emphasis], and there must be an absolute if there are to be real *values* [original emphasis]. If there is no absolute beyond man's ideas, then there is no final appeal to judge between individuals and groups whose moral judgments conflict. We are merely left with conflicting opinions. (145)

Schaeffer points out that Plato understood that absolute truth brought meaning,

unity, and order to an individual person as well as to a society. He observed that if

absolutes did not exist, life would have no meaning. He continued to say that absolute

truth gives context for the particulars, which he defines as the details of our lives (144).

Plato's thoughts of universal truth bringing order and health to a society in which human

life is valued would conclude that without a belief in universal truth, democracy could

not exist. To operate properly within a democratic society, shared norms of operation

must exist, like honesty, trustworthiness, and integrity.

To these classical views on universal truth, one must include the biblical position.

The writers of Scripture hold that God is the revealer of truth. Romans 2:14-16 implies,

further, that these truths are universally recognized through a person's conscience; hence,

God has revealed universal truth. The definition of universal truth taken from these

writers asserts that universal truth is imperative to moral development. This study

discusses the biblical basis for universal principles later in this chapter.

If no moral standard or universal truth exists, then *wrong* or *right* cannot clearly

be defined. Many authorities admit that a lack of definition and a disregard for universal

truth has contributed to the antisocial behavior in children and society (McEwan;

Zukeran; Finn 278).

Lickona contributes his view on the role of educators:

> The school's role as moral educator becomes even more vital at a time
> when millions of children get little moral teaching from their parents. If
> good influences are not at work, hostile characters or negative influences
> will fill in the vacuum. (qtd. in Rodriquez 9)

Chuck Colson would agree with Lickona that the absence of strong moral content

(universal truths) leaves society, especially children, with a vacuum that is filled with

antisocial behavior, as Colson points out that this is a "culture in which violence,

banality, meanness, and disintegrating personal behavior are destroying civility and endangering the very life of our communities" (Zukeran). John Gardner believes that a framework of values is essential to resist decay within society (xiii).

Disbelief in objective truth comes as a result of common beliefs and philosophies that permeate society. Research shows that these philosophies have been adopted by the postmodern generation. The following belief systems are defined for understanding since they represent a mind-set that may nurture the negative lifestyles of many young people.

Relativism

Relativism holds that truth varies from person to person, from one culture to another, and from one era to another. This theory summarizes that many different aspects of reality condition human knowledge. Relativism as a theory denies any objective or universal truth to be valid for human knowledge. It denies "any changeless moral principles normative for all people in every situation" (Elwell 926). Jim Leffel defines relativism as a truth that is not fixed by outside reality but is decided by a group or individual for oneself. Truth is not discovered, but manufactured. Truth is ever changing, not only in insignificant matters of taste or fashion but also in crucial matters of spirituality, morality, and reality itself (31). Thomas Lickona believes that educators who have not received proper moral training tend to believe that morals are not objective but relative, that character development is an exercise in "what's right for me" (230). He continues to argue that relativism is an outgrowth of philosophical positivism, which "denies that there can be objective moral truths … and personalism which emphasizes individual autonomy and subjective feelings" (230).

Tolerance

The Evangelical Dictionary of Theology defines *tolerance* as indulging another's

belief with a forbearing attitude. It includes respect for another person's way of thinking and believing even if it goes against one's own belief. Religious tolerance did not come about because of confessions, councils, or synods but of legislature, constitutions, and courts of law (Elwell 1098-1100). Religious tolerance comes after a long history of intolerance and persecution, from the early Church where the Roman Empire persecuted Christians to Constantine's day where the Christians persecuted rival faiths. Tolerance in recent time has been defined as "[l]iberty of conscience" (1099). Tolerance has given way to acceptance of diversity. Rick Warren states that the problem with society is not that it does not believe anything "but that it believes everything" (355).

Secular Humanism

Secular humanism is a worldview and a lifestyle based on naturalism. It denies the existence of God or the need for faith. This worldview relies on science and reason for answers to the world's problems and as a way to find fulfillment in life. It focuses on the positive rather than on guilt or sin (Stevens et al.). "In general terms, secularism involves an affirmation of immanent, this-worldly realities" (Elwell 996). Moral principles for the secular humanist are tested by the consequences of those principles. As new discoveries are made those principles can change to reflect the new knowledge that has greater and better consequences. The secular humanist emphasizes the here and now. Freedom in fulfilling whatever brings joy to a person's life is encouraged. The goal of the secular humanist is to live and grow to one's maximum potential and die with dignity. (Stevens et al.).

These systems of relativism, tolerance, and secular humanism represent a worldview that knows nothing about universal or absolute truth. This is seen especially in the educational system. This view conflicts with the worldview that would assert that

religion, God, and the Bible need to be included in public education. The dispute of these

two worldviews is not new. One view in this polarized argument complains that the Ten

Commandments have been eliminated from public buildings, the Bible from school

libraries, prayer from the schools (since 1962) and at graduation ceremonies (since 1992),

and traditional values have been replaced with values clarification. This view argues that

the growing discontent among children today must come as no surprise. This discontent,

furthermore, has contributed to the behavioral problems among these children—all

because of their disregard for universal truth. Benjamin Rush writes, "The great enemy of

the salvation of man, in my opinion, never invented a more effectual means of extirpating

[extinguishing] Christianity from the world than by persuading mankind that it was

improper to read the Bible at schools" (Letters 521).

The government defends that while prayer has been eliminated from graduation

ceremonies, it has not been eliminated from public schools. In 1992, the U. S. Supreme

Court ruled that private religious prayer groups were constitutional and could use public

school property like any other club. In 1995, the federal government also ruled that

students could pray silently or publicly, individually or in a group. In 1999, teachers were

permitted to use religious subjects in their classes ("Religion in the Public Schools").

Even with the permission and availability for students to pray, the postmodern

teen still expresses beliefs that absolute truth does not exist. Perhaps these teens' *parents*

were not as available to them to be a positive influence toward values. Perhaps they

thought they could not impart absolute values on their kids. Now, a generation later,

belief in absolute truth is hard to find.

Culture has not been able to give children a strong moral foundation based on

transcendent truths to guide their lives. The philosophies of the culture have eroded away

the conviction that a right and a wrong way to live exists. Truth is seen more as a matter

of taste, and morality as a matter of personal preference (McDowell and Hostetler 12).

The lack of a strong moral framework that provides direction, coupled with the

compromise of family strength through divorce and parents' busy-ness, has resulted in

children having no moral compass. While on the one hand they starve for meaningful and

positive relationships, their lives lack the character necessary to produce those healthy

relationships.

Characteristics of the Postmodern Generation

The younger generation that is graduating in the new millennium has been called

the millennial generation and the postmodern generation. They are one of the largest

generations in history and have unique characteristics. These characteristics present a

challenge when developing their character (Lawrence 79). The millennial generation is

comprised of young people who were born between 1984 and 1999 (Lawrence 43;

"Millennial Generation"). "The teens of 2001, and following, will be the biggest wave of

teenagers in U. S. history, a vast swell that will crest at more than 30 million kids a

decade from now … by 2003, secondary-school enrollment should jump by 22% to 15.7

million kids" (Lawrence 17). These students have been born into a culture that is

children-obsessed. Everything is geared toward this generation, from advertising and

marketing to parents, government funding, and program development. "Their boomer

parents have made them the center of the 'universe'" ("Millennial Generation"). They are

a generation that has been called the cyber generation and the net generation because they

grew up using the Internet and are used to instantaneous digital feedback. This has

changed the way students get information and how they form friendships. They expect

things to happen fast, and the options are numerous (Lawrence 27).

Later in the chapter, this research discusses how postmoderns view truth and community.

Biblical Foundation

The character of a person typically refers to a person's being, the essence of who one is becoming. Developing a person's character is more than getting a person to do the right thing or to keep another from doing a bad thing. The totality of a person is affected—the entire disposition which includes actions, intentions, thinking, and feelings. The biblical account defines this disposition as the *heart*. The heart in the Hebrew Scriptures is one of the most important concepts because it refers most consistently to the "being" and totality of a person. In the New Testament, the heart refers to the emotions, feelings, moods, and passions of a person (Acts 2:26; Phil. 1:7). The heart is the source of thought, reflection, and intellectual capacities. The heart has the ability to discern what is right and wrong (1 Kings 2:44). It is the bed of the conscience (1 Sam. 24:5; 2 Sam. 24:10; Rom. 12:15). The Bible refers to the heart as naturally wicked and selfish and as far from God (Mark 7:21-23; Gen. 8:21). It can spoil a person's character (Matt. 12:34; 15:18). The most dangerous "heart" condition a person can have is a "hard heart." A hard heart results from rejecting the leadings of the Spirit, ignoring the convictions of the conscience or being unconcerned about divine truth (Ps. 95:8; Prov. 28:14, 2 Chron. 36:13). The heart is where all decisions are made. Christ resides there when a person confesses sins, asks the Lord for forgiveness, and asks him to take residence and leadership in his or her life (1 John 1:9; Joel 2:12). It is what he intended parents to mold, nurture, and develop within the child. It is what he wants his people to pass down from one generation to the next—a righteous and godly heart.

Thomas Lickona defines character as "knowing the good, desiring the good, and

doing the good—habits of the mind, habits of the heart, and habits of action" (51). He asserts that all three aspects are imperative for a moral life and for moral maturity. These three aspects need to be nurtured for moral maturity to take place. The nurturing of a person's character or heart is not done accidentally, but intentionally. It requires rigorous work on a daily, consistent basis. It is a discipline that the family has been given full responsibility to do. Lickona continues by saying, "Character is the ultimate measure of an individual" (22).

Relationship and Truth

The Bible teaches two important aspects of developing the knowing, desiring, and doing part of a person. The first aspect is *relationship,* and the second aspect is *truth*.

All humanity was created from the relationship that existed in the Godhead. "Let us make man in our image, in our likeness" (Gen. 1:26). The words *us* and *our* refer to the relationship within the Godhead—the Trinity. The Hebrew word for God in Genesis is *Elohim*. The *-im* ending is plural, referring to this relationship. When one recognizes this internal relationship in the Godhead, one will quickly agree that people were designed for relationship, seeing that humanity is created in God's image. One can only understand the process of a changed heart/character by acknowledging this God-designed relationship with all its guidelines and directives from him in his word, which are motivated by his commitment to loving relationship.

The second aspect is truth. God is truth. He is omniscient, omnipresent, and omnipotent, which makes his truth objective and absolute. All of his commands and precepts are representative of himself.

As a result, truth was given to nurture relationships. When one obeys, a relationship is nurtured. When one disobeys, the relationship is hindered. In the Garden

of Eden, God told Adam and Eve, "You are free to eat from any tree in the garden; but you must not eat from the tree of the knowledge of good and evil, for when you eat of it you will surely die" (Gen. 2:16-17). God developed a clear distinction for Adam and Eve what was right and what was wrong. He did not leave it up to their opinion or their feelings; the Truth-giver established it. Josh McDowell and Bob Hostetler makes this clear:

> God's first recorded words to man marked a moral choice, a choice between good and evil. This is an act of love from the relationship God wanted man to have with him. The relationship would come from a loving relationship that humanity chooses. It would not be forced on them. With this first command to humanity, God identified himself as a moral being, the definer of right and wrong, the source of absolute truth. (90)

The truth that God gives people to live by is more than rules; it is aspects of himself that he provides so people will live the fullest life (Eph. 3:14-21; John 10:10b).

Knowing Truth

In the Old Testament, the law (Exod. 20:1-17) established God's plumb line for the people of Israel. God gave the law to Moses so that his people would know what God desired for them. "The law means literally instruction and teaching not just regulations" (Keener "2 Tim. 1:5"). In 1 John the author states, "I write these things to you who believe in the name of the Son of God so that you may know that you have eternal life" (1 John 5:13). Knowing the truth (Ps. 119:105; 19:7b; Jas. 1:5; 2 Tim. 3:16) is a vital aspect of doing and desiring the truth.

Desiring Good

Desiring good is just as important. Deuteronomy 6:5 commands, "Love the Lord your God with all your heart and with all your soul and with all your strength." This desiring involves the whole person—every aspect of one's self. This "desiring" is to

dominate all other desires that a person has. A person could know what is right and do

what is right and still be lacking of character. Just knowing and doing is not enough. The

heart must love the good in order to be full of character and pleasing to God. As Isaiah

29:13 writes, "The Lord says: 'These people come near to me with their mouth and honor

me with their lips, but their hearts are far form me. Their worship of me is made up only

of rules taught by men.'" The heart must love the good in order to be full of character and

pleasing to God.

Doing Good

Doing the good is doing what you know and desire—putting it into action.

Psalm 19 states that the truth of God will keep servants from doing wrong, help them

discern their errors, and keep them from willful sin. Psalm 119:9 asks and then replies,

"How can a young man keep his way pure? By living according to your word." "I have

hidden your word in my heart that I might not sin against you" (Ps. 119:11). James says

that people must not merely listen to what is right but must put what they hear into action

in their own lives (Jas. 1:22-23). The Bible gives clear instruction that children are to be

instructed (Gen. 18:18-19; Deut. 4:9; 6:6-8; 11:18-21; Prov. 22:6; Eph. 6:4) and

disciplined for developing their character. To form or mold the character of a child is an

intentional action and is not accidental. James Strong explains that *charassein* is the

Greek from which the English derives the word character, referring to tools that carve or

burn an image on the material, leaving an impression. He continues the definition, "It is

the exact expression (the image) of any person or thing, marked likeness, precise

reproduction in every respect" (77).

According to Kittel et al., this word refers to a feature of an individual or a nation,

bringing the connotation of "moral character" (1308). Character is defined as "likeness,"

an impression made by parents on children or a likeness between a parent and child

(1309). Philo defined the word with the idea of a seal, the impression that is made on hot

wax. He writes, "The soul is like wax on which perceptions make both good and bad

impressions" (qtd. in Kittel et al. 1309). The idea of developing a pure heart comes from

an impression that is to be made in an intentional way. The only time this word is used in

the New Testament is in Hebrews 1:3, referring to Jesus Christ as the exact representation

of God:

> [B]ut in these last days he has spoken to us by his Son, whom he
> appointed heir of all things, and through whom he made the universe. The
> Son is the radiance of God's glory and the exact representation of his
> being, sustaining all things by his powerful word. After he had provided
> purification for sins, he sat down at the right hand of the Majesty in
> heaven. (Heb. 1:2-3)

"The Son of God is the impress of God's nature. His being as image and impress

not only contains God's glory within it but also discloses this to the cosmos" (Kittel et al.

421-22). Jesus' character as image is the prerequisite of what he was to do on earth as

savior. Jesus is the exact representation of the Father, and his children have Jesus'

representation in their lives. As Philo writes, "God to *logos* and *logos* to us—the *eikon* is

like the die impressing its stamp on wax" (qtd. in Kittel et al. 1309). One of the main

objectives from a biblical perspective of raising the next generation is to leave them with

the impression of Christ on their hearts, revealed in the way that they think, feel, and

behave.

God's Method of Teaching Universal Principles

The structure that God designed to pass his truth down was the family. This

spiritual unit was to function as the training ground for developing children and passing

the faith from one generation to the next. Not much is said about formal education in the

Old and New Testaments, and very little is revealed concerning the content of instruction. One can deduce that formal education did take place as seen in the knowledge of the priests. The priest resided over prestigious ceremonies, taught the traditions, and instructed the people (Achtemeier 912-13). Jewish education started early, teaching children through memorization and recitation (Keener "2 Tim. 1:5"). The family was responsible for the children's education. The father was seen as the authority in the home of ancient Israel, according to P. J. Achtemeier. The father was responsible to bring up his children in an honorable way. He was the sole source of his children's education (Prov. 1:8). Achtemeier continues, "Within the nuclear family children were socialized by being taught the customs and lore of their people (Prov. 1:8; 6:20), including the story of God's dealings with Israel (Exod. 10:2; 12:26, 13:8; Deut. 4:9; 6:7, 20-25; 32:7, 46)" (302). One of the emphases of Deuteronomy was the idea of not forgetting and, instead, reminding one's children of the deeds of the Lord and talking of them often so that they may understand his nature. "Children were stimulated to ask questions about festivals (Exod. 12:26; Deut. 6:20-25) by facing them with unusual objects (Exod. 13:14-15; Josh. 4:6)" (Gower and Wright). This became a very natural way to teach—in the goings of life.

In Joshua 4:6 and verse 21, God gives instructions to Joshua after crossing the Jordan. The men of Israel were to take twelve stones and erect a monument as a way of reminding Israel what God had done and as a way to prepare future generations how to follow the nature of God. According to Walvoord et al., much of the Old Testament religious rituals, monuments, and feasts "were designed to prompt the children to ask questions like, 'What does this rite mean to you' (Exod. 12:26) or 'What do these stones mean to you?' (Josh. 4:6). The teaching was clearly a story" (74). The asking of questions

by children, the answers in the form of a story by parents, and the continual reminders to the people definitely show a pedagogical approach.

Proverbs 22:6 states, "Train up a child in the way that he should go." *Train* is *chanak,* which means to dedicate or consecrate for a special purpose. Usually this word is used for a ceremony or a building. The only time this word is used differently is here in Proverbs 22:6 when it refers to children. Train means to disciple, "to broadly instruct in accordance with proper rules of conduct and behavior which would include both principles and teaching holy ritual" (Swanson "Prov. 22:6"). *Train* in the original language is related to the word for roof of the mouth, pallet, jaws, and lower part of the mouth (Brown, Driver, and Briggs "Train"). The meaning has two parts. The first part is to break and bring into submission; much like a bit is put into a wild horse's mouth to break it and to make it useful for work. The second part of the meaning is to create an appetite. When a midwife would assist the mother in giving birth, the midwife would take the baby and massage the baby's gums with date juice to create a sensation for sucking and prepare the baby for its mother (Brown, Driver, and Briggs "Train"). This, then, is the responsibility of parents as they train their children: to break and bring into submission a wild spirit at the same time creating an appetite for the things of God. The relationship for which God's people were created is based on the absolute truth of God's nature. This truth is to be impressed upon the hearts of children so that the knowing, desiring, and doing would be pleasing to God. The parents are given the responsibility to nurture, develop, and encourage this kind of heart in their children, so that for generations the faith of God's people will be passed down from one generation to another. Second Timothy 1:5 shows how the faith of a grandmother is passed down for two generations. Lois passed the faith to Eunice and Eunice to Timothy. Keener observes that Timothy's

faith was Jewish Christian by the time he met Paul. He continued by saying that

Timothy's father was a Gentile (Acts 16:1, 3), and if a Jewish child did not have a living

religious father, the living grandmother was responsible to teach the child the ways of the

Lord (Keener "2 Tim. 1:5").

<center>**Relating Truth to the Postmodern Generation**</center>

One of the traits of the postmodern generation that needs to be considered is its

view of truth.

The Postmodern's View of Truth

The postmodern has been raised in a culture that has taught that truth as an

absolute does not exist and all truth is relative and cultural. Because of this cultural shift,

postmoderns view truth as something that they construct within their own mind, thus

making subjectivity dominant (McEwan). Craig Miller would concur with McEwan by

stating that the postmodern's view of truth is one that is created by what makes a person

happy (Miller). The mind-set is, "You can live your lifestyle and I will live mine. It really

doesn't matter which one a person chooses as long as it makes them happy" (Miller).

"The [p]ostmodern age says … truth is something we create, it is not something that is

out there to find" (Miller).

George Barna has dedicated his life to providing information to the church so it

can be effective in reaching the culture to which it ministers. Barna did a study of 1,010

adults and 604 teens (ages thirteen to eighteen) in the fall of 2001. The study consisted of

two nationwide telephone surveys where participants were asked whether they believed

in moral absolutes. The survey included both Christian and non-Christian participants.

The participant could indicate whether he or she was a Christian, as defined as a person

who has made a personal commitment to Jesus Christ and was assured of going to heaven

if he or she died that night. The research showed that out of the 1,010 adults, 64 percent

of them said that truth is relative and depends on the situation, while 22 percent believed

that truth was absolute regardless of the situation. Even more interesting was the response

from the teens. Out of 604 young people (Christian and non-Christian), 83 percent of

them said moral truth depends on the circumstances, but only 6 percent felt moral truth is

absolute (Barna Research Group). Concerning moral decision making, the researchers

discovered that the most common basis for teens (one out of six) making a moral decision

was "whatever would produce the most beneficial results for them" (Barna Research

Group). That was the most common response. The next three bases for making decisions

were tied: what family and friends expected, what they had been taught by their parents,

and what would make the most people happy (Barna Research Group). Barna's research

observes that one out of every ten born-again teenagers (9 percent) believes in absolute

truth, which corresponds closely to that of non-born-again teens (4 percent). Christians

and non-Christians alike are favoring relativism over moral absolutes. The lack of

adherence to absolutes concerns George Barna and he asserts, "This transformation has

done more to undermine the health and stability of American Society—and, perhaps, of

the world—than anything else" (Barna and Hatch 78).

David McEwan holds that the postmodern's experiences are what make truth a

reality. He contends that choice has become a supreme value. The worldview of the

postmodern includes pluralism and relativism, which means objective truth, universal

morality, and ethics do not exist (McEwan). Craig Miller agrees that postmoderns create

their own truth:

> What this means is that each person is free to create one's own value
> system as long as it does not judge or infringe on the value system of
> another. You can live your lifestyle and I will live mine. It really doesn't

matter which one a person chooses as long as it makes them happy.

Some studies would disagree with McEwan and Miller, asserting that the parents do want absolutes taught and that postmodern teens do want to hear the hard truths. The young people "desperately want adults to show them there are absolutes, and that some things are inherently right and other things are inherently wrong" (Lessard 16A). Howe and Strauss agree by revealing the trend they see in the public schools. Parents want their children to be taught some "absolutely essential American ideals, once adhered to by all the dominant faiths" (152).

Miller writes that for postmodern teens to believe in anything they must see belief and action go together. Authenticity is important to postmoderns because much of their world has experienced disappointment and much has been proven false in their lives. They long for a loving, caring community. This brings another distinctive trait to be considered.

The Postmodern's View of Community

According to Miller, this generation longs for a strong, positive, healthy community in which to belong. Lawrence agrees when he writes, "They … have a great desire to be connected to others, especially to family, close friends and neighbors" (24). Lawrence continues to show depression as a growing problem for the millennial generation. He believes that much of their pain has to do with the lack of true family (34). McEwan sees this trait of postmoderns as extremely positive. They have a new and fresh openness to community and see the vital importance of interpersonal relationships. This distinctive trait of community for postmoderns will dictate to some degree how churches and ministries present the gospel. Miller asserts that small groups and the use of arts are imperative to any ministry that wants to communicate Jesus to this generation: "What

they are looking for is a place where they can develop authentic relationships which enable them to grow in their relationship with God." McEwan would agree but takes the idea a step further. He contends that the ministry must include more than small groups and arts but must have moral content. He believes that preaching has to be conversational and illustrative to reach this generation since the relationship factor is so important.

The distinctive views of the postmodern generation as they relate to truth and relationships present challenges to the church and Christian ministries on the method used to pass the truth down from one generation to the next. The next section looks at the biblical foundation of transferring truth and how it relates to the postmodern generation.

The Bible as Model for Reaching Postmoderns

The Bible gives a firm foundation for how the truth of Jesus Christ is to be shared to people who do not know him. Matthew 28:18-20 commissions the Church to go into the world and make disciples, "teaching them to obey everything I have commanded you" (v. 20). Matthew 5:14 inspires the Church to do the task it was created to do—shine in the darkness. The Church is not a building but a body of obedient people who know Christ and who make him known (Eph. 2:16, 19-22). The challenge is to pass this truth down to the next generation—the postmodern generation.

The postmodern generation as previously seen does not adopt the reality of objective truth but instead sees truth as something created within themselves. Their subjective experience with the truth that they created is what makes that truth a reality. The Scriptures studied previously indicate that truth is objective, and the method of passing it down to the next generation involves intentionality. The intentional method includes impressing, leaving an image, creating a thirst and hunger, breaking and bringing into submission a wild spirit. Relating absolutes, for the purpose of character

formation, to the postmodern generation presents a great challenge.

Winsomeness of integrity. Although not the only method employed in Scripture, the Bible often demonstrates a winsome approach to reaching the lost. Winsome means to have a pleasing, pleasant, and attractive manner (Kittel et al. 470). The winsome manner of "witnesses" in the Scriptures shows a style of the messenger—how one shares the truth. Warren says, "Your target should determine your approach" (179). Matthew 5:16 stresses the importance of living a life of good deeds that will eventually lead a person to praise the Father in heaven. Paul in Philippians 2:14-16a praises the believers for living a blameless lifestyle that is imperative when holding out the word of life in the midst of a crooked and depraved generation. Again, in Matthew 5:43-48, Jesus instructs his followers to be gentle and winsome in the face of opposition. This disposition of brokenness and gentleness can be used of the heavenly Father to bring unbelievers to himself.

A life that is lived with integrity reflects more about who Christ is than the words one says. This life of integrity, which this Scripture encourages, is the method that some say will impact postmoderns the most. Miller states that the methodology of the past— proclaiming Christ on the street corner—are over. Being real and authentic is a must for effective proclamation of Jesus Christ. For churches or ministries to attract this generation they must create a place "of integrity, compassion, and authenticity in which postmoderns can find a safe place to seek God" (Miller).

In Acts 17, Paul bridges the gap with the men of Athens. He was dealing with a pluralistic society much like that of the United States. Paul starts by explaining to them who the unknown God was in the altar they had erected. He used their altar as common ground to point them to Christ. In 1 Corinthians 9:19-22, Paul shares, "I have become all

things to all men so that by all possible means I might save some." To Paul, becoming all things to all men did not mean compromising the message of the gospel; rather, as Rick Warren says, he was being "strategic" (197).

Teamwork, storytelling, and authentic experiences. Recent research shows that the best strategy in reaching postmoderns for the gospel includes teamwork, authentic experiences, and storytelling. These methods are in many ways a strategy for the church to "become all things" to the postmodern. According to Howe and Strauss, religion matters to the postmodern generation. The most effective method of transferring religious truth and traditions is with clubs and teams—anything done collegially. They give a statistic that shows the growth of prayer groups on public school campuses. "In 1990 there were no prayer circles or clubs in the United States public high schools. Now, there are over 10,000 of them" (234). Leonard Sweet would agree with Howe and Strauss's and Miller's conclusions by noting the postmodern's need for creating an experience, which would include small group interaction and authentic sharing. According to Sweet the most effective way to reach a postmodern is through stories, metaphors, and imagery that convey life experiences. By creating such an experience, these stories of identity "convey values, build morale, develop role models, reveal inner mechanisms of community" (175; cf. Lawrence 66).

Howe and Strauss and Lawrence state that teens desire meatier and more structured kinds of content to group experiences. They are weary of shallow answers and fluffy activities. They desire solutions, experiences, and answers to life's pressing challenges. (Howe and Strauss 161-66; Lawrence 32). The most strategic way to transfer truth and impress absolutes on the hearts and minds of postmoderns would include small groups, discussions, reflection on issues that matter, authentic experiences, and

storytelling.

Leonard Sweet believes that "our task is to pour the living water into anything anyone will pick up" (129). By "anything," he means methods that meet people where they are and translate the truth in terms they can understand. An interesting example of this was how St. Patrick ministered to the Irish Celtic people. George Hunter writes, "Patrick understood the people and their language, their issues, and their ways" (20). He and his followers had adapted to the people's culture, and consequently the Celtic monasteries organized to penetrate the pagan world and to extend the Church (28). "When the people know that the Christians understand them, they infer that maybe the big God understands them too" (20). Sweet would agree with Hunter when he says, "To touch the heart, one has to know the heart" (167). Too often the church will evangelize in ways that are comfortable to them instead of what meets the needs of unbelievers. The postmodern generation is presenting that challenge to the church today. If this challenge is not met as Patrick did with the Celtic people, the postmodern generation will continue in darkness. In Matthew 5:13 Jesus refers to the believers as salt. Salt, in order to be effective, must penetrate that which it is influencing. In Jesus' day salt had three functions: to retard spoilage, to add flavor, and to preserve the good (Briner 37). Jesus was comparing the believers to this kind of influence and motivating them to act accordingly.

In order to impact this generation, the believers must be willing to penetrate their culture by being involved in their world, which involves dialogue, small groups, and the arts (Hunter 20; Sweet 167; Lawrence 106; Howe and Strauss 234).

Meeting felt needs. If the postmodern is hostile or indifferent toward absolutes, another effective method would be to meet a felt need. When Jesus asked the Samaritan

woman for a drink of water at the well in John 4, the woman was amazed that a Jewish rabbi would ask a Samaritan woman for anything. By going against all social and religious norms, Jesus touched on her felt need, then moved the conversation respectfully toward himself. "Meeting felt need is … based on the theological fact that God chooses to reveal himself to man according to their needs" (Warren 295). Raymond Roberts summarizes David Purpel's view that "our culture is uncertain about what is sacred and that it suffers from a crisis of meaning" (Roberts 22). To address the cultural crisis of meaning would meet one of the postmodern's most profound felt needs.

Authorities indicate that postmoderns prefer to discover and realize truth on their own. They contend that the preaching approach of what is right and what is wrong is a turn off and is not effective (McEwan). Zacchaeus is a good example of someone who became aware of what the truth was on his own after he had a relational encounter with Jesus. Zacchaeus was wealthy and yet was despised by others. His wealth had come from robbing people through tax collecting. Jesus invited himself over to Zacchaeus' home for a meal, and his relational approach led Zacchaeus to accept him as Lord. Jesus did not preach to Zacchaeus and call him a thief but approached him in a relational way by saying, "Today salvation has come to this house" (Luke 19:9). Zacchaeus himself came to the right conclusions: "Look, Lord! Here and now I give half of my possessions to the poor, and if I have cheated anybody out of anything, I will pay back four times the amount" (Luke 19:18).

Similar to the encounter with Zacchaeus, this generation is more likely to respond to the reality of Christ and his truth when it is actively engaged in the process and when someone makes a relational contact with the person.

Approaches to Character Education

The term *character education* is embraced by several schools of thought, of which three prominent methods will be presented: Sydney Simon's Values Clarification, Lawrence Kohlberg's Levels of Moral Development, and a traditional approach to character education. Following are the definitions of these approaches, and how they are applied to character education.

Values Clarification

Values clarification has its origin in a group of educators: Louis Raths, Merrill Harmin, and Sidney Simon. The purpose of values clarification was to teach students "valuing skills" that could be used throughout one's life to determine right and wrong (Simon, Howe, and Kirschenbaum 8). Values clarification was an "outgrowth of human potential psychology" (Kilpatrick 81). Simon, Howe, and Kirschenbaum, in their book, Values Clarification, assumed that teachers should not attempt to decide what a student's values ought to be or to impose their own values on students (16). Raths, Harmin, and Simon explain in Values and Teaching: Working with Values in the Classroom that the values clarification process was based on the principle that "we cannot be certain what values, what styles of life, would be most suitable for any person" (28). Value clarifiers asserted that teachers and parents should persuade students to discover their own values ("EIC"). As Raths and his colleagues say, "Young people brought up by moralizing adults are not prepared to make their own responsible choices" (Raths, Harmin, and Simon 16). Values clarification proposes that not one value system is right for everyone. They assert that people need to forge ahead with their own idea of what is important and with the values that work for them (17). The values clarification theory is interested in the process by which people come to what they value. The values clarification approach is

less concerned with content (19). Determining what is right and wrong becomes a subjective task of the student based on what is felt and what is thought ("EIC"). This approach eliminates the need to teach certain values and uphold them as right. "The values-clarification approach does not aim to instill any particular values" (Raths, Harmin, and Simon 20).

The book Values and Teaching describes the seven-step process values clarification utilizes in establishing a value (Raths, Harmin, and Simon 28). The authors assert that if any one of the seven steps is omitted, a value has not been established. The seven steps are placed into three categories: choosing one's beliefs, prizing one's beliefs, and acting on one's beliefs. In choosing one's beliefs, people have to choose freely what they value. One must choose from alternatives, and those choices must come after thoughtful consideration. In prizing one's beliefs, a person must understand that a value is what is "cherished, respected, and held dearly" (28). Once these values are chosen, a person must be willing to stand up for them and publicly affirm them. In the last category—acting on one's beliefs—people must act on what they have decided to be their value, and this choice can be seen as a value only when it becomes a life pattern (29).

In order for a teacher or a parent to implement the values clarification approach, they use methods that include looking at the pros and cons, and the consequences of the different choices a person could make. The teacher is never to impose his or her views on a student. This approach asserts that no person's values are better than another's (Raths, Harmin, and Simon 27). "Proponents of this approach claim that a young person would be more committed to self-discovered values than to ones that were simply handed down by adults" (Kilpatrick 16; Simon, Howe, and Kirschenbaum 18). Values clarification believes that children can discover values on their own if the proper environment is

created. Carl Bereiter, in <u>Must We Educate?</u>, follows Simon's view by urging the public to abandon the idea of teaching what is right and what is wrong to children. A pluralistic society must keep its people from doing so (4). The adults' responsibility is to ask questions, present dilemmas, and to give children the opportunity to clarify what is valuable to them based on what they feel. They believe in the existence of natural healthy instincts that would point each individual in the right direction (Kilpatrick 35; Damon, <u>The Moral Child</u> 21; Ryan and Wynne 55). This approach spends time on exchanging opinions and exploring feelings (Kilpatrick 22; Lickona 11).

Kohlberg's Levels of Moral Development

Another moral education approach emerged with Lawrence Kohlberg, a Harvard psychologist. His approach was somewhat of an alternative to the values clarification approach. Where values clarification focused on feelings, Kohlberg's developmental approach focused on reasoning. Kohlberg emphasized the way moral reasoning happens. The progression through these stages takes place as students ask questions and teachers provide options instead of indoctrination (Duska and Whelan 105; Kilpatrick 83). Kohlberg's approach focuses on the reasons and the motives behind how a person responds morally to a situation, as opposed to how a person behaves (Duska and Whelan 43). While Simon rejected the traditional approach of character education that believed an adult needed to teach what was right and wrong, he viewed truth as something that a child had within, and if the proper environment were created, truth would emerge from the child. Kohlberg emphasized more adequate ways of moral reasoning and mapped out the way a person comes to those more adequate levels. Kohlberg does not fit into Simon's value clarification camp because he does not rely on feelings nor does he leave the individual definition of morality up to the whim of the child. Kohlberg also does not

fit into the traditionalist camp, as will be discussed shortly.

Kohlberg's goal was to turn children into moral thinkers. He believed that moral decision making did not require moral habits of behavior but moral reasoning (Kilpatrick 16). He explains how children become moral thinkers by progressing through different levels. Each of his levels represents a greater adequacy for handling particular moral situations. Kohlberg would hold that some moral values are more adequate or valid than others although he does not push for indoctrination. Kohlberg created three levels with two stages in each level. In The Psychology of Moral Development, he explains these different levels of progression (44). The first level is the *pre-conventional* level. People at this level interpret rules in terms of physical consequences. In this level the role of the adult is to establish particular rules that are either punished or not punished. The stages in this level are *punishment* and *obedience orientation,* where the physical consequences determine whether a rule is good or bad, and the *instrumental relativist orientation,* which means a rule is good or bad as it results in meeting needs. The reason you give out, help someone, or obey is because doing so will benefit you in some way.

The second level is the *conventional* level. This involves a person's loyalty to family, social group, or country as reasons to act and behave morally. The *interpersonal concordance* or good-boy-nice-girl stage falls in this level. A person seeks approval and desires to please others by being good or nice. Here, the adult's role for the student is to look for what the authority figure approves of or disapproves of. While the adult does not deliver a particular doctrine, they do govern that which receives approval or that which is taboo. The adult, for Kohlberg, is a guide that helps the child in moral reasoning about judgments of right and wrong. The next stage is *law and order orientation*. Right behavior is a duty and responsibility as one respects authority. The third and last level is

post-conventional. A person adheres to principles and values apart from any authority:

> Principled thinking, according to Kohlberg, does not involve a more adequate perception of what the social system is; rather it involves postulation of principles to which the society and the self ought to be committed. Principled thinking involves a move to moral theory, by which is meant not only a concern for justifying particular laws or rules, but also a concern for discovering the most basic principles from which all laws are derived. (Duska and Whelan 68)

Within the post-conventional level, the *social contract legalistic* stage suggests that general individual rights determine what is right, and society sets its standards from these. Finally, the *universal ethical principle orientation* determines the right thing to do by the conscience.

Kohlberg gives four qualities of stage development (Psychology of Moral Development 14). First, a person progresses through these stages in order. A stage cannot be skipped nor can one come back to it later. Each stage is built on the other and progressive growth is required to go to the next stage. Second, a person is unable to understand reasoning more than one stage beyond the stage where they are presently. For example, a child in stage one cannot comprehend stage four. In addition, people are attracted to one stage beyond where they are. Lastly, growth takes place when displacement within compels a person to go to the next stage. A movement from one stage to the next is a result of seeking a more adequate way of operation for society.

Kohlberg does not view one stage as better than another, but he does see one stage higher than another because it gives a person a more adequate way of making decisions. For Kohlberg, moral development is not changing one's point of view on a particular issue but transforming one's way of reasoning, expanding one's perspective to include criteria for judging that were not considered previously (Duska and Whelan 101; Kohlberg, Psychology of Moral Development 14).

Traditional Approach to Character Education

The traditional character education approach believes that transmitting values to the generation coming up is one essential responsibility of a civilization. This responsibility must be taken seriously and given tremendous intentional time. The traditional approach views this process of transmitting virtues to be the responsibility of parents, teachers, faith-based leaders, community leaders, and national leaders (Damon, The Youth Charter 64; Kavanagh 95-118). These values are transmitted by adults setting an example, children who are involved in habit formation, stories that have a moral to the story, and significant traditions being celebrated (Kilpatrick 15; Ryan and Wynne 24; Ryan and Bohlin 239; Lickona 20). They hold that a definite right and a definite wrong exist, and the adult needs to nurture this understanding in a child.

When America was founded, character development was as important as teaching intellectual knowledge (Ryan and Bohlin xi). The country's founders knew that in order to have a democracy where the government is by the people, people had to be reasonably good (Lickona 6). Judeo-Christian values dominated the classroom from the beginnings of American education to the early 1930s. Almost every student across the country began their school day in prayer, and clear codes of right and wrong were understood ("EIC"). The culture of early America supported a common code of ethics. A student had a consistent code of ethics, therefore, around the home, in school, at church, and in the community. A child would hear at home something that would be reiterated at school and at church. In Colonial America, public schools were started to teach students how to read so that they may be able to read the Bible. The consensus was that a "child should learn to read so that he or she could read the Bible and thus gain salvation" (Johnson et al. 220). Through a series of developments, from Darwin's theory of the evolution of life to

Einstein's theory of relativity, truth became subjective and people began to question an authoritative, absolute truth (Lickona 7). The mind-set was changing, and the conclusion was that formal character education was ineffective in the classroom and had no positive effect on students. This study helped to set the stage for morality to be taken out of the classroom by the early 1930s ("EIC"). The war in Vietnam, Watergate, and other governmental indiscretions contributed to the trend in the 1960s to reject authority figures; consequently, the rise of personal freedom and individualism took hold in the country (Lickona 10; Kilpatrick 78). Moral education made a comeback in the 1960s in the form of two competing theories of student development—Sidney Simon's values clarification theory and Kohlberg's developmental approach that emphasized moral reasoning (Lickona 10; Kilpatrick 80). The traditional method of transmitting character was considered out-of-date. The new theories were accepted with great popularity.

The traditional character education approach differs from Simon's values clarification and Kohlberg's levels of development. The difference comes in how truth is viewed and transmitted to children and what role the adult has in relaying that truth in the context of character formation.

How Character Is Defined

Character defined by the traditional approach is knowing the good, desiring the good, and doing the good (Lickona 51; Ryan and Bohlin xi; Kilpatrick 15). Ronald Thomas defines a principle as a truth that "has existed for a long time, is correct by virtue of its history and tradition. It differentiates clearly between right and wrong and is agreeable to all stakeholders." Larry Colero does not see universal principles as absolute because eventually they will conflict with each other and one will win over the other. He does see principles as a guide that helps people in their relationships with others as well

as in making wise decisions. The word in the Greek related to character is *charassein*, meaning to engrave, to make a distinct mark or sign. From *charassein* comes the understanding of character as a moral constitution (Strong 77). Webster's definition of character asserts that "character refers esp[ecially] to the moral qualities and ethical standards that make up the inner nature of a person" ("Character"). The consensus of the traditional approach is that character is something that takes a tremendous amount of time, intentional effort, and constant practice (Ryan and Bohlin 13; Kilpatrick 15; Lickona 63). "It takes a long time for a value to become a virtue—to develop from mere intellectual awareness into personal habits of thinking, feeling, and acting that make it a functioning priority" (Lickona 63). Ryan and Bohlin agree that character formation is a process: "Becoming an artist or a person of character is a developmental process. It takes knowledge. It takes effort and practice. It takes support, example (both good and bad), encouragement and sometimes inspiration" (13). Raising moral children is a daily, consistent activity—what Robert Coles calls moral work. Good character will not happen accidentally. Patience and courage are needed to pass character on to the next generation (189). Character development in children is not about keeping them from evil as much as it is about helping them learn that good is more powerful than evil and will always win out in the end (McDowell and Hostetler 56). Schulman and Mekler say that people can be called moral when they are trustworthy to do the right thing when they could have gotten away with something otherwise (367). This effort in developing character is a monumental task that requires extensive concern, responsibility, and effort on the part of the adult.

The Role of an Adult

In the traditional approach to character education, the parent or adult responsible

for a child is key in forming character in that child. In order for positive character to be

established in a child, an adult must take that responsibility seriously. This approach does

not see truth, virtue, or morals as something the child already possesses but must be

taught and given to a child. The way that children receive this truth is transmitted through

a positive adult who cares and is intentional. "It is parents who give children a value

system, a sense of morality and an ethical system" (Dosick 4). Marilyn Watson et al., in

"The Child Development Project," show that research suggests "supportive adult-child

relationships are central to a child's development of concern for others" (54).

Robert Coles asserts that parents are the most powerful means of transferring

morals and values to the next generation. He continues by saying that the most powerful

character education takes place in the home. According to Coles's experience, a child's

home life is more powerful and more effective than any structured classroom curriculum

(136). William Damon would concur: "For this reason, the parent (or the parent

substitute) has a critical and irreplaceable role in the child's moral development. It is the

parent who first introduces the child to the laws and logic of the social order" (The Moral

Child 51). "We are always teaching others by our conduct, especially when we are in a

position of authority" (Ryan and Bohlin 204). According to Kilpatrick, the desire to do

good has to be instilled by caring parents and thoughtful teachers (28). Coles states that

children will get their moral development from watching their parents and teachers. He

says that character is higher than intellect and cannot be equated with moral reasoning.

According to him, character is knowing and growing in what is right and then living out

the convictions that are based on that knowledge. The parents, teachers, and caring adults

must walk their talk and break from indifference (Coles 189; Schulman and Mekler 46).

In Thomas Hennessy's Value Moral/Education: The Schools and the Teachers, a paper

by Harry Kavanagh was included. Kavanagh says, "The most significant factor in determining the kind of person a child will become is the home and the kind of relationships he or she has with their parents" (105).

Summarizing the traditional approach, an adult's responsibility is not simply to facilitate but to teach, encourage, and instruct, a more assertive approach. The adult in the affective or moral reasoning approaches, on the other hand, has more of a subdued role.

Transmitting Values

The traditional approach to character development within children includes habit formation and the telling of stories as a way of instilling a passion for good.

Habit formation. Habits help right behavior become second nature to a person. A formation of good habits empowers the child to make proper and healthy choices. According to Ryan and Bohlin, "Good character is … development of good habits" (239). Schulman and Mekler say that developing good habits in children is the surest way to protect them from devastating results that come from a lack of character. Some of the devastation they showed came in the area of addictions. They say, "When habits become personal standards,… they are more likely to keep the person 'straight' if they are established as part of a prevention program before any cravings have developed" (361). Habits are sustained when parents, teachers, and role models enforce positive kinds of behavior consistently. Thomas Huxley wrote in the nineteenth century, "Perhaps the most valuable result of all education is the ability to make yourself do the thing you have to do, when it ought to be done, whether you like to or not; it is the first lesson that ought to be learned" (qtd. in Ryan and Bohlin 20). Developing positive habits is an arduous task that requires a strong determination and perseverance. In the traditional approach, this is one of the main tasks of parents and teachers.

Stories. One of the methods of the traditional approach is to teach morals through storytelling. The moral of the story is a strong way for a child to learn and grow in what is right and good behavior. A story can touch the imagination as nothing else can. It also impacts a child emotionally. It is one of the most effective ways of transmitting values from one generation to the next. One important reason is that stories make sense out of life and give meaning to life's struggles (Kilpatrick 193). When children realize that their lives are a part of a larger story, they can find the motivation and encouragement to do the right thing even if it is not easy (194).

Stories give examples of how to respond to situations that require a moral decision. This moral awareness gives a child a perspective that is others oriented and gives them a powerful visual of certain consequences that result from certain choices (Lickona 257). Schulman and Mekler believe that "characters from stories, both real and fiction, are good sources of moral models for children" (47). The repeating of moral stories is important because the more often they are heard, the more they sink into the consciousness and resonate in a child's memory, giving children the resources from which to draw when needed in making decisions and determining correct behavior (Dosick 7). Stories put flesh on principles and give a picture of what these principles look like.

A third important reason why stories help develop character is that they can bring emotional commitment to virtue. "Teachers have traditionally looked to literature as a way of instilling a felt sense of right and wrong" (Lickona 60). "When children encounter villains and heroes in the pages of a good book, they feel repelled by the evil and drawn, irresistibly, to the good" (60). Loving the good is about educating children's feelings and passions so that they love the right thing for the right reasons. Stories help to nurture that

kind of love (Ryan and Bohlin 46).

A fourth reason that stories are powerful in developing character is that a story requires time and relationship. The relationship of the storyteller and the listener is very important. The gift of time that the teller is giving to the listener shows the child the priority of the lesson being learned (Kilpatrick 198-99).

Sidney Simon and Lawrence Kohlberg would agree with the traditional approach that stories are important, but they would point out that their value is not in that they teach a moral but because they provide an excellent opportunity to reflect on a dilemma that stories can present. Regardless of how an educator of character uses a story, stories are one of the most powerful ways of transmitting values from one generation to the next.

Comparison of Methods

These three approaches to character education can benefit from one another, although they differ philosophically and in methodology.

While Simon takes an affective approach and Kohlberg a reasoning one, they are similar in several ways. They both utilize activities, dilemmas, and discussions that create an environment encouraging growth and development. Both approaches see the adult as a facilitator rather than an indoctrinator. They both see moral development as a process that comes from within a person. Both approaches have, however, received noticeable setbacks in the educational system.

When the principles of values clarification were used in substance education and sex education, the results were dangerous because students were led to believe that their choices can never be right or wrong. They just *are*. The biggest claim that these programs could make was that the statistics did not get worse. Kilpatrick points out that the statistics also did not get better (54). Abraham Maslow, in <u>Motivation and Personality</u>,

purports that self-actualization was not a concept to be applied to children (200).

Kevin Ryan and Edward Wynne's concern with the values clarification approach is that it separates a student from "collective human wisdom about the moral realm" (128). It also reduces character education, in these authors' opinion, to simply dealing with hard and improbable cases (128). William Kilpatrick disagrees with the way the values clarification approach reduces a "value" to whatever one likes or loves to do (81). Thomas Lickona would agree with Ryan and Wynne and Kilpatrick concerning the values clarification approach. He asserts that the weakness inherent here is that it makes "no distinction between what you might want to do (such as shoplift) and what you ought to do (respect the property rights of others)" (11). He says, furthermore, that values clarification does not provide a standard for students to judge what is right or wrong, which leaves them in a moral vacuum (11).

While values clarification affirms moral relativity and denies moral absolutes, it does have two characteristics worth mentioning. First, it affirms the importance of teaching students a process of making decisions, and secondly, it encourages discussion and exploration of different convictions, which would aid a person to understand another person with different values.

Lawrence Kohlberg established a "just community" school in 1974 in Cambridge, Massachusetts, to test his ideas and assumptions. The school had thirty students who were taught by six specially trained teachers including himself. After Kohlberg did an extensive experiment testing his theory, he found that his theory failed and that his hypotheses did not create a moral community. The "just community" at the Cluster School lasted five years. At the end of 1978, in a symposium on Moral Education and Secular Humanism in The Humanist, Kohlberg comes to this conclusion:

Five years of working with Cambridge Rindge, Latin's democratic alternative school, and the Cluster School has led me to see the need to go beyond "stimulating discussion"; that is, teachers should pose problems and stimulate reasoning. My earlier view, that stimulating the advance of stages of moral reasoning through discussions should be the basis of moral education, arose from findings supporting the claim of cultural universality of the moral stages.… Education for moral-stage development, it was argued, was non-indoctrinative, since it was stimulation through a culturally universal sequence of *structures* [original emphasis] of valuing, rather that [sic] a transmission of some fixed arbitrary cultural *content* [original emphasis] of values.…

Some years of active involvement with the practice of moral education at Cluster School has led me to realize that my notion that moral stages were *the* [original emphasis] basis for moral education, rather than a partial guide to the moral educator, was mistaken.… In this context, the educator must be a socializer teaching value content and behavior, and not only a Socratic or Rogerian process-facilitator of development.…

I now believe that moral education can be in the form of advocacy or "indoctrination" without violating the child's rights if there is an explicit recognition of shared rights of teachers and students and as long as teacher advocacy is democratic, or subject to the constraints of recognizing student participation in the rule-making and value-upholding process. ("Moral Education Reappraised" 14-15)

Both Simon's and Kohlberg's approaches allowed the students to engage in the moral work of their own lives. They also freed the students to dialogue with a positive adult who cared about their character formation. The fact that character development takes place by progression from one level to the next helps educators and parents understand how a child develops morally. Another important facet for the moral educator is to create an environment that encourages empathy in children's lives so that they have the ability to place themselves in the shoes of another person (Duska and Whelan 70).

Simon's and Kohlberg's approaches would benefit from the traditional view in their emphasis of moral content. Moral content is not focused on in their approaches. Their views could be strengthened by allowing not only dilemmas to be discussed but also principles and truth from literature and history.

The traditionalist would benefit from both Kohlberg and Simon by the way they

include the thought processes of the person in the equation. Furthermore, one temptation for the traditional approach is that the educator becomes authoritarian in nature—do it his/her way or else. Simon's idea of process, but even more so, Kohlberg's concept of stages would help the traditionalist avoid authoritarianism. His stages would also help the traditionalist understand the motive and reason behind one's obedience to the truth. The student must have a sense of ownership of the truth, which would be a sign of maturity.

The traditional approach appears to be the most sound because it centers on a moral foundation in its content, involvement of parents and educators as role models, a sense of firm foundation and boundaries, and a rich connection to history and literature.

Models for Moral Education and the Public Schools

Raymond Roberts, in his dissertation on "Religion, Morality, and America's Public Schools," analyzes three proposals for renewing moral education in public schools: Charles Glenn's, David Purpel's, and Thomas Lickona's. Roberts begins by showing each man's definition of religion, education, and policy of how moral education should take place in the public schools. First Roberts presents Charles Glenn, who advocates for school choice that is state run. Glenn sees the problem of character education as schools trying to operate within a pluralistic society. The pluralistic society has prevented schools from obtaining a coherent ethos for character formation. His thought is that all schools should reflect certain values and religious beliefs and that parents could choose based on their moral convictions and religious beliefs which school would be best for their children, thus giving parents a choice to educate their children morally around convictions and religious beliefs that they hold to be true. Glenn maintains that this is the best way to teach and create a strong moral climate within a religiously pluralistic culture (Roberts 12-20).

David Purpel's was the second proposal presented. He asserts that every culture has shared beliefs that are sacred and that give meaning to its moral commitments. Purpel sees the problem that character education has to address is the quest for meaning. He purports that a cultural crisis of meaning has robbed the schools of a moral vision. Purpel believes that the educators are the great moral leaders in society and they need to renew moral education by teaching for meaning. Meaning is the biggest issue that faces humanity, and education needs to address the issue. Educators teaching for meaning would bring a moral vision to students and enable them to address the great issues of culture. Teachers have a responsibility to help students reflect on what is and envision what can be (Roberts 20-30).

The last proposal presented was by Thomas Lickona, who contends that the task of education is to construct a moral consensus among teachers, parents, and community apart from particular religious beliefs. The lack of moral consensus is the major problem in the public schools and has led to a "value-free" approach to character education. If a commitment to a certain moral content was made, character could be taught effectively (Roberts 31-39). Roberts summarizes Lickona's belief that that "a universal morality [exists] that reason can grasp and that all particular religions support" (164).

Roberts finally concluded that these different policies for renewing moral education in the public schools differed to such a degree that he believes no way exists to synthesize their definitions or policies into a more inclusive definition. He thought that this presented a very practical problem for the public schools. He concludes that since each of the authors (Glenn, Purpel, and Lickona) believed the public was responsible for supervising education, and that education forms character and character embodies a philosophical view of religion, this poses a problem for the public schools. The problem

is that no approach will accommodate all their theories on how moral education is to be taught in a democratic society. Roberts' conclusion is that "[t]he most and the best we can hope for is a series of adjustments and reforms as we make our way together in the American experiment" (163).

Wade Smith, in his dissertation "Character Education in the Public Schools: A Christian Theological Construct and Model," gives a three-part model for character education. He defines the purpose of public schools as preparing the nation's children to be moral and productive members of society. He acknowledges the incredible challenge in accomplishing this goal. "The various worldviews and moral codes found within this pluralistic society make the teaching of morality in the public schools complex" (i). In his dissertation he surveys the historical development of public schools, the judicial and political relationship between religion and public education (which he believes created a context for character education), and then gave the status of character education presently seen in the schools of the United States. After his research in these areas, he concludes with a model that he believes is the most effective way to teach character in the public schools.

Smith first defines the purpose of schools as educating and training children to "become virtuous and productive members of this democratic society" (68). Character development also has a purpose to emphasize the civic virtues that the country holds dear and to develop the personal character of a student through the teaching of values. With these definitions in mind, he presents a three-layered model for character development.

The first is a foundational layer that includes democratic dispositions and significant events that the nation shares as a whole (Smith 198). He calls this civic religion. This civic religion, according to Smith, holds a pluralistic nation together. He

would agree with Purpel, here, that certain cultural morals are shared in common. Smith believes that schools need to identify and teach these documents and events to young people by the use of literature, history, and the social sciences. If a school does this, it can help students understand the foundation from which the country was built. This foundational layer of civic religion shows a national society where pluralism can exist (198).

The second layer for Smith was teaching and reinforcing virtues that benefit the local community. At this level the community must come together to decide what values to teach that reflect their core values. This process needs to be ongoing, according to Smith, because the community is constantly changing and growing (200).

The third level is the development of a person's character and personal values. His assertion is that the schools need to teach students how to clarify their own values and to respect others who may have different values. The students must be taught how to make decisions in difficult moral situations (Smith 203). Smith would differ with Lickona in the fact that he does not believe that personal morals or values are to be taught as universal but as a newly conceived form of values clarification. They need to be decided upon by the student based on their own reasoning and experience (203).

The success of this model, according to Smith, is the ability to identify democratic dispositions, community values, and an openness to allow students to dialogue and debate with their peers on values. He continues by emphasizing a *praxis* component to this three-layered proposal. This *praxis* was defined as using ceremonies, rituals, rites of passage, celebrating national holidays, and service projects (205). The application of the virtues taught is important so that the student is actively involved in applying what has been learned and decided upon.

The Impact of Religion on Adolescent Behavior

When investigating influences on youth and their character, religion surfaces as one of the largest influences according to some research (Howe and Strauss 234). The National Study of Youth and Religion aims to answer the question of whether religion makes a difference in the behavior, character development, and spirituality of a young person. The National Study of Youth and Religion is a five-year research project (starting in August 2001 to 2005) to see what kind of influence religion has had in shaping the behavior and spirituality of adolescents. The research project objectives include collecting quantitative data on a macro scale, which would enable them to make national claims about youth and religion, and tracking the changes that take place in an adolescent's life over a period to see the true effects that religion has had on the youth's life. The research project does this by a national telephone survey of 3,850 American youth and parents, with 350 personal, in-depth interviews with a sub-sample of the surveyed youth. The first telephone survey sampled a cross-section of households with youth ages thirteen to seventeen. The results of the "Religion and American Adolescent Delinquency, Risk Behaviors and Constructive Social Activities" measured how religion had positively impacted twelfth grade youth in their behavior (Smith and Faris). This particular aspect of the research showed that religious twelfth graders are less likely to be involved in delinquent behaviors and are more likely to be involved in socially constructive activities. The results of the study showed that religious twelfth graders were less likely to smoke cigarettes, less likely to drink or get drunk, and less likely to try drugs. The religious twelfth graders that did drink or do drugs postponed the first usage. The study also showed that religious twelfth graders were less likely to get traffic tickets and were more likely to wear seatbelts. They were less likely to commit a variety of

crimes, including shoplifting, auto theft, arson, and armed robbery. The research showed that religious twelfth graders were less likely than non-religious adolescents to be sent to detention, skip school, or be suspended or expelled (Smith and Faris).

Some possible reasons that religious twelfth graders had more constructive lifestyles, according to the research, could have been that religion in and of itself influences youth to reduce risky behaviors. Another observation was that families who already guard against high-risk behaviors for their youth attend church as a way to enhance that lifestyle. An additional reason could be the high concentration of positive relationships. Another possibility suggested by the National Study of Youth and Religion was that youth who were once religious who got involved in risky behaviors no longer attend religious services and marked on the survey that they were less religious. The study clearly shows that the more religious the youth, the less they are involved with risky behaviors and the more they are involved in constructive social activities. Strong relationships and strong teaching on what is right and what is wrong, often seen in the church and in Christian families, may be the factor that contributes to this positive behavior found in the research of Youth and Religion (Smith and Faris).

Concerning the need for relationships and clear guidelines on right and wrong, a Newsweek article titled "Choosing Virginity " indicates the positive results from this method (Ali and Scelfo). The authors quoted the Centers for Disease Control as saying, "[T]he number of high-school students who say they've never had sexual intercourse rose by almost 10 percent between 1991 and 2001" (qtd. in Ali and Scelfo). They credit this positive result to the "evangelical Christians." Though a controversial issue politically, the article could not argue with the statistics. They decided to interview parents of teens who decided to be abstinent and the teens themselves. Several issues emerged as to why

the teens they interviewed made a personal choice to stay pure until marriage. Interestingly enough, the top two, however, were the role of the church and the presence of caring parents in the life of a teen. Every teen interviewed attended church on a regular basis, and of the five teens interviewed, three of the teens had positive relationships with their parents. The other two teens were in college and did not mention their parents. All the teens had been taught clearly what was right and what was wrong from either the church or their parents. One parent interviewed who was clear on his guidelines on sexual abstinence said that most parents are too wishy-washy. They need to be straightforward and clear (Ali and Scelfo).

Howe and Strauss clearly showed that teens are influenced greatly by religion. Postmoderns are seeing church as a way to cut through the clutter of pop culture, find like-minded teens of the opposite sex, and to do good for the community. They quote that the National Catholic Youth conference increased the number of teens in attendance by seven thousand in four years (236). They also found that religion was the second largest influence in the life of a teen—second only to parents. Religion was ahead of teachers, peers, and the media (234).

While the research done by Youth and Religion, Newsweek, and Howe and Strauss showed positive benefits of religion on the behavior and character of teens, Michael Josephson of Josephson Institute of Ethics, in his "2002 Report Card: The Ethics of American Youth," showed the opposite in his research. His research indicated a decade of moral deterioration among young people—even those with religious training and strong religious convictions. A survey of 12,474 high school students from forty-three high schools across the country showed that students admitted to cheating, lying, and stealing. In this 2002 survey, a dimension was added that included insights into teens

with religious convictions and teens that attended religious high schools. What the research showed was that religious training and religious conviction had little impact on student behavior in the areas of lying, cheating, and stealing. The measurement vehicle revealed that students attending "private religious schools were … more likely to cheat on exams (78% vs. 72%)" (Josephson). It also revealed that students with religious convictions lied to parents and teachers at the same rate as the national average. The disturbing observation that Josephson's research reveals is that students are not correlating their religious convictions and training as having anything to do with lying, cheating, and stealing. His research is at striking variance from the findings of the National Study of Youth and Religion.

Josephson's research does not take into account that many students are sent to religious schools as a means of punishment or rehabilitation. This could account for the results that he received. His survey also does not include students who admit to regular church attendance or to having strong family relationships.

Research Tools for Measuring/Evaluating Character Formation

This next section reviews the tools that help measure behavior and character formation in children and teens. The three tools chosen contribute to this dissertation in meaningful ways, which is discussed next. The Asset Approach gives the forty developmental influences young people need to be effective. The more of these positive assets in place in their lives, the more likely they will be healthy, positive, pro-social adults. This concurs with Kohlberg's view that people need a nurturing environment that fosters maturity before they will be able to advance to the next stage in moral development. The Teach One to Lead One® (T1L1) project attempts to include some of these forty assets, and it has plans to incorporate more of them.

The Monitoring the Future tool reports on the trends of youth in the country. Their tool is effective because it is based on a large sampling and is consistent in taking measurements regularly in a teen's life.

The Spiritual Well-Being tool is an excellent way to get the information from the individual on meaning—of life, God, self, and community. The survey uses two subscales: Religious Well-Being and Existential Well-Being. It could not be used in the public school classroom because the name of God was referenced in each question. In the future, perhaps this survey could be adapted for use in my ongoing work with students.

These three ways of measuring character are great companions to the T1L1 program because they come closest to helping evaluate the effectiveness of the program.

The Asset Approach

The Forty Asset Approach was first designed in 1990 through a study sponsored by the Lutheran Brotherhood called "The Troubled Journey: A Portrait of 6th-12th Grade Youth." Because of this study, Search Institute was established (Search Institute, "Background and History"). Their study consisted of 350,000 sixth to twelfth graders in more than six hundred communities between 1990-1995. This research produced forty developmental assets needed for young people to succeed. The more assets that young people have in their lives, the more successful they will be in living a healthy, positive life. These assets according to their findings "are powerful influences on adolescent behavior—both protecting young people from many different problem behaviors and promoting positive attitudes and behaviors" (Search Institute, "Developmental Assets"). The forty assets are grouped into eight categories, which include Support, Empowerment, Boundaries and Expectations, Constructive Use of Time, Commitment to Learning, Positive Values, Social Competencies and Positive Identity (Search Institute, "Forty

Developmental Assets"). Through a survey given to over two hundred thousand teens,

they found out that the average teen reports to having 19.3 of the forty assets. While the

Search Institute does not have a magical number of how many the students should have

they do suggest that "31 is a worthy, though challenging, benchmark for experiencing

their positive effects most strongly" (Search Institute, "Levels of Assets"). They found

that only 9 percent of students have that many assets in their lives (Search Institute,

"Levels of Assets"). More specifically, their research of the two hundred thousand

students showed that students with less than ten assets had problems with alcohol 49

percent, violence 61 percent, illicit drug use 39 percent, and sexual activity 32 percent.

The students with thirty-one assets or higher had a much lower problem in the same

areas, alcohol 3 percent, violence 7 percent, illicit drug use 1 percent, and sexual activity

3 percent (Search Institute, "The Power of Assets").

      Within the forty assets, having positive, supportive relationships and clear

boundaries and expectations being stated were emphasized. This correlates with the

assumption that positive relationships and clear teaching is important in the development

of a positive character and lifestyle for a teen. This measurement tool has encouraged me

to use a survey that includes questions concerning a student's quality of relationships and

has aided in emphasizing the surrounding of students with as many positive relationships

as possible.

Monitoring the Future

      Monitoring the Future is another important measurement tool of young people.

The Monitoring the Future project began in 1975 as a way to measure the changes in

beliefs, attitudes, and behavior of young people in the United States. This research

includes repeated series of surveys given to the same sample of students (eighth, tenth,

and twelfth graders) over a period of years to see how answers change over time

("Monitoring the Future").

The surveys examine different kinds of change:

a. Period effects: changes in particular years reflected across all age groups,

b. Age effects: developmental changes that show up consistently for all panels,

c. Cohort effects: consistent differences among class cohorts through the life

cycle, and

d. Changes linked to different types of environments (high school, college,

employment) or role transitions (leaving the parental home, marriage, parenthood, etc.)

("Monitoring the Future").

The study is important with its focuses on youth "because of their significant

involvement in today's social changes and, most important, because youth in a very

literal sense will constitute our future society" ("Monitoring the Future").

Spiritual Well-Being Scale

The Spiritual Well-Being survey measures the psychological dimensions of a

person existentially and spiritually. It is a twenty-item self-assessment developed to

measure a person's quality of life. This scale provides a way to measure how people view

their relationship with God and self, community, and surroundings. Through a construct

of two subscales, one vertical (Religious Well-Being) and the other horizontal

(Existential Well-Being), it is effective in measuring people's life purposes and their

relationships with others and the world in which they live. This instrument is not intended

to be a religious tool and uses language that any religion or people grouping could use.

While this instrument has received global use and recognition, an observation of the

instrument shows that it does indeed use the word God in many statements. This fact may

deter some institutions such as public schools from its use because of their sensitivity to Church and state issues.

Summary of the Literature Review

The review of the literature shows that the breakdown of the family and the lack of teaching of universal truth contribute to antisocial behavior among young people. Families that did not honor the teaching or living of universal principles, and subcultures such as gangs, cliques, and Hollywood that even encourage the opposites to universal principles (such as disrespect, individuality instead of teamwork, or mediocrity rather than excellence) have left society with a twisted view of what truth is. By highlighting the cause of the problem, light is shed on the solution. Teens need to be surrounded by positive relationships with mentors and models who are willing to teach them what is right and what is wrong. The postmodern generation's view of truth and community shows a lack of adherence to the idea of absolute truth; they place a high priority on relationships. The biblical precedent section showed the family as God's model in developing the character of a child. The section also held that character development is an intentional action based on a moral content, as opposed to relying on humanistic methods. Three approaches to character education as well as several models for implementing character in the public schools were examined. The impact of religion on adolescent behavior was discussed, revealing that overall, religion has a positive impact on creating pro-social behavior in teens. Finally, three measuring instruments for character formation were discussed, with application ideas for the present and future of the T1L1 project.

From this review of literature, here are eight observations.

1. The breakdown of the family has contributed to the antisocial behavior of

adolescents.

2. Any method of character development, to be effective, must include these two components: positive relationships and the teaching of universal principles.

3. Character formation is hard moral work.

4. Postmoderns who are active in religious communities have higher pro-social behavior than those who do not.

5. The stages of moral development are a helpful way of understanding character formation that would be an aid to educators, parents, and faith-based leaders in watching their students progress to a higher level of maturity.

6. Stories have the power to nurture the moral imagination.

7. The adage is true, praising the power of role models: "I'd rather see a sermon than hear one any day." Strong relationships contribute positively to character development in teens.

8. A family element and a community service element need to be included in the T1L1 program.

CHAPTER 3

PURPOSE AND DESIGN

Children find themselves living in a world with an eroding ethical foundation that lacks the moral fiber needed to create an orderly society. In many cases they lack the knowledge of universal principles that in the past were typically passed down through family-oriented relationships from one generation to the next. Natural societal support systems do not commonly exist to provide the encouragement and guidance for the application of universal principles to everyday living. Additionally, a growing anti-religious sentiment in society has made learning these truths from public institutions such as public schools more difficult for children to do. At the same time, churches have become more like social clubs rather than leaders in the moral development of their communities. All of these elements together present immediate challenges that cannot be overlooked.

The solution to this moral disease lies in the knowledge and application of the truth given by God. The Scriptures define a way in which truth can be communicated to children—through meaningful and caring relationships. The purpose of this study was to assess what changes occurred within a student as a result of participating in the program called Teach One to Lead One® (T1L1). This program delivers knowledge of universal principles to students in the public high schools through a relationship-based approach. The program not only imparts knowledge, it was also designed to challenge the students to apply the concepts learned to their own community and family surroundings. This all happens in the classroom through instruction, role-playing, and interaction with role models.

Hypothesis

Universal principles, presented to public high school students within the context of relationships, will result in a clearer understanding of what is right and what is wrong. This understanding could be the first step toward a positive behavioral change that ultimately develops moral fiber and social order in communities. An understanding of universal principles may result in preparing students to accept the gospel message when presented to them.

Research Questions

This study focused on three specific research questions that upheld the hypotheses previously defined.

1. What was the level of understanding of universal principles in students at North Cobb High School at the beginning of the treatment?

2. What was the level of understanding of universal principles in the students at North Cobb High School at the end of the treatment?

3. What was the quality of treatment given?

Subjects

The students for this study came from a ninth-grade class enrolled in North Cobb High School in the Atlanta metropolitan area. North Cobb High School is located thirty miles north of Atlanta, Georgia, in the town of Kennesaw. North Cobb was founded in May 1958 and is one of thirteen high schools, eighteen middle schools, and fifty-eight elementary schools in the Cobb County School System.

The North Cobb High School principal selected a class of ninth-graders within the ninth grade student body. The target students were chosen as a class that had already been scheduled for the semester. This class selection approach also emphasized finding

students in core high school classes where a cross-section of the student body from that

school could be found; consequently, the subjects who were chosen for this study by the

school principal were grouped in classes as determined by the standard school scheduling

system. These classes included freshmen registered to attend specific classes. The classes

were composed of males and females. Their typical daily school schedule at North Cobb

High School consisted of four, ninety-minute periods (block schedule). The students'

exposure to this study through T1L1 was limited to one class period per week.

A similar group of students served as a control group for the study. This control

group, chosen by the principal, consisted of one class with a student distribution similar

to the experimental group. The two groups represented different ethnicity. This was not

used as a parameter to account for or help explain the observed changes. Future studies

could be done to determine the effectiveness of the treatment on students of various

ethnic origins. The control group students' exposure to this study and the T1L1 program

was limited to answering surveys at the beginning and end of the semester. Both the

control group and target group were exposed to the school's standard character education

program that consisted of a character word on the sign outside of the school, character

education posters in hallways and classrooms, and an acknowledgement from the

educators regarding the character word of the week. I set out to evaluate whether the

method of teaching character used by T1L1 would be more effective than the school's

existing character education program.

Instrumentation and Data Collection

The instruments used in this study consisted of surveys and ongoing scheduled

evaluations collected from students, the classroom teacher, the program facilitator, and a

classroom volunteer. Surveys were administered to the subjects before and after their

exposure to the T1L1 program during the course of one semester. Additionally, they attempted to discern the students' views on right versus wrong in their own attitudes and behavior. The questions asked in this instrument are the result of feedback from one source and the subsequent testing and implementation from this recommendation.

This initial survey was subsequently tested on two pilot student classes before the survey was given to the students in the project. The students in these classes were part of an initial "proof-of-concept" project (finding out whether this methodology was at all effective) and were not those described in the "Subjects" section of this project. The school principal randomly selected these student classes for this "proof-of-concept" project. The initial survey consisted of sixteen multiple-choice questions.

Changes were made to the survey once it was tested with the "proof-of-concept" students. These changes centered on adding questions that could provide information pertinent to measuring whether the program objectives were met. The emphasis of the changes was on adding open-ended questions rather than multiple-choice questions in order to gather more revealing information about the students. These questions attempt to gain insight into the subjects' views of themselves and the application in their lives of knowledge obtained through the program. After looking at the data from the pilot surveys, unique pre- and post-surveys were created. They provided the ability to obtain feedback from the students on their perceived changes throughout the course of the semester. They also allowed for their feedback on the program itself once they completed it.

Dr. Tom Tumblin from Asbury Theological Seminary in Wilmore, Kentucky, also provided feedback on the study's instruments. His review of the first revision of the pre- and post-program surveys yielded recommendations dealing with the number of options

given to the students for each question asked. His recommendations dealt with the need to provide the subjects with the means to provide multiple answers to some of the questions rather than forcing a unique answer to every single question.

Additional questions were added to the post-program survey to determine each student's stand on each unique universal principle highlighted during the semester. Open-ended questions were also added to the post-program survey to provide students with an opportunity to evaluate the program delivery. Question #35, added to the post-survey, asks the student to identify the most significant concept learned during the semester. The answer to this question provides some evidence of the student's desire to find meaning in her or his life (see Appendixes B and C).

Pre-program surveys were administered to both student groups, to students of the target group as well as of the control group. This took place at the beginning of the program and prior to the presentation of any material. Students were encouraged to provide honest feedback. They were reminded that all data collected would be kept confidential and reported as group data only. Students were asked to abstain from identifying themselves by name on the survey forms. Instead, a code composed of the student's birth date and parents' initials was used to identify each survey. The purpose of the program, along with the logistics of its delivery, was presented to the subjects after the administration of the surveys in order to avoid influencing their answers by the introduction of the program. Once all students completed the surveys, the program facilitator collected and filed the surveys. At this point in the process, the program facilitator did not use the data collected from the surveys to modify the curriculum or alter the presentation of the material.

Post-program surveys were administered to the students in a similar fashion.

Students were asked to reflect on changes they have observed in themselves since the beginning of the program. As previously mentioned, students were asked to evaluate the program through a few open-ended questions.

Once the pre- and post-program data was collected and analyzed, it was then used to update and enhance the program and in this way benefit future students.

Consistent feedback from the Celebrate Life International program facilitator constituted another instrument used by this study. The facilitator journal consisted of a weekly report on observations made by the program facilitator. This report provided feedback on the students, the classroom experience, students' responses to the material presented, and a facilitator's self-assessment. This journal is critical to the ongoing adjustments that need to be made to the delivery and order of the curriculum (see Appendix D).

Another instrument included evaluations made by two distinct entities present in the classroom during the delivery of the program: (1) the educator and (2) the community volunteers. These evaluations took place at the end of the semester (see Appendixes E and F).

The data from the pre- and post-surveys, facilitator and student journals, and educator and community volunteer evaluations was compiled at the end of the semester. Once reviewed, this data showed whether the program's objectives were met. It also highlighted the strengths and weaknesses of the program and the revisions needed.

Development of Student Survey

The challenge was to find an instrument that could measure human character because character is extremely complex and abstract. A search was done to find an instrument that could at least show indications of a student's character. I could not find

one that would succeed at what the study desired to measure. Most educational

institutions, including public schools, do not measure the understanding of universal

principles when they evaluate character education. Three existing instruments were

consulted, however, even though they are not designed to measure a person's character or

understanding of universal principles. Gleaning from two of these, I developed an

instrument to measure a person's level of understanding of universal principles.

One of the tools I consulted in developing the student survey was the Search

Institute's Forty Assets. The forty assets approach as seen in Chapter 2 purports that

certain developmental influences are needed by young people to be effective, healthy,

and pro-social. One aspect I took from Forty Assets was the importance for a student to

have caring, positive relationships with adults. My program emphasized that students

need to have role models and mentors in their lives in order to enhance a pro-social life

and to develop their character properly. As a result of this finding, I designed an approach

that fosters positive relationships among the students and the facilitator, the community

volunteer, and the educator in the classroom.

The Spiritual Well-Being tool discussed in Chapter 2 would have been the most

appropriate to use. It provides the ability to measure areas of similar interest as the ones

addressed in the T1L1 program. While this tool focuses on a person's well-being, I

decided not to use it for this study. The tool does not specifically measure the level of

understanding of universal principles. The tool also uses the word "God" in many of its

questions. Current sensitivity toward Church and state issues influenced my decision not

to use it in a public high school. The tool assisted the development of the T1L1 program,

however, by showing the importance of questions that dealt with self, community, and

life.

Student Survey

The student survey that was administered to the students for this study contained

five sections as shown in Table 3.1: Identification, Demographic, Life assessment,

Understanding of universal principles, and Student feedback.

Table 3.1. Survey Sections

Section Name	Survey Questions
Identification	Instrument cover
Demographic	1 - 4
Life assessment	5 - 12
Understanding principles	13 - 32
Student feedback	33 -37

The Understanding principle section of the student survey was designed to

measure the ten principles taught in the T1L1 program. The Student feedback section was

designed to gather qualitative data directly from the students in order to evaluate the

effectiveness and impact of the program. These two sections of the instrument were used

to determine the level of understanding of principles the students acquired during the

fifteen-week treatment period. Data for eight of the principles was collected through two

questions; only one question was used for each of the remaining two principles.

Student Survey Scale

For each question in the Understanding principle section of the student survey,

three possible responses were available: Agree, Disagree, Depends. A score was given to

each response in order to quantify the students' responses. This scoring system is defined

in Table 3.2. The highest possible score for each response was 3, and the lowest possible

score was 1 on an Agree-Disagree scale.

Based on this scale, the higher the score, the closer the student was to my goal of understanding universal principles. A low score indicates that the students' understanding of universal principles was not impacted by the treatment as I had previously defined them. For several of the questions, a student answer of "agree" would receive a score of 3 (questions 20, 25, 28, 30), but for some of the questions, an answer of "agree" would result in a score of 1 (questions 18, 19, 21, 22, 23, 24, 26, 27, 29, 31, 32).

Table 3.2. Student Survey Scale

Score	Interpretation
1	Low understanding of universal principles—not positively impacted by treatment
2	Questioning universal principles—acceptance of universal principles with exceptions
3	High understanding of universal principles—researcher's goal of knowledge gained

Individual Principle Indexes

The scores derived from the Student Survey Scale were applied to the ten universal principles taught to the students through the T1L1 program resulting in ten individual principle indexes. These indexes show either positive or negative incremental changes in each group's level of understanding of each of the ten universal principles. Furthermore, this scale was also used to create an overall character index that summarizes in a single number a student's level of understanding of all ten principles.

The Individual Principle Indexes (IPI) are equivalent to the means for all the

students in the group for a specific principle and were calculated as

$$IPI(1\text{-}10) = ((QP1_{S1} + QP2_{S1}) + (QP1_{S2} + QP2_{S2}) + (QP1_{S3} + QP2_{S3}) + \ldots (QP1_{Sn} + QP2_{Sn})) / (n*2)$$

or $IPI(1\text{-}10) = \Sigma (QP1_{Sn} + QP2_{Sn}) / (n*2)$.

IPI1 through IPI10 represent the ten principles taught in the treatment. QP1 and QP2 represent the two questions per principle asked of the students to ascertain their knowledge gained for each principle. Here, n represents the sample size or number of students, and S1 through S_n represent each student in the study.

The overall character index (OCI) is equivalent to the mean for all students in the group for all ten principles and was calculated as $OCI = \Sigma(QP(X) / (X*n)$.

OCI represents the overall character index for the entire group. X represents every question asked of the students for all the principles, and n represents the sample size or number of students.

These indexes show the level of understanding of universal principles before and after the treatment, which answer Research Questions 1 and 2: What was the level of understanding of universal principles before the treatment, and what was the level of understanding of universal principles after the treatment? Due to the nature of the IPI and the OCI calculations previously described, an increase in understanding of universal principles by any student in a group results in a change for the group aggregate, which is represented by each particular index.

These same indexes were used for two different comparisons:

1. The amount of change in students' understanding of principles within a fifteen-week treatment period for the target and control groups respectively and

2. The difference in the cumulative level of understanding between the target and control group gained at the end of the fifteen-week treatment period.

Calculations were made to determine the amount of change within groups and the difference in change between those groups. These calculations were performed by subtracting posttest from pretest scores. Consequently, either a negative or a positive number may represent the resulting value. For calculations performed within groups, a positive value indicates improvement, and a negative number indicates digression in the students' understanding of universal principles. For calculations performed between the target and control groups, a positive result indicates that the target group had a higher level of understanding of principles for that particular test than the control group and vice versa.

Variables

The data was collected with one independent variable in operation: the level of changed character. The dependent variable included the program curriculum and delivery. The curriculum consists of ten universal principles that make up the T1L1 program. They are *Respect, Integrity, Self-Control, Courage, Enthusiasm, Compassion, Humility, Teamwork, Excellence* and *Honor*. The T1L1 experience is designed to be an active, full-of-variety, and fast-moving, ninety-minute experience. A typical ninety-minute T1L1 session includes an explanation and definition of a specific universal principle. Clips from popular movies that illustrate a dimension of the principle being studied are watched. Then students are placed into groups to discuss questions that help them dive deeper into the understanding of the principle. Each session includes a story told by the facilitator or a volunteer to help students see an example of this principle in action. This story could come from a personal illustration, from literature, or from history. A time of reflection is given at the end of the session for the students to apply the principle to their lives. For a sample of the curriculum, see Appendix G.

The program delivery staff had the flexibility to adapt the program to ongoing needs identified within the groups they were leading. The facilitator received guidelines as to what components of the program must remain intact and which ones were modifiable.

Program Strengths

This study included the development of strong personal relationships over a fifteen-week period between students and adult leaders. The establishment of these relationships addressed the lack of communication often found in many of the families represented in the schools. The amount of time that the program allowed for its delivery notably reduced the barriers for character formation commonly found with teens. The program fit within the parameters of a sixteen-week school semester.

Data Collection

All data collected as the result of this study was compiled by the staff of Celebrate Life International and delivered for analysis to a professional trained in the reporting of statistical data.

CHAPTER 4

FINDINGS OF THE STUDY

Understanding universal principles among young people can be enhanced for the positive if universal principles are taught in the context of positive relationships. The purpose of this study was to assess what changes occurred within a student as a result of participating in the Teach One to Lead One® (T1L1) program, which teaches universal principles in the context of relationships among public high school students at North Cobb High School in Kennesaw, Georgia. This study was not an exhaustive study of character education but rather a study of the changes that took place as a result of the T1L1 program.

Three research questions have guided this study:

1. What was the level of understanding of universal principles in students at North Cobb High School at the beginning of the treatment?

2. What was the level of understanding of universal principles in the students at North Cobb High School at the end of the treatment?

3. What was the quality of treatment given?

Data was collected from pre- and post-student surveys that were given to the target group and the control group at the beginning and at the end of the T1L1 program respectively. The span of time between the pre- and the post-student assessments was fifteen weeks. Students were asked to provide an evaluation of the program through open-ended questions in the post-assessment. Data was also collected through qualitative evaluations from the classroom educator and a program volunteer at the end program. Another source of collected data was weekly progress reports from the T1L1 facilitator.

Profile of Subjects

The pre- and post-surveys were given to fifteen ninth-grade students in the target

group (students who received the T1L1 treatment) and thirteen ninth-grade students who

were in a control group. No contact was made with the students prior to administering the

pre-student survey. Within the constraints of the school's regular scheduling system, the

control group was chosen with similar demographics as the target group. I was given

freedom in the selection of the following parameters: teacher, grade, high school and

subject. No freedom was given, however, to choose students based on their ethnicity.

Consequently, this study did not evaluate the impact of ethnicity on the methodology

used to transfer the understanding of universal principles to students. Table 4.1 identifies

the demographics of the target and control groups used in the study.

Table 4.1. Target and Control Group Demographics

Subjects/Category	Target	Control
Number of students	15	13
Gender: female	27%	38%
Gender: male	73%	62%
Ethnicity: African American	27%	15%
Ethnicity: Asian Pacific	0%	8%
Ethnicity: Caucasian	60%	54%
Ethnicity: Hispanic	0%	15%
Ethnicity: other	7%	8%

Data Analysis

Data analysis was done on each set of data for the target and control groups for

nine of the ten principles. Due to the small size of the sample used and the limitations of

the previously described instrument, the analysis resulted in scores that identify overall

tendencies instead of specific student behaviors. Further analysis can be done on the

scores for individual students by reviewing each student's responses to each of the

questions in the student survey.

The student responses to all the survey questions were tabulated, and their

distribution among the Likert scale 1-3 was used to validate the significance of the

Individual Principle Index (IPI) and Overall Character Index (OCI) calculations

previously defined in Chapter 3.

Table 4.2 shows the tabulated results for the survey questions associated with

each principle. The table also reports the percentage of the group that those responses

represent.

Table 4.2. Tabulated Student Responses

Target Group Pretest							
IPI	Possible # Responses	1	%	2	%	3	%
Respect	30	10	33.33	4	13.33	16	53.33
Integrity	30	14	46.67	1	3.33	15	50.00
Self-Control	30	9	30.00	1	3.33	20	66.67
Courage	15	8	53.33	0	0.00	7	46.67
Excellence	30	20	66.67	2	6.67	8	26.67
Compassion	0	0	0.00	0	0.00	0	0.00
Humility	30	16	53.33	3	10.00	11	36.67
Teamwork	30	6	20.00	2	6.67	22	73.33
Enthusiasm	30	10	33.33	0	0.00	20	66.67
Honor	30	14	46.67	0	0.00	16	53.33
OCI	255	107	41.96	13	5.10	135	52.94

Table 4.2. Tabulated Student Responses, continued

	Target Group Posttest						
IPI	Possible # Responses	1	%	2	%	3	%
Respect	30	8	26.67	5	16.67	17	56.67
Integrity	30	10	33.33	1	3.33	19	63.33
Self-Control	30	10	33.33	1	3.33	19	63.33
Courage	15	7	46.67	0	0.00	8	53.33
Excellence	30	16	53.33	0	0.00	14	46.67
Compassion	0	0	0.00	0	0.00	0	0.00
Humility	30	12	40.00	1	3.33	17	56.67
Teamwork	30	6	20.00	1	3.33	23	76.67
Enthusiasm	30	5	16.67	0	0.00	25	83.33
Honor	30	12	40.00	1	3.33	17	56.67
OCI	255	86	33.73	10	3.92	159	62.35

	Control Group Pretest						
IPI	Possible # Responses	1	%	2	%	3	%
Respect	26	7	26.92	3	11.54	16	61.54
Integrity	26	17	65.38	1	3.85	8	30.77
Self-Control	26	8	30.77	0	0.00	18	69.23
Courage	13	9	69.23	0	0.00	4	30.77
Excellence	26	14	53.85	3	11.54	9	34.62
Compassion	0	0	0.00	0	0.00	0	0.00
Humility	26	14	53.85	3	11.54	9	34.62
Teamwork	26	3	11.54	1	3.85	22	84.62
Enthusiasm	26	7	26.92	1	3.85	18	69.23
Honor	26	13	50.00	0	0.00	13	50.00
OCI	221	92	41.63	12	5.43	117	52.94

	Control Group Posttest						
IPI	Possible # Responses	1	%	2	%	3	%
Respect	26	9	34.62	1	3.85	16	61.54
Integrity	26	18	69.23	0	0.00	8	30.77
Self-Control	26	9	34.62	1	3.85	16	61.54
Courage	13	6	46.15	0	0.00	7	53.85
Excellence	26	17	65.38	1	3.85	8	30.77
Compassion	0	0	0.00	0	0.00	0	0.00
Humility	25	12	48.00	6	24.00	7	28.00
Teamwork	26	8	30.77	1	3.85	17	65.38
Enthusiasm	26	8	30.77	0	0.00	18	69.23
Honor	26	17	65.38	0	0.00	9	34.62
OCI	220	104	47.27	10	4.55	106	48.18

Figures 4.1, 4.2, 4.3, and 4.4 provide a graphical representation of the change observed for both target and control groups based on the students' responses to the pre- and post-surveys.

Control Group Pretest Response Distribution

Response 1 ▨ Response 2 ■ Response 3 ▨

Individual Principle Index	Respect	Integrity	Self-Control	Courage	Excellence	Compassion	Humility	Teamwork	Enthusiasm	Honor	OCI
Response 3	61.54%	30.77%	69.23%	30.77%	34.62%	0.00%	34.62%	84.62%	69.23%	50.00%	52.94%
Response 2	11.54%	3.85%	0.00%	0.00%	11.54%	0.00%	11.54%	3.85%	3.85%	0.00%	5.43%
Response 1	26.92%	65.38%	30.77%	69.23%	53.85%	0.00%	53.85%	11.54%	26.92%	50.00%	41.63%

Figure 4.1. Control Group Pretest Distribution

Control Group Posttest Response Distribution

	Respect	Integrity	Self-Control	Courage	Excellence	Compassion	Humility	Teamwork	Enthusiasm	Honor	OCI
Response 3	61.54%	30.77%	61.54%	53.85%	30.77%	0.00%	28.00%	65.38%	69.23%	34.62%	48.18%
Response 2	3.85%	0.00%	3.85%	0.00%	3.85%	0.00%	24.00%	3.85%	0.00%	0.00%	4.55%
Response 1	34.62%	69.23%	34.62%	46.15%	65.38%	0.00%	48.00%	30.77%	30.77%	65.38%	47.27%

Individual Principle Index
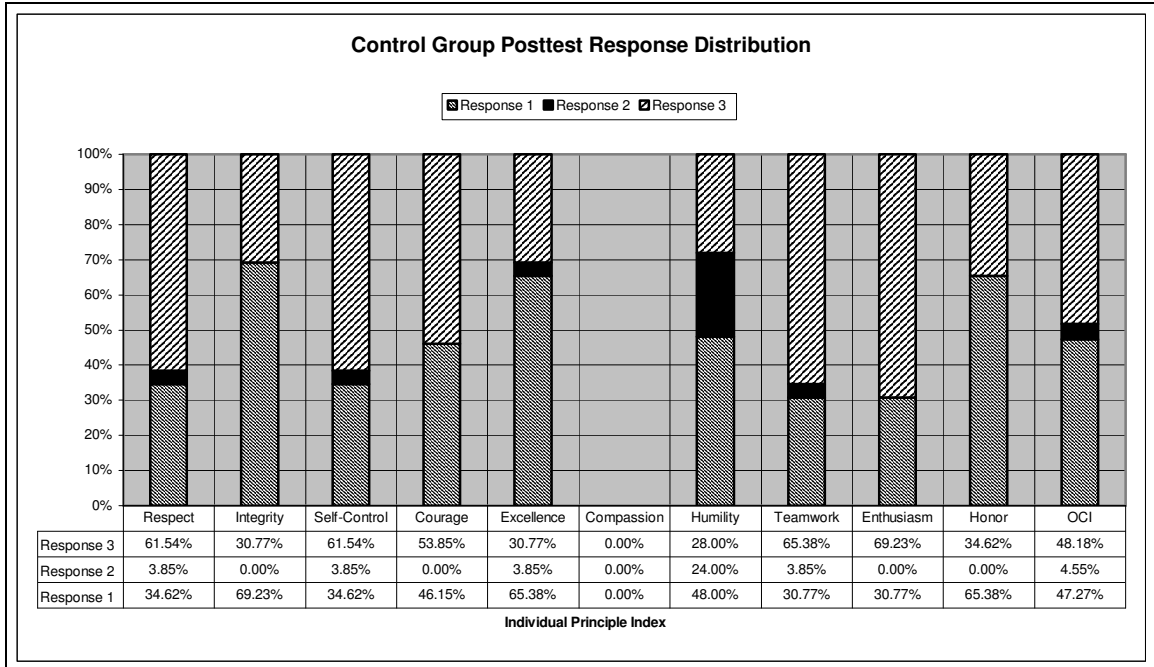
Figure 4.2. Control Group Posttest Distribution

Target Group Pretest Response Distribution

	Respect	Integrity	Self-Control	Courage	Excellence	Compassion	Humility	Teamwork	Enthusiasm	Honor	OCI
Response 3	53.33%	50.00%	66.67%	46.67%	26.67%	0.00%	36.67%	73.33%	66.67%	53.33%	52.94%
Response 2	13.33%	3.33%	3.33%	0.00%	6.67%	0.00%	10.00%	6.67%	0.00%	0.00%	5.10%
Response 1	33.33%	46.67%	30.00%	53.33%	66.67%	0.00%	53.33%	20.00%	33.33%	46.67%	41.96%

Individual Principle Index
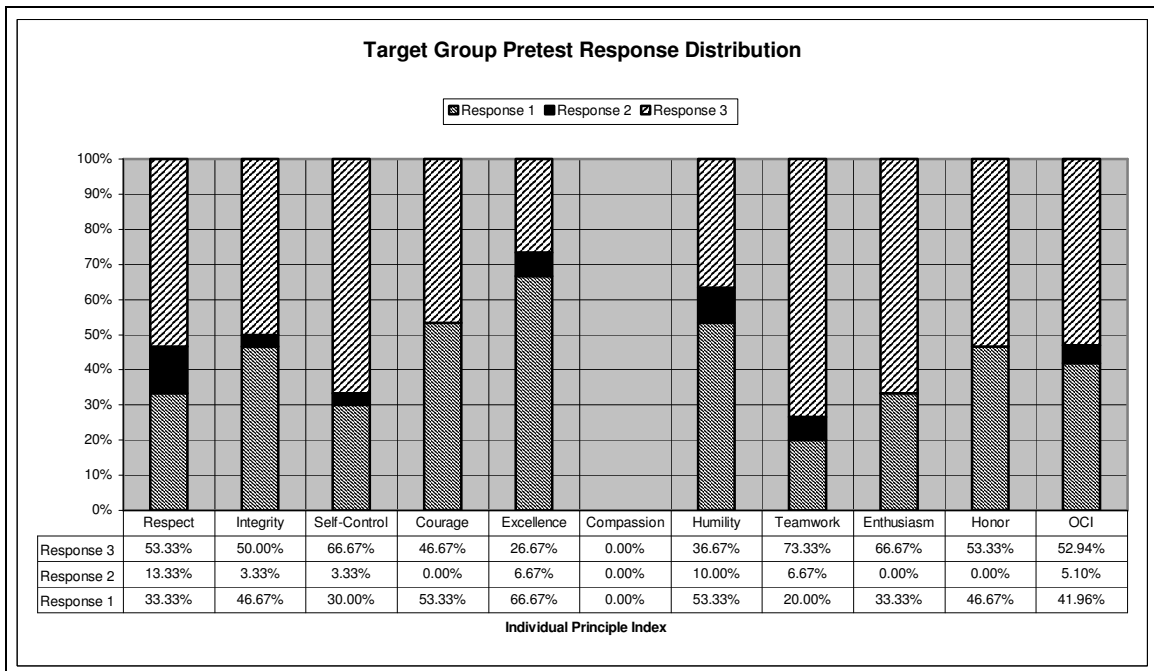
Figure 4.3. Target Group Pretest Distribution

Target Group Posttest Response Distribution

◨Response 1 ■Response 2 ▨Response 3

	Respect	Integrity	Self-Control	Courage	Excellence	Compassion	Humility	Teamwork	Enthusiasm	Honor	OCI
Response 3	56.67%	63.33%	63.33%	53.33%	46.67%	0.00%	56.67%	76.67%	83.33%	56.67%	62.35%
Response 2	16.67%	3.33%	3.33%	0.00%	0.00%	0.00%	3.33%	3.33%	0.00%	3.33%	3.92%
Response 1	26.67%	33.33%	33.33%	46.67%	53.33%	0.00%	40.00%	20.00%	16.67%	40.00%	33.73%

Individual Principle Index

Figure 4.4. Target Group Posttest Distribution

Individual Principles Indexes

Positive change observed in the character index for eight out of the ten principles over the treatment period of fifteen weeks supports the hypothesis that teaching universal principles in the context of positive relationships can effectively persuade students to embrace universal principles. Findings from the pre- and post-surveys for the fifteen students (n=15) in the target group can be observed in Table 4.3. Data for the principle of compassion was not available for this study. A service project was designed to complement the lesson on compassion. The school did not permit the service project to take place, however. Once the program was underway, consequently, the principle of compassion was not fully evaluated.

Table 4.3. Target Group Individual Principle Indexes

Indexes	Pretest		Posttest		
	Mean	SD	Mean	SD	Difference
Respect	2.20	0.92	2.30	0.88	+0.10
Integrity	2.03	1.00	2.30	0.95	+0.27
Self-Control	2.37	0.93	2.30	0.95	-0.07
Courage	1.93	1.03	2.07	1.03	+0.13
Excellence	1.60	0.89	1.93	1.01	+0.33
Compassion	N/A	N/A	N/A	N/A	N/A
Humility	1.83	0.95	2.17	0.99	+0.33
Teamwork	2.53	0.82	2.57	0.82	+0.03
Enthusiasm	2.33	0.96	2.67	0.76	+0.33
Honor	2.07	1.01	2.17	0.99	+0.10

Table 4.4 shows calculations that summarize how much change could be seen for each IPI and the OCI within the two groups. The same table also shows a comparison between the target and control groups' IPIs and OCI.

Table 4.4. Individual Principle Indexes

		Target				Control				Difference	
	Pretest	Posttest	Change		Pretest	Posttest	Change			Pretest	Posttest
Respect	2.20	2.30	0.10		2.35	2.27	(0.08)			(0.15)	0.03
Integrity	2.03	2.30	0.27		1.65	1.62	(0.04)			0.38	0.68
Self-Control	2.37	2.30	(0.07)		2.38	2.27	(0.12)			(0.02)	0.03
Courage	1.93	2.07	0.13		1.62	2.08	0.46			0.32	(0.01)
Excellence	1.60	1.93	0.33		1.81	1.65	(0.15)			(0.21)	0.28
Compassion	N/A	N/A	N/A		N/A	N/A	N/A			N/A	N/A
Humility	1.83	2.17	0.33		1.81	1.73	(0.08)			0.03	0.44
Teamwork	2.53	2.57	0.03		2.73	2.35	(0.38)			(0.20)	0.22
Enthusiasm	2.33	2.67	0.33		2.42	2.38	(0.04)			(0.09)	0.28
Honor	2.07	2.17	0.10		2.00	1.69	(0.31)			0.07	0.47
Char-Index	2.11	2.29	0.18		2.11	2.00	(0.11)			0.00	0.29

Comparisons made between the IPIs for the target and control groups showed

other encouraging shifts that further validate the effectiveness of the treatment. Figure 4.5

shows the level of difference between those two groups before and after the treatment.

The pretest graph line shows that the differences between the two groups for each of the

principles was low since the line is close to zero on the vertical axis (y-axis). A negative

difference indicates that the control group scored higher than the target group on the

principle reporting this negative value. Observations of the posttest graph line show that

the posttest difference between the two groups of students had grown since the beginning

of the treatment. This can be observed by noting its higher values along the y-axis.

Positive differences between target and control students were higher at the end of the

treatment for eight of the ten IPIs. This indicates that the target group gained, on average,

a higher level of understanding of eight universal principles than the control group.

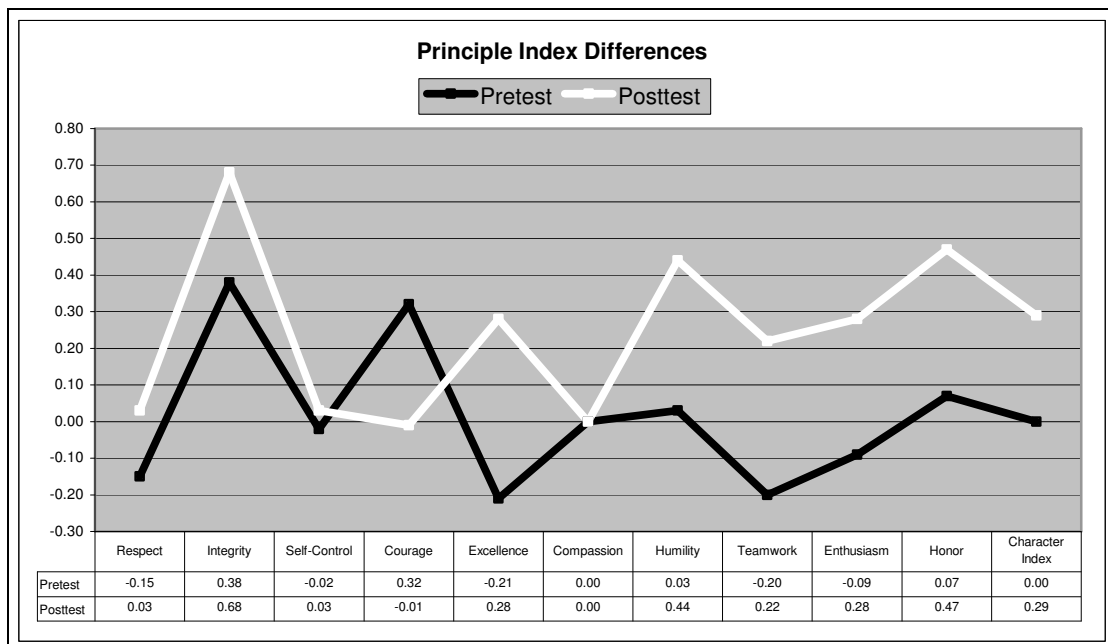|	Respect	Integrity	Self-Control	Courage	Excellence	Compassion	Humility	Teamwork	Enthusiasm	Honor	Character Index
Pretest	-0.15	0.38	-0.02	0.32	-0.21	0.00	0.03	-0.20	-0.09	0.07	0.00
Posttest	0.03	0.68	0.03	-0.01	0.28	0.00	0.44	0.22	0.28	0.47	0.29

Figure 4.5. Principle Index Differences

Facilitator/Volunteer/Educator Evaluation

Each of the adults involved with the program was asked to evaluate the program upon completion of the fifteen-week treatment. Their qualitative evaluations were used to determine the quality of treatment given to the students, which in turn addressed my third research question: What was the quality of treatment?

Facilitator Evaluation

The facilitator made observations on weekly evaluations pertaining to the delivery of the program and the students' response to it. Appendix D has a copy of the weekly evaluation. These weekly evaluations summarized the following areas:

1. Proper delivery of the lessons as dictated by the program curriculum,

2. Development and health of the relationships established between the students and the adults in the classroom, and

3. Facilitator's perception of the students' receptivity to the material taught.

At the end of the fifteen weeks, the weekly evaluation had revealed information categorized into two segments—positive results seen in the students and challenges experienced while transferring knowledge of universal principles.

Common positive results observed by the facilitator. As students gained knowledge of specific universal principles, they began to ask questions about how to apply these principles to the issues they were currently facing. Documented comments include the following: One student shared that she was trying to show her parents more respect by obeying them and avoiding the use of vulgar language; another student shared about her newly acquired habit of self-control—reducing alcohol consumption and quitting pot smoking; several students challenged their peers to exercise the principle of integrity when they observed contradictions in their words versus their actions.

Challenges experienced by the facilitator. Students lacked motivation to excel in school as reported by their teacher concerning their grades. This compounded the facilitator's challenges because the students were, therefore, not allowed to participate in the T1L1 program's community outreach project.

Volunteer Evaluation

The volunteer was asked to evaluate his own experience in the classroom, as well as the performance of the facilitator during the classroom sessions. The volunteer's evaluation was rated on a scale of 1 to 5, 1 being "not at all effective" to 5 being a "very-effective" response. Appendix F has a copy of the volunteer evaluation.

1. The volunteer rated his effectiveness in the classroom (4).

2. The volunteer rated the facilitator in four areas:

a. Making volunteer aware of school policies (3),

b. Preparing the volunteer for each weekly session (5),

c. Working with the classroom teacher to maintain a good learning environment (4), and

d. Ensuring that the students learned and were encouraged to put knowledge into practice (4).

3. The volunteer supplied an overall evaluation of the program (4).

4. The volunteer made qualitative comments:

a. The Facilitator and volunteer staff should make an effort to spend more one-on-one time with the students. This could be accomplished before or after class, at the cafeteria during lunch, at the students' sporting events, etc.

b. Challenge the students to implement changes in their lives and follow up on those challenges with each student; this would have a major positive impact on

them.

Educator Evaluation

The educator was asked to evaluate the T1L1 program as delivered in her classroom, as well as the performance of the T1L1 team during the classroom sessions. This was a qualitative evaluation that was done at the end of the fifteen-week treatment. A copy of an educator evaluation sheet is in Appendix E.

The educator provided the following five responses to questions that asked for her evaluation:

1. Students understood universal principles and how to apply them to their lives;

2. The program can be improved by asking students at the beginning of the semester to identify areas in their lives where they would want assistance;

3. A positive aspect of the program is how students were active in the process of learning by participating in discussions, skits, storytelling, etc.;

4. The T1L1 team effectively reached the students through sharing of their own personal experiences; and,

5. The program should continue at North Cobb High School. Words that describe the program: Superb! I loved it!

<p align="center">**Summary of the Findings**</p>

1. Positive change in understanding eight out of ten universal principles was observed in the target group as seen in the Overall Character Index. This change took place over a fifteen-week period.

2. Negative change was observed in the target group for the principle of self-control at the end of the treatment period. This can be seen in the Self-Control Principle Index calculation.

3. The greatest change in the target group as indicated by the corresponding principle indexes was observed for the principles of integrity and enthusiasm. These two principles had the most positive result.

4. The largest difference between the target and control group can be seen on the Overall Character Index.

5. A fifteen-year experienced educator reported that the program was effective in reaching my goal of helping students gain a higher level of understanding of universal principles.

6. The strong relational component of the program contributed to the students' understanding of universal principles.

CHAPTER 5

SUMMARIES AND CONCLUSIONS

The origin of this research project can be traced directly to concern for the behavior of youth in the United States of America. The statistics cited in Chapter 2 reflect the moral decline among young people. This concern has turned into a desire to find a solution that can help youth in the culture become pro-social citizens who are contributing to the lives of others and are enjoying the well-being of living. The youth today find themselves in a culture that has experienced a shift in family relationships, which has resulted in fewer positive relationships with adults. The pluralism that brings a unique flavor to the country has also created a breakdown in the transference of knowledge of universal principles. As a result of these two trends, many children have suffered negative consequences, which can be seen in their delinquent behavior. The breakdown of the family and the lack of consistent teaching on universal principles have left students with a moral void.

As a result of teaching universal principles in the context of positive relationships, I have seen early results that indicate a positive trend toward understanding universal principles in the lives of students.

The results of this study demonstrate that a positive change occurred in the understanding of universal principles among the target group of students at North Cobb High School. This change can be seen in the Individual Principle Indexes (IPIs) as reported in Chapter 3. The students' move toward an understanding of universal principles took place over a period of fifteen consecutive weeks. The Teach One to Lead One® (T1L1) program is designed to work with students over a period of sixteen weeks. The target group, however, received a fifteen-week treatment with nine of the ten

principles contained in the curriculum being taught. All lessons were taught with the exception of the lesson on the principle of enthusiasm. All treatment activities were monitored and guided by the same group of adults. The target group comprised one adult for every five students. As designed, positive relationships were developed among the students, the program facilitator, and the classroom volunteer. These relationships were a contributing factor toward the positive change seen in the students and substantiated by their comments at the end of the treatment.

Major Findings

As seen in Table 4.4 in Chapter 4 (see p. 91), observable changes took place between the students in the target and control groups within a period of fifteen weeks. The change was calculated from data collected from each group at the beginning and end of the treatment.

Noticeable differences were discovered in the calculated IPIs between the two groups. Eight of the ten calculated IPIs indicated a positive shift toward a higher understanding of universal principles. The results of these eight calculations are listed below.

1. The change in the IPI for the principle of respect shows that students in the target group had an increase in their level of understanding of +0.10. The students in the control group started with a higher IPI at the beginning of the semester than the target group. The control group showed a decline in the level of understanding by the end of the semester. The change in their IPI was –0.08. During the same period of time, the target group grew in an understanding of the principle of respect. One of the main reasons for this difference in the IPIs is attributed to adults who worked with the target students as role models and as nurturers of respectful relationships. These healthy relationships

helped the target group gain a desire to show respect to others. Students in the control group lacked that kind of relationship with adults in the classroom.

2. At the beginning of the semester, the target group had a 2.03 Integrity IPI. By the end of the semester, this group reported a +0.27 increase in this IPI to a total of 2.30. Students were specifically asked in the student survey for their response to a statement concerning their view on right versus wrong (see question 17 on the student survey, Appendix C). This Integrity IPI score for the target group shows a positive shift toward an understanding of right versus wrong. The control group, however, started the semester with an Integrity Index of 1.65 and showed a minor negative change at the end of the semester—the index went down by 0.04. The calculated difference between the target and control groups for the Integrity IPI was +0.30. The target group apparently gained a better understanding of the concept of right versus wrong. This better understanding can be attributed to the teachings of the T1L1 program and not to the school's standard character education program. Both the target and control group were exposed to the school's character education program previously described in Chapter 3. Target group students were given a clear definition of the principle of integrity and were challenged to think about how to apply it to their lives. The principle was made alive through an engaging activity that helped the students learn a life skill on how to tell right from wrong. Throughout the semester, the students were frequently reminded of their need to live by the principle of integrity. On the other hand, students in the control group did not receive adequate guidance on how to tell right from wrong as seen in the IPI for that group. This leads to the conclusion that a sign with the word "integrity" posted at the school entrance does not produce the understanding and application of the principle in a student's life.

3. The Self-Control IPI indicated a negative change for the target group when pre- and post-scores were compared. At the beginning of the semester, the target group started out with a score of 2.47 for this IPI, and by the end of the semester their index had decreased by 0.07. This drop indicated a decline in the level of understanding and agreement with the principle of self-control. Students were asked in the survey about their agreement or disagreement concerning their strength when dealing with temptations and their need to have personal accountability (see questions 19 and 20 on the student survey). During the same time period, the control group's Self-Control IPI decreased by 0.12; a larger drop than the target group. These results identify a great need in North Cobb High School and possibly among the postmodern generation. Students are reluctant to wait for rewards and prefer instant gratification in many areas of their lives. As seen in the literature review, the postmodern generation is used to instantaneous digital feedback, causing students to expect to get things fast. Although the target group fared better than the control group in this IPI, much work is needed to help students see the importance of self-control in their lives. The T1L1 curriculum will need to emphasize further the long-term benefits of self-control and the detriment of instant gratification. Current events contribute to a student's belief that instant gratification is a preferred way to successful living. Some examples have been the collapse of major corporations, legal difficulties among religious leaders, "free sex" media messages, etc.

4. An interesting observation of the control group was the index number for the principle of courage. The control group increased their index score by 0.46; the target group only increased their index number by 0.13. This showed the control group faring better than the target group. This negative difference in scores between the groups as well as a further analysis of the materials used in the program highlighted a problem with the

survey question. The question was inadequate to measure the student's level of understanding of the principle of courage. On the principle of courage, the test only had one question, whereas all the other principles had two questions. Moreover, the question (which was #21 on the test; see Appendix B) was confusing because it asked for an opinion on multiple concepts at once (risk taking and worrying about consequences).

5. The principle of excellence was taught and the target group clearly understood the principle. Activities were used by the facilitator to help students recognize their need to strive for what is best and not to settle for the average. Target group students were given practical life skills not commonly highlighted in standard high school environments that they could use in everyday life. The IPI difference of 0.28 at the end of the semester between the target and control groups sustains this observation.

6. Target group students showed a positive difference in the Humility, Teamwork, and Enthusiasm IPIs at the end of the semester when compared with the control group. Highly interactive student experiences in the teaching method helped the students understand these principles. I conclude that the more participation that a student has in learning a principle, the greater their level of understanding of the principle. The control group was not exposed to any of these activities and only received standard definitions from the school's character education curriculum. This curriculum is limited in the impact that it has on the student's level of understanding of universal principles.

7. Another area of interest was the results highlighted by the Honor IPI. Although the control group experienced a drop in their Honor Index by as much as -0.31, the target group improved in this IPI by +0.10. This resulted in a large difference between the two groups of +0.40 in this index. The lesson on honor is designed to summarize the application of the ten principles taught in the program; therefore the stronger positive

difference further validates the impact of the treatment. The amount of time spent in

discussion groups dealing with the principle of honor allowed the target group students to

share and discover their understanding of this principle. This self-discovery exercise is

possible at the end of the semester because of the trust and respect that has been

developed through strong and healthy relationships in that period of time.

The most encouraging shift of this study is demonstrated by the positive

difference in the Overall Character Index (OCI) between the target and the control

groups. This index is a compilation of all the student answers for each particular group—

target and control—as defined in Chapter 4. This index is a summary of the level of

understanding of universal principles that each group possesses. Prior to the beginning of

the treatment, a comparison of OCI between both groups resulted in a difference of 0. At

the end of the treatment, however, the OCI for both groups showed a +0.29 difference.

While the target group showed improvement in the OCI at the end of the treatment, the

control group experienced a –0.11 regression during the same fifteen-week period. These

calculated differences demonstrate that this study's hypothesis concerning the

methodology used for delivery of a life-changing program indeed moves students in a

positive direction toward the understanding of universal principles.

Specific Survey Findings

One of my findings pertaining to the instrument that has been developed for the

T1L1 program is its uniqueness and helpfulness in measuring a student's level of

understanding of universal principles. The survey measures the level of understanding for

ten specific universal principles through the use of life application questions.

The quality of the relationships among the students and the facilitator and

volunteer were reported by the students as the best part of the program. Open-ended

questions were asked at the end of the student survey to determine what they liked best about the program. One student commented, "The facilitator and volunteer need to come more often." Another student commented, "They [facilitator/volunteer] became our friends and treated us like adults." These comments support the premise that positive relationships with adults are a fundamental aspect in understanding universal principles and affirm what Marilyn Watson et al., in "The Child Development Project," showed in their research: "[S]upportive adult-child relationships are central to a child's development" (54).

Implementation of this newly developed instrument has identified the need for further development. Future implementations of this instrument will include more variance in the answers to each of the questions through the use of a Likert or "Summative" scale. Instead of including three categories of answers (*agree, disagree,* and *it depends*), the instrument will include at least five options for answering questions. A possible grouping would be *strongly agree, agree, disagree, strongly disagree,* and *don't know.* This would provide a more accurate reading of a student's level of understanding of universal principles. Having a choice of at least five options would help make accurate predictions. Another change will be to eliminate the "it depends" option from each question. Additional questions will be added to obtain a more accurate reading of a person's understanding of a particular principle. Outcome-based evaluations further substantiated with reliable data will help the program secure future grants and financial support.

A tool that effectively measures the level of understanding universal principles in high school students will be useful in this country. Educators, youth workers, and parents are looking for a tool that can help show indicators of a student's understanding of truth,

attitudes toward others, and behaviors. As the T1L1 measurement instrument is further

developed, it will prove to be a great contribution to the educational system.

Major Conclusions

This study has demonstrated that the lives of students in North Cobb High School

in Kennesaw, Georgia, were positively impacted through a methodology that imparted

knowledge of universal principles.

Universal Principles Adopted by Students

Students who demonstrated a low level of understanding of universal principles

before the treatment were influenced positively within a fifteen-week period and gained a

higher level of understanding of universal principles. This can be seen in the IPIs and

OCI results documented in Chapter 4. As the research of Chapter 2 showed, only 9

percent of Christian students and only 4 percent of unchurched students believe in

objective truth (Barna Research Group). This study showed, however, that if universal

principles are taught clearly and within the context of positive relationships such teaching

can impact understanding of principles for the positive as seen by the pre- and post-

survey scores. As a result of T1L1, the unchurched youth may begin to believe in

universal principles, preparing them for an encounter with the gospel of Jesus Christ.

Principle-Based Teaching

The T1L1 methodology puts issues such as substance abuse, skipping school, and

going on to higher education in a greater and larger context. When a student understands

the principle behind an application, it gives him or her a greater understanding of what

the right thing is to do as seen in the students' answers to open-ended questions

previously reported in Chapter 4. This study used the traditional approach as well as the

Kohlbergian approach as a theoretical base. This theoretical base helped this research

move one step forward in substantiating the value of principle-based teaching as a more

adequate way of teaching principles. Kohlberg's reasoning approach to character

development and turning children into moral thinkers was upheld. According to

Kohlberg, "principled thinking … involves postulation of principles to which the society

and the self ought to be committed" (qtd. in Duska and Whelan 68). Principle-based

teaching can place the entirety of a student's life and personality in a larger context of

understanding. Character is not just what one does and does not do, but it defines who

one is and who one is becoming.

Storytelling

Storytelling is a most effective means of offering learners the opportunity to

struggle with making sense of complex issues, and it provides a curriculum for growth in

moral reasoning and perhaps in making better moral choices. Through the evaluations of

the educator, the facilitator and the classroom volunteer, qualitative Data was obtained

through the post-survey that they filled out indicating that the students are the quietest

and most responsive during stories. Students were reported to say, "Is it story time yet?"

When asked about certain principles that had been taught over the course of the semester,

students could often repeat the story better than the principle itself. The stories caught the

students' attention and stimulated their emotional commitment to the principle being

taught. My observation would concur with Kilpatrick's assertion and other research that

stories make sense out of life and give meaning to life's struggles (193).

Parents

Although parents are the most important moral educators in a child's life,

according to the research in Chapter 2, other adults can have an impact if those adults get

intricately involved in the lives of students. The students in the target group and their

educator provided qualitative data that showed an appreciation for caring adult relationships. The relationships established by the facilitator, volunteer, and educator during the fifteen-week treatment increased the students' willingness to accept the teaching on universal principles as seen in the difference between the scores of the target and control groups. If adults in the classroom can make an impact in the students' understanding of principles, parents could conceivably have an even greater impact in influencing their own children.

As a result of this finding, I will develop a parent component to the T1L1 program. As seen in the biblical precedent section of Chapter 2, parents must take the responsibility of showing their children the truth, and this is done most effectively when this truth is clearly taught and the relationship is positive (Deut. 6:1ff).

<center>**Implications of the Findings**</center>

The major implication of my research for the existing body of knowledge in character education and development is the correlation between strong positive relationships and helping students understand universal principles. The IPI scores reported in Chapter 4 that showed a move toward a positive understanding of eight out of the ten universal principles in the T1L1 curriculum, thus supporting my hypothesis. This observation is of importance because it points to a possible solution for the country's youth.

My goal was to demonstrate that if a student is taught a clear message of right and wrong and it is done in the context of a positive relationship, then that student has a better chance of not entering into delinquent behavior or, if already delinquent, of getting out of the antisocial behavior into a pro-social life. While I do not believe that a program can replace the importance of a solid home life and positive relationships with parents, I have

seen an appreciation from students toward adult role models in this study. I conclude

from this that a program that includes these two elements can fortify and strengthen

students who are struggling in life. This also concurs with the research documented in

Chapter 2 that adults and parents are an important aspect of teaching principles to

students. While my research cannot substantiate a link between understanding universal

principles and behavioral change, I maintain that this method is able to persuade students

to consider living by universal principles, which is a first step toward healthier living.

This is an observation that could prove helpful to educators, parents, and youth workers.

Contributions to Research Methodology

This thesis can further contribute to research methodology by reiterating that

minimal attempts are not the solution to the enormous issues that face youth today.

Parents, youth professionals, concerned citizens, politicians, and faith-based leaders

cannot settle for minimal attempts—a character word on a sign, posters in the halls of the

schools—to shore up the tide in the country among young people. A concerted and

intentional effort needs to take place from the community that surrounds youth. The

solution to the problems youth face requires time, courage, and personal sacrifice to make

a real difference.

This thesis can contribute to the advancement of character development through

the methodology researched in this study. Furthermore, this study has found a

methodology that can move a student toward a positive understanding of universal

principles. This methodology maintains that positive relationships are key to influencing

teens toward improvement. Within the context of this relationship, the adult must have

the courage to stand for the truth and state it clearly. The adult must also be willing to

guide and direct youth with respect to their level of understanding, gently but

intentionally moving them to a higher and more adequate level of reasoning and living out the truth.

Still another contribution of this study to the present research on character development is to encourage further study of the importance of a holistic approach to character development. Principle-based living is the larger context from which "issues" must be discussed. This principle-based approach to character formation can provide a larger context from which a student can live his/her life as seen in Chapter 2—the traditional approach.

The Relation of Results to Previously Published Studies

The findings in this research concur with the findings of the National Study of Youth and Religion that the more involvement a student has in church-related activities, the less delinquent he or she will be, and the more pro-social one will be. While the reason for this was speculation, one of the premises was that the strong relationships and clear teaching on right and wrong that are most often a part of religious communities could be one of the reasons for the positive results. The T1L1 program parallels the church in this area by emphasizing strong moral principles of what is right and what is wrong. The T1L1 program also includes and utilizes strong role models like the church often does, which would account for the similar results found in this study.

Theological Implications of Study

As I reflected theologically on this study, the implications for the American culture and for the kingdom of God were overwhelming. The question could be, "What difference can one person or one organization really make, in light of the tremendous need that is apparent in the youth of today as seen in Chapter 2?" The New Testament addresses the issue of making a difference. It teaches that the Christian is to take

seriously the responsibility of making a positive difference in the culture and in the lives of others. An example given in Scripture is the mustard seed—though small it can bring forth a large tree (Matt. 13:31). Jesus also taught about leaven in the loaf: While small and seemingly insignificant, the leaven over a period of time influences the whole loaf (Matt. 13:33). In Matthew 5:13-14, the Christian is referred to as salt. These three examples speak to the issue of something small having a great influence. Some of the biggest differences are made by the small things. If concerned believers and citizens all make a small effort to establish a relationship with a student and have the courage to stand for truth, they can make a difference as indicated in my study. A small difference in one student's life can begin a movement in an entire generation. If responsibility is taken to move a student toward a positive understanding of universal principles, that influence could affect a student's future family, career, and relationship with God.

As seen in Chapter 2, salt had three functions: to retard spoilage, to add flavor, and to preserve the good. Jesus was comparing the believers to this kind of influence (Matt. 5:13). My hope is that this study will motivate Christians and concerned citizens, in all walks of life, to be an influence, whether it is to operate as a cleansing agent or by adding flavor and simply slowing down the decaying process in the lives of students. This can be done if each person is willing to do something. An interesting observation is that for the mustard seed, the leaven, and the salt to have an impact, they need to penetrate that which they are influencing. This observation can be an application for believers. In order to influence the world for Christ, they must penetrate the culture in which they live by providing relevant solutions to the challenging issues people face. They need to demonstrate how living by Scripture-based principles makes sense. When this is done effectively, the truth of the gospel has been able to make a difference in the

lives of others.

My project has demonstrated that if universal principles are taught in the context of a positive relationship, a positive change will take place. My goal was to present these principles in attractive, winsome, and creative ways so that students begin to understand universal principles as a first step toward living their lives by these principles. As students grow in their understanding of universal truths, they will begin to hunger for the creator of truth.

Limitations of the Study

This study could have been strengthened by a longer period of observation following the last classroom session. A follow-up could have been established to see whether the results that were observed at the end of the semester were still in effect after a period of time outside of the program. A final observation made six months to a year following the completion of the program would help determine the long-lasting results of the T1L1 program. Specifically, the observations of the educators and parents of the teens who went through the treatment would be helpful in detecting whether an encouraging shift were made in the behavior and attitudes of their students.

The small size of the sample used for this study presented challenges when trying to secure an experienced statistician. The study could have been strengthened if a larger number of students had been secured for the study.

The instrument could be improved by using a five-level Likert scale, rather than the three-level scale I used. The three-level scale limited what I could sustain as valid in my research findings. I also need to add additional questions for each universal principle to help in measuring results.

Future Studies

For further research, the qualitative assessment from the informal interviews analysis points to the benefit of adult relationships in students' lives. This is consistent with what was learned from the literature review in Chapter 2. The T1L1 program, then, must continue its commitment to positive relationships when teaching universal principles.

Another component for further research is the exploration of the comprehensive approach to character development. The result of this kind of research would aid educators and youth workers by providing methodologies that effectively convey knowledge of universal principles to students. This research will provide helpful information to people who work with youth.

Yet another area of future research would be to look at individual students and how the methodology of this project impacted them, exploring why the program was effective for some individual students while other students were not impacted.

APPENDIX A

Teach One to Lead One® Semester Overview

Schedule	Principle	Formula	Life Skill	Activities
Week 1				Pre-test administered, personal introductions, program overview, game, small group discussion.
Week 2				Universal principle defined, video clip, game.
Week 3				Life application of principles, video clip, class discussion, skit, story, small group discussion.
Week 4				Habit defined, skit, object lesson, story, small group discussion
Week 5	**Respect**	Great Relationships = Respect + Meaningful Effort	In order to have a great relationship you must be making more deposits than withdrawls in the "Relationship Bank Account."	Story skit, small group discussion, journaling.
Week 6	**Integrity**	Positive Influence = Integrity + Commitment	To have positive influence you must: Decide what is right, Do it, Defend it, and Deliver it to others.	Skit, game, class discussion, story, small group discussion, journaling.
Week 7	**Self-Control**	Self-Control = Strength + Discipline	In the heat of the moment keep control by: 1. Walking away 2. Saying "no" with a positive alternative 3. Finding a person you trust.	Video clip, game, story, skit, small group discussion, journaling.
Week 8	**Courage**	Courage = Heroic Risk + Confidence	Write a personal "No Fear" Mission Statement.	Skit, class discussion, story, video clip, mission statement, journaling.
Week 9	**Excellence**	Excellence = Passion + Pursuit of Knowledge	A person of excellence asks three questions after each task: 1. Was I just doing "Good Enough"? 2. How can I do "Better"? 3. How can I be my "Personal Best"?	Video clip, small group discussion, song, story, journaling.
Week 10	**Compassion**	Compassion = Understanding + Presponsiveness	Alleviate suffering by creating positive solutions.	Skit, small group discussion, game, story, journaling.
Week 11	**Humility**	Humility = Healthy Self-Esteem + Servanthood	Identify one of your strengths. Use that strength to benefit another without anyone EVER knowing it.	Skit, game, story, small group discussion, journaling.
Week 12	**Teamwork**	Great Teamwork = Cooperation + Effective Communication	A great team resolves conflict by: 1. Acknowledge there is a problem 2. Brainstorm solutions 3. Put your solutions into action 4. Evaluate your solutions	Game, games (3), story, journaling, class discussion.
Week 13	**Enthusiasm**	Enthusiasm = Positive Thinking + Proper Perspective	People of enthusiasm identify what they need in order to keep their enthusiasm battery consistently charged.	Video clip, class discussion, story, journaling.
Week 14	**Honor**	Honor = Consistency + Right Choices	A person of honor makes right choices by living by universal principles. In order to do that, they must decide what fits and what does not fit into their Life Honor Puzzle.	Video clip, class discussion, game, story, journaling.
Week 15				Community in-service learning project.
Week 16				Student recognition event.

APPENDIX B

T1L1 Pretest

Celebrate Life International
Teach One to Lead One®
Student Assessment – **(PRE)**

Introduction and Instructions

Please read carefully:

We are looking forward to working with you this semester. To help us with the improvement of our activities, we would like for you to answer the questions below. Please answer the questions by circling your answers. All information is kept confidential by Celebrate Life International and will be reported as group data only. You will be asked to take two surveys at different times during this program. Therefore, it is important that you provide some data that will make it possible for the survey evaluator to match the surveys. Please create your own code by answering the following questions and entering the answers in the spaces provided below:

A	B	C	D	E	F

A and B =   Enter two digits for your birth <u>month</u>. For example: January is 01, July is 07, December is 12, etc.

C and D =   Enter two digits for your birth <u>day</u>. For example: 02, 07, 21, 31, etc.

E =   Enter the initial for your mother's first name. For example: C for Carla, M for Maria, etc. If you do not know your mother's first name, then use your maternal grandmother's name. Otherwise, use your paternal grandmother's name. If none of these are available, use the initial for your own first name.

F =   Enter the initial for your father's first name. For example: C for Charles, P for Pedro, etc. If you do not know your father's first name, then use your maternal grandfather's name. Otherwise, use your paternal grandfather's name. If none of these are available, use the initial for your own first name.

Please circle the appropriate letter to identify the current semester:

      a. Fall Program
      b. Spring Program

Please circle the appropriate letter(s) to answer the following questions. Some answers may require that you circle more than one answer letter.

1. Gender
    a. Male
    b. Female

2. Race/ Ethnicity
    a. African American
    b. Asian/Pacific Islander
    c. Caucasian
    d. Hispanic
    e. Native American
    f. Other race _____
    g. Prefer not to answer this question

3. Primary Spoken Language
    a. English
    b. Spanish
    c. Other _____

4. Who is in your family of residence (circle all that apply)
    a. Mother or Step-Mother
    b. Father or Step-Father
    c. Sister(s) and/or Brother(s)
    d. Other Relative
    e. Other Non -Relative

5. If you were to have a major problem or concern, who are you most likely to talk to about it?
    a. A parent
    b. A teacher
    c. Adult friend
    d. Brother or sister
    e. Friend

6. How would you describe your relationship with your parents at home?
   a. Excellent
   b. Mostly Good
   c. Good
   d. Fair
   e. Difficult

7. How would you describe your relationship with your friends?
   a. Excellent
   b. Mostly Good
   c. Good
   d. Fair
   e. Difficult

8. When you are upset how do you <u>usually</u> handle your concern ?
   a. I talk to my parents or other significant adult in my life
   b. I do something harmful to me to take my mind off things
   c. I do something beneficial to me to take my mind off things
   d. I try to ignore it and hope it goes away
   e. I write things down - diary or Journal
   f. I talk with friends my age

9. Did you seriously consider dropping out of school this year?
   a. Yes
   b. No

10. What is your attitude toward School?
    a. I find school enjoyable and look forward to being there
    b. School is OK
    c. I find going to school stressful
    d. I find school difficult
    e. I find school life not enjoyable at all

11. Do you participate in organized activities outside school? For example: clubs, church, sports, volunteer work, etc.
    a. Yes: _____, _____, _____
    b. No

12. Have you used alcohol or drugs during the last semester?
    a. Yes
    b. No

Indicate your agreement or disagreement with the following statements by circling the letter that corresponds to your answer. If your answer is 'c', please explain why:

13. There are universal principles or virtues that apply to everyone at any time in history regardless of where that person lives.
    a. I agree
    b. I disagree
    c. It depends:

    _____

14. We should not be concerned about changing our habits because they are a special part of who we are.
    a. I agree
    b. I disagree
    c. It depends:

    _____

15. We must treat <u>all</u> people with respect no matter what they have said or done to others.
    a. I agree
    b. I disagree
    c. It depends:

    _____

16. We can only have great friendships with people who are like us and who do not require much effort from us.
    a. I agree
    b. I disagree
    c. It depends:

    _____

17. It is difficult for me to tell what is <u>right</u> from what is <u>wrong</u> because what is right for one person may not be right for other people.
    a. I agree
    b. I disagree
    c. It depends:

    _____

18. I do not let people see what I am really like on the inside. What I show on the outside is different than my inside to protect myself from what others will think about me.
    a. I agree
    b. I disagree
    c. It depends:

    _____

19. I should not walk away from tempting situations because walking away will make me a weak person.
    a. I agree
    b. I disagree
    c. It depends:

    _____

20. Having someone in my life whom I can talk to and ask for help when I face tempting situations is a smart thing to do.
    a. I agree
    b. I disagree
    c. It depends:

    _____

21. A self-confident person takes risks without worrying about the consequences.
    a. I agree
    b. I disagree
    c. It depends:

    _____

22. It is easy for me to tell when I am doing my best at something by comparing my accomplishments with the accomplishments of others doing the same type of work.
    a. I agree
    b. I disagree
    c. It depends:

    _____

23. Once I finish with my education, I will have most of the knowledge that I need to make me excellent at mostly anything that I choose to do.
    a. I agree
    b. I disagree
    c. It depends:

    _____

24. People who are suffering in this world have made the wrong choices in their lives and need to learn how to take care of themselves without expecting others to help them.
    a. I agree
    b. I disagree
    c. It depends:

    _____

25. I find it that it is best to do great favors for other people without letting anyone know what I did and why I did it.
    a. I agree
    b. I disagree
    c. It depends:

    _____

26. I should frequently tell other people what I am good at because that will help me develop a healthy self-esteem.
    a. I agree
    b. I disagree
    c. It depends:

    _____

27. The best job in a team is to be the one that everyone listens to and who gives all the orders or instructions.
    a. I agree
    b. I disagree
    c. It depends:

    _____

28. It is better to have several people communicate and work together solving a problem in order to find the best possible solution.
    a. I agree
    b. I disagree
    c. It depends:

    _____

29. Some people are born to be happy and others to be sad, and there is little anyone can do about that.
    a. I agree
    b. I disagree
    c. It depends:

    _____

30. There are people and things that we can have around us to help us do activities that get us excited about life.
    a. I agree
    b. I disagree
    c. It depends:

    _____

31. It is not possible to live life making mostly right choices because there are too many bad things happening in our world today.
    a. I agree
    b. I disagree
    c. It depends:

    _____

32. When a person consistently does what is right even when it is hard to do it, he or she must have been forced to do it by someone else. Therefore, that person should not be given any recognition for that.
    a. I agree
    b. I disagree
    c. It depends:

    _____

33. At this point in time, how would you describe your character to someone who did not know you?

_____

_____

_____

_____

APPENDIX C

T1L1 Posttest

Celebrate Life International
Teach One to Lead One®
Student Assessment **– (POST)**

Introduction and Instructions

(If you <u>did</u> <u>not</u> take the first survey at the beginning of this program, please talk with your instructor before answering any questions on this survey today.)

Please read carefully:

It has been great working with you this semester. To help us with the improvement of our activities, we would like for you to answer the questions below. Please answer the questions by circling your answers. All information is kept confidential by Celebrate Life International and will be reported as group data only. This is the second of two surveys; you should have taken the first survey at the beginning of the *Teach One to Lead One®* program. It is important that you provide the same personal code that you used for the previous survey. Your own code was created by answering the following questions and entering the answers in the spaces provided below:

A	B	C	D	E	F

A and B =   Enter two digits for your birth <u>month</u>. For example: January is 01, July is 07, December is 12, etc.

C and D =   Enter two digits for your birth <u>day</u>. For example: 02, 07, 21, 31, etc.

E =   Enter the initial for your mother's first name. For example: C for Carla, M for Maria, etc. If you do not know your mother's first name, then use your maternal grandmother's name. Otherwise, use your paternal grandmother's name. If none of these are available, use the initial for your own first name.

F =   Enter the initial for your father's first name. For example: C for Charles, P for Pedro, etc. If you do not know your father's first name, then use your maternal grandfather's name. Otherwise, use

Teach One to Lead One® Student Assessment (POST)   ver 08.26.02.a

your paternal grandfather's name. If none of these are available, use the initial for your own first name.

Please circle the appropriate letter to identify the current semester:

    a. Fall Program
    b. Spring Program

Please circle the appropriate letter(s) to answer the following questions. Some answers may require that you circle more than one answer letter.

    1. Gender
        a. Male
        b. Female

    2. Race/ Ethnicity
        a. African American
        b. Asian/Pacific Islander
        c. Caucasian
        d. Hispanic
        e. Native American
        f. Other race _____
        g. Prefer not to answer this question

    3. Primary Spoken Language
        a. English
        b. Spanish
        c. Other _____

    4. Who is in your family of residence (circle all that apply)
        a. Mother or Step-Mother
        b. Father or Step-Father
        c. Sister(s) and/or Brother(s)
        d. Other Relative
        e. Other Non-Relative

    5. If you were to have a major problem or concern, who are you most likely to talk to about it?
        a. A parent
        b. A teacher
        c. Adult friend
        d. Brother or sister
        e. Friend

6. How would you describe your relationship with your parents at home?
   a. Excellent
   b. Mostly Good
   c. Good
   d. Fair
   e. Difficult

7. How would you describe your relationship with your friends?
   a. Excellent
   b. Mostly Good
   c. Good
   d. Fair
   e. Difficult

8. When you are upset how do you <u>usually</u> handle your concern?
   a. I talk to my parents or other significant adult in my life
   b. I do something harmful to me to take my mind off things
   c. I do something beneficial to me to take my mind off things
   d. I try to ignore it and hope it goes away
   e. I write things down—diary or journal
   f. I talk with friends my age

9. Did you seriously consider dropping out of school this year?
   a. Yes
   b. No

10. What is your attitude toward school?
    a. I find school enjoyable and look forward to being there
    b. School is OK
    c. I find going to school stressful
    d. I find school difficult
    e. I find school life not enjoyable at all

11. Do you participate in organized activities outside school? For example: clubs, church, sports, volunteer work, etc.
    a. Yes: _____, _____, _____
    b. No

12. Have you used alcohol or drugs during the last semester?
    a. Yes
    b. No

Indicate your agreement or disagreement with the following statements by circling the letter that corresponds to your answer. If your answer is "c," please explain why:

13. There are universal principles or virtues that apply to everyone at any time in history regardless of where that person lives.
    a. I agree
    b. I disagree
    c. It depends:

    _____

14. We should not be concerned about changing our habits because they are a special part of who we are.
    a. I agree
    b. I disagree
    c. It depends:

    _____

15. We must treat <u>all</u> people with respect no matter what they have said or done to others.
    a. I agree
    b. I disagree
    c. It depends:

    _____

16. We can only have great friendships with people who are like us and who do not require much effort from us.
    a. I agree
    b. I disagree
    c. It depends:

    _____

17. It is difficult for me to tell what is <u>right</u> from what is <u>wrong</u> because what is right for one person may not be right for other people.
    a. I agree
    b. I disagree
    c. It depends:

    _____

18. I do not let people see what I am really like on the inside. What I show on the outside is different than my inside to protect myself from what others will think about me.
    a. I agree
    b. I disagree
    c. It depends:

    _____

19. I should not walk away from tempting situations because walking away will make me a weak person.
    a. I agree
    b. I disagree
    c. It depends:

    _____

20. Having someone in my life whom I can talk to and ask for help when I face tempting situations is a smart thing to do.
    a. I agree
    b. I disagree
    c. It depends:

    _____

21. A self-confident person takes risks without worrying about the consequences.
    a. I agree
    b. I disagree
    c. It depends:

    _____

22. It is easy for me to tell when I am doing my <u>best</u> at something by comparing my accomplishments with the accomplishments of others doing the same type of work.
    a. I agree
    b. I disagree
    c. It depends:

    _____

23. Once I finish with my education, I will have most of the knowledge that I need to make me <u>excellent</u> at mostly anything that I choose to do.
    a. I agree
    b. I disagree
    c. It depends:

    _____

24. People who are suffering in this world have made the wrong choices in their lives and need to learn how to take care of themselves without expecting others to help them.
    a. I agree
    b. I disagree
    c. It depends:

    _____

25. I find it that it is best to do great favors for other people without letting anyone know what I did and why I did it.
    a. I agree
    b. I disagree
    c. It depends:

    _____

26. I should frequently tell other people what I am good at because that will help me develop a healthy self-esteem.
    a. I agree
    b. I disagree
    c. It depends:

    _____

27. The best job in a team is to be the one that everyone listens to and who gives all the orders or instructions.
    a. I agree
    b. I disagree
    c. It depends:

    _____

28. It is better to have several people communicate and work together solving a problem in order to find the best possible solution.
    a. I agree
    b. I disagree
    c. It depends:

    _____

29. Some people are born to be happy and others to be sad, and there is little anyone can do about that.
    a. I agree
    b. I disagree
    c. It depends:

    _____

30. There are people and things that we can have around us to help us do activities that get us excited about life.
    a. I agree
    b. I disagree
    c. It depends:

    _____

31. It is not possible to live life making mostly right choices because there are too many bad things happening in our world today.
    a. I agree
    b. I disagree
    c. It depends:

    _____

32. When a person consistently does what is right even when it is hard to do it, he or she must have been forced to do it by someone else. Therefore, that person should not be given any recognition for that.
    a. I agree
    b. I disagree
    c. It depends:

    _____

33. At this point in time, how would you describe your character to someone who did not know you?

    _____

    _____

34. What have you liked best about the *Teach One to Lead One®* program?

    _____

    _____

35. What have you found to be the most helpful thing you have learned in this program?

    _____

    _____

36. Name one thing that you learned in this program that you are likely to continue to do?

_____

_____

37. What would you like to have changed in the *Teach One to Lead One®* program?

_____

_____

APPENDIX D

T1L1 Tracking Sheet

Weekly Summary For: Chris Roden

The week at a glance:
- This week was the eighth week to be with the T1L1 kids in the high school and for JC this semester.
- This week we spoke about Courage. All of the Unit 1 kids loved the movie First Kid and actually had some good times laughing. It was really interesting to hear all the kids talk about who they think has showed courage and who has not. I was very disappointed when I heard them say they felt our President has no courage. This was a great topic for this week with our soldiers going to war for us. By the end of the lesson without fail the name Jesus Christ came up as a person of courage—the giving of your life to save someone else is how they really see courage.
- In our Unit 2 session we did collages and watched the movie Simon Birch. It was great to have Marty back with us after a couple weeks out due to surgery. The students were glad to have her back and I feel her motherly influence will continue to make a huge difference in this class.
- JC had their first Parent Seminar Session with Lori and José. Paige and I discussed with the kids what it meant to have courage and how they could place that in their life. Having the courage to walk away when others are tempting them to do something could have made a huge difference in their life. When the kids meet with the parents at the end it was neat to see how they all seemed to want to know more about their child but they do not take that time that is needed. THANKS JOSÉ AND LORI FOR A GREAT JOB!!
- Called JC kids as reminder of class
- Mailed T1L1 parent session flyers
- Phone conference with Sara
- Had dinner with Pastor Kurt and Lori and finalized coming to the shelter for service project after much "begging." THANKS LORI!!!
- Went to tennis matches and lacrosse matches.
- Played golf with 2 vols/investor and teacher
- Did vol. recruiting with another vol. to spend building time with them.
- Scripture Memory, Lead Gandhi Discussion
- Had lunch with all my students at school.
- Had a great time just yesterday with CLI staff and family at the park!

Next Week's GOALS:
- Prayer request: Continue to need volunteers. Plus I will also be working heavily on our service project the next two weeks. Also we have our final two weeks with JC coming up.

Highlight Story

After class on Tuesday I had a girl come up to me to discuss accountability partners and their effectiveness. She shared with me that she has now stopped smoking "pot" and is in the process of stopping drinking. She told me this past weekend she had one beer, but really truly wants to get to the point where she does not drink at all. She has broken away from her "old friends" to help her get away from these habits. I assured her that accountability partners do work and that I myself have them and use them each day of my life. She seemed amazed that as an older person I would have an accountability partner. I feel the doors for communication are opening up quickly and I look forward to seeing the impact God has on the life of this girl through Teach One to Lead One.

APPENDIX E

T1L1 Administrator/Teacher Evaluation

Teach One to Lead One®
Administrator/Teacher Evaluation

Name: _____   **Date:** _____

Position: _____   **Class Time:** _____

School Name: _____

1. What are your overall impressions of the *Teach One to Lead One*® program?

_____

_____

_____

2. After observing a full semester of the *Teach One to Lead One*® program, did it appear to be missing any significant components for a character and leadership education program?

_____

_____

_____

3. Which session(s) stood out the most? Why?

_____

_____

_____

4. How effective was the Program Facilitator? How effective were the classroom volunteers?

_____

_____

_____

5. Please offer any additional comments that can be used to improve the program:

_____

_____

_____

APPENDIX F

T1L1 Volunteer Survey

Teach One to Lead One®
End of Session—Volunteer Survey

Volunteer Name: José Maldonado   Facilitator Name: Chris Roden
Class Time: 8:30 AM   School: North Cobb HS

Instructions: Please circle the number that best describes your response to each question.

1.   **How did you feel about your effectiveness as a *Teach One to Lead One*®
      volunteer?**
      Very effective   5   (4)   3   2   1   not at all effective

2.   **How effective was the Program Facilitator in each of the following areas?**

      a) Making me aware of school policies and procedures
      Very effective   5   4   (3)   2   1   not at all effective

      b) Preparing me in advance for each *Teach One to Lead One*® weekly session
      Very effective   (5)   4   3   2   1   not at all effective

      **c) Working with the teacher in maintaining a good learning environment in
         the classroom**
      Very effective   5   (4)   3   2   1   not at all effective

      **d) Ensuring that the students learned and were encouraged to put into
         practice the concepts that were taught**
      Very effective   5   (4)   3   2   1   not at all effective

3.   **Overall, how do you rate the *Teach One to Lead One*® program as a life
      changing experience for students?**
      Very effective   5   (4)   3   2   1   not at all effective

4.   **Please add any comments or ideas on how the program may be improved**

      The Facilitator and volunteer staff should make an effort to spend one-on-one time with
      the students. This could be accomplished before or after class, at the cafeteria during
      lunch, at the students' sporting events, etc. Furthermore, challenging the students to
      implement changes in their lives and following up on those challenges with each student
      would have a major positive impact.

APPENDIX G

T1L1 Sample Curriculum: Unit 1, Session 6: Integrity

Positive Influence = Integrity + Commitment

Objectives

- **Demonstrate an understanding of how to have positive influence in others' lives**
- **Be able to define the traits of integrity and commitment**
- **Be willing to implement those traits in their daily lives**

Materials Needed

- ✓ ITS Journal for each student
- ✓ Previous cardboard puzzle pieces for principle, habit, and relationships
- ✓ Cardboard puzzle piece for INTEGRITY lesson
- ✓ Masking tape and scenario cards
- ✓ Sunglasses, tape player, "Mission Impossible" tape, which includes theme song and prerecorded voice for skit.
- ✓ Totally Honest and Totally Bogus posters
- ✓ 4D glasses for each student
- ✓ Markers

Motivate

> ➢ **Post cardboard formulas in a visible place prior to the start of class.**

Hook:
Mission Impossible Skit:
At the very beginning of class have one volunteer press play on the "Mission Impossible"

tape recording. While the music is playing, have another volunteer enter. Volunteer should come in to the class with sunglasses on, continually looking around as if he/she is being followed during the music. Volunteer should stop and listen as the tape begins playing the prerecorded message regarding their mission. The end of the recording will say, "This tape will self-destruct in five seconds," and volunteer runs out of the classroom.

Introduction:

- Review
  1. What is a PRINCIPLE? Why do we live by them? What do habits do?
  2. What week # is this for getting rid of a bad habit or forming a new one?
  3. What was last week's topic? *(Great Relationships = Meaningful Effort + Respect)*

Instruction:

- Introduce formula
       Positive Influence = Integrity + Commitment

- Open Class Discussion
1. What is influence? *(Making a difference in the lives of others)*
2. How many of you think you have influence on the lives of others? *(We always influence people whether we know it or not)*
3. Name some people you influence and how.
4. Is influence always positive? Give examples of how it is not. *(Everyone is influencing someone either for good or bad)*
5. Who is someone well known that has or had influence on others?
6. What about their life allowed them to be so influential? *(Character Traits— distinguish between positive and negative traits)*
7. What does it take to be a person not just of influence but also of POSITIVE INFLUENCE? *(Integrity and Commitment)*
8. What is **INTEGRITY?** *(The quality or condition of being complete and undivided; being what we say that we are; having the same principles when we are alone as what we are with people around us; the act of doing what's right no matter the cost; being true to oneself in the small things as well as the big things)*

Class Activity:

Honest or Bogus Continuum:
Spread out on the floor in the front of the class one continuous line of masking tape. The line must be big enough to allow a lot of the students to mingle on top of it. At one end of the tape have an adult volunteer stand holding the **TOTALLY HONEST** poster while at the opposite end another volunteer stands with the **TOTALLY BOGUS** poster. Tell the students that you are going to read them a series of scenarios and ask them to stand on the HB Continuum in the location that best represents how honest or dishonest they would be in each scenario. If they would be truthful in that situation, then they need to stand closer to the "honest" poster. On the other hand, if they would lie or be dishonest on that situation, they need to be close to the "bogus" poster. Students standing in the middle of the line indicate they would tell partial truths and along with a few lies in that situation.

Remind students that this is an exercise in integrity. Have a third adult volunteer read the scenarios to the class.

Meaningful

- Open Class Discussion:
    1. Why did that exercise demonstrate integrity?
    2. With integrity can you ever really be "in the middle"?

Application Activity:

Go Against the Flow:
Split the class roughly in half and line up the class members in two lines facing each other with a space in the center. Choose two (typically quiet) student volunteers from the class. Put each volunteer at the ends between the two lines. Blindfold one of the volunteers and tell him/her that he/she is going to attempt to walk from one end of the space to the other without hitting anything. The volunteer at the opposite end is to VERBALLY direct the blindfolded volunteer to safety. While that volunteer is calling out directions to the blindfolded volunteer, each member on the sidelines can say whatever they want to attempt to distract or misdirect the blindfolded volunteer. NO ONE CAN PHYSICALLY TOUCH THE BLINDFOLDED VOLUNTEER AT ANY TIME. After blindfolding the volunteer, place a desk or other obstacles in the direct path of the blindfolded volunteer. With time, you can try it with several people.

Story:

Story #5—**INTEGRITY** (or a story demonstrating the need for integrity and commitment in order to have positive influence in the lives of others)

Measurement

- Isn't it amazing how many things and people are influencing us each day*? (TV, movies, music, politicians, teachers, parents, and friends)* Being able to identify a person committed to integrity is vital. Think about the activity we just did with the obstacles. Was it difficult to hear the right directions to follow? Each day you have opportunities to stand up for what is right, be a positive influence, and lead others in the right direction by your example. To do that, you have to look at life through 4D glasses.

Life/Leadership Skill:

In order to have a positive influence you must look at life through the 4Ds:

- **DECIDE**—determine what is right. Take time to find out what is the right thing to do in each situation. Depending on the situation, you may need to ask for help from a trusted adult.
- **DO IT**—do the right thing, live by it
- **DEFEND IT**—remind yourself of why you chose the right path and be ready to explain it to others when they try to change your mind
- **DELIVER IT**—help others who may be struggling with the same or similar issue.

> ➢ **Pass out a pair of precut 4D glasses to each student. Have them write the 4D's on their glasses.**

Small Groups:

- Discussion Questions:
  1. How can you tell the difference between right and wrong?
     (Right is living by UNIVERSAL PRINCIPLES)

  2. Are you the same person with your friends as you are alone?

  3. Why is it difficult to stand up for what is right?

  4. Which of the 4Ds is most difficult to do? Why?

  5. Have students give an example of how they have used the 4Ds.

Multiply

ITIS:

- How will you use the 4Ds this week?

Challenge:

- Choose a specific area to use the 4Ds this week and then DO IT!

Closing:

- We all influence and are influenced by others. We must choose to live a life of integrity and commitment. If we live by universal principles, we will become people of **POSITIVE INFLUENCE** and have a great impact on our world.

"ITIS"
Ideas - Thoughts - Inventions - Stuff

Hey students! I am back! It's me, your friend ITIS. You don't have to write lots of stuff to me each week, only what comes to your mind. From time to time I will ask you questions too, feel free to answer them anyway you like. Have fun!

1. In what specific way will you practice the 4Ds this week?

WORKS CITED

Achtemeier, P. J. Harper's Bible Dictionary. San Francisco: Harper & Row, 1985.

Ali, Lorraine, and Julie Scelfo. "Choosing Virginity." Newsweek 9 Dec. 2002. 4 Jan.

  2003 <http://stacks.msnbc.com/news/841604.asp>.

American Lung Association. "Adolescent Smoking Statistics." June 1999. 13 Dec. 2002

  <http://www.lungusa.org/press/tobacco/not_stats.html>.

Barna, George, and Mark Hatch. Boiling Point: It Only Takes One Degree. Ventura, CA:

  Regal, 2001.

Barna Research Group, Ltd. "Americans Are Most Likely to Base Truth on Feelings." 12

  Feb. 2002. 27 June 2003 <http://www.barna.org/cgi-bin/

  PagePressRelease.asp?PressReleaseID=106&Reference=F>.

Baydar, N. "Effects of Parental Separation and Reentry into Union on the Emotional

  Well-Being of Children." Journal of Marriage and the Family 50 (1988): 967-81.

Bennett, William J. The De-Valuing of America: The Fight for Our Culture and Our

  Children. New York: Summit, 1992.

Bereiter, Carl. Must We Educate? Englewood Cliffs, NJ: Prentice-Hall, 1973.

Blum, Robert. "Busy Parents Add to Teenage Angst." BBC News 18 Apr. 2002. 19 Feb.

  2003 <http://news.bbc.co.uk/1/hi/education/1937276.stm>.

Briner, Bob. Roaring Lambs. Grand Rapids: Zondervan, 1993.

Brown, F., S. R. Driver, and C. A. Briggs. Enhanced Brown-Driver-Briggs Hebrew and

  English Lexicon. CD-ROM. Oak Harbor, WA: Logos Research Systems, 2000.

"Character." Random House Webster's College Dictionary. 2000 ed.

Cherlin, Andrew J., et al. "Longitudinal Studies of Effects of Divorce on Children in

  Great Britain and the United States." Science 252 (June 1991): 1386-89.

Cherlin, Andrew J., P. Lindsay Chase-Lansdale, and Christine McRae. "Effects of

Parental Divorce on Mental Health throughout the Life Course." American

Sociological Review 63 (Apr. 1998): 245-46.

Children's Defense Fund. "Every Day in America." 2002. 13 Dec. 2002 <http://www.

childrensdefense.org/everyday.htm>.

Colero, Larry. "A Framework for Universal Principles of Ethics." UBC Centre for

Applied Ethics. 18 Feb. 2001 <http://www.ethics.ubc.ca/papers/invited/

colero.html>.

Coles, Robert. The Moral Intelligence of Children. New York: Random, 1997.

Covey, Stephen R. The Seven Habits of Highly Effective People. New York: Simon &

Schuster, 1989.

Damon, William. The Moral Child: Nurturing Children's Natural Moral Growth. New

York: Free, 1988.

---. The Youth Charter: How Communities Can Work Together to Raise Standards for

All Our Children. New York: Free, 1997.

Dawson, Deborah A. "Family Structure and Children's Health and Well-Being: Data

from the 1988 National Health Interview Survey on Child Health." Journal of

Marriage and the Family 53 (1991): 572-84.

"Divorce Rates." Americans for Divorce Reform. June 2000. 13 Dec. 2002 <http://www.

divorcereform.org/rates.html>.

Doherty, William J., and Richard H. Needle. "Psychological Adjustment and Substance

Use among Adolescents before and after a Parental Divorce." Child Development

62 (1991): 328-37.

Dosick, Wayne D. Golden Rules: The Ten Ethical Values Parents Need to Teach Their

<u>Children</u>. San Francisco: Harper, 1995.

Duska, Ronald, and Mariellen Whelan. <u>Moral Development: A Guide to Piaget and</u>
<u>Kohlberg</u>. New York: Paulist, 1975.

"EIC Issue Papers—Character Education." June 1998. Ohio Education Information
Center. 28 Nov. 2001 <http://www.ohioeic.org/CharterEducation.html>.

Elwell, Walter, ed. <u>Evangelical Dictionary of Theology</u>. Grand Rapids: Baker, 1990.

Emery, Robert E. <u>Marriage, Divorce, and Children's Adjustment</u>. 2nd ed. Thousand
Oaks, CA: Sage, 1999.

Fagan, Patrick F., and Robert Rector. "The Effects of Divorce on America." <u>Heritage</u>
<u>Foundation Backgrounder: Executive Summary</u> 1373 (5 June 2000): 32 pp. 26
May 2003 <http://www.heritage.org/Research/Family/loader.cfm?url=/
commonspot/security/getfile.cfm&PageID=12877>.

Finn, Chester, Jr. <u>We Must Take Charge</u>. New York: Free, 1991.

Frost, Abbie, and Bilge Pakiz. "The Effects of Marital Disruption on Adolescents: Time
as a Dynamic." <u>American Journal of Orthopsychiatry</u> 60.4 (Oct. 1990): 544-55.

Gardner, John. <u>On Leadership</u>. New York: Basic, 1990.

Gottman, J. M., and L. F. Katz. "Effects of Marital Discord on Young Children's Peer
Interruption and Health." <u>Developmental Psychology</u> 25 (1989): 373-81.

Gower, R., and F. Wright. "Jewish Education." <u>The New Manners and Customs of Bible</u>
<u>Times</u>. Chicago: Moody, 1997. Electronic ed. Oak Harbor, WA: Logos Research
Systems, 1997.

Guidabaldi, J., H. K. Cleminshaw, J. D. Perry, and C. S. McLoughlin. "The Impact of
Parental Divorce on Children: Report of the Nationwide NASP Study." <u>School</u>
<u>Psychology Review</u> 12 (1983): 300-23.

Holy Bible: New International Version. Grand Rapids: Zondervan, 1978.

Hooker, Richard. "Greek Philosophy: Socrates." Pullman, WA: Washington State U,

    1996. 30 Jan. 2003 <http://www.wsu.edu/~dee/GREECE/SOCRATES.HTM>.

Howe, Neil, and William Strauss. Millennials Rising: The Next Great Generation. New

    York: Vintage, 2000.

Hunter, George. The Celtic Way of Evangelism. Nashville: Abingdon, 2000.

Johnson, James, et al. Introduction to the Foundations of American Education. Boston:

    Allyn, 1971.

Josephson, Michael. "2002 Report Card: The Ethics of American Youth." Josephson

    Institute of Ethics. 5 Jan. 2003 <http://www.josephsoninstitute.org/Survey2002/

    survey2002-pressrelease.htm>.

Kavanagh, Harry. "Moral Education at the Elementary School Level." Value/Moral

    Education: The Schools and the Teachers. Ed. Thomas C. Hennessy. New York:

    Paulist, 1979. 95-118.

Keener, C. S. The IVP Bible Background Commentary: New Testament. Downers Grove,

    IL: InterVarsity, 1993.

Kiecolt-Glaser, Janice K., et al. "Negative Behavior during Marital Conflict Is Associated

    with Immunological Down-Regulation." Psychosomatic Medicine 55 (1993):

    395-409. 26 May 2003 <http://pni.psychiatry.ohio-state.edu/jkg/pdf/ 76.pdf>.

Kilpatrick, William. Why Johnny Can't Tell Right from Wrong. New York: Simon,

    1992.

Kittel, Gerhard, et al. Theological Dictionary of the New Testament. Grand Rapids:

    Eerdmans, 1995.

Kohlberg, Lawrence. "Moral Education Reappraised." The Humanist 38.6 (1978): 13-15.

---. The Psychology of Moral Development. New York: Harper & Row, 1984.

Lawrence, Rick. Trendwatch: Insights That Fuel Authentic Youth Ministry. Loveland,

     CO: Group Publishing, 2000.

Leffel, Jim. "Our New Challenge: Postmodernism." The Death of Truth. Ed. Dennis

     McCallum. Minneapolis: Bethany, 1996. 31-44.

Lessard, Paul J. "Underestimated Youth Yearn to Hear the 'Hard Truths.'" Letter. USA

     Today. 9 Feb. 1999: 16A. 21 Dec. 2002 <http://proquest.umi.com/

     pqdweb?Did=000000038843935&RQT=309>.

Lickona, Thomas. Educating for Character: How Our Schools Can Teach Respect and

     Responsibility. New York: Bantam, 1991.

Martin, Amber. "Divorce and Its Impact on Children." Nevada Outpost. May 1998. 14

     Dec. 2002 <http://www.jour.unr.edu/outpost/specials/wedding%20Pkgx./

     div5.kids.html>.

Maslow, Abraham H. Motivation and Personality. New York: Harper & Row, 1970.

McCall, Patricia, and Kenneth Land. "Trends in White Male Adolescent, Young-Adult,

     and Elderly Suicide: Are There Common Underlying Structural Factors?" Social

     Science Research 23 (1994): 57-81.

McDowell, Josh, and Bob Hostetler. Right from Wrong: What You Need to Know to

     Help Youth Make Right Choices. Dallas: Word, 1994.

McEwan, David B. "Communicating the Gospel to a Postmodern Generation: Challenges

     and Opportunities." 12 Jan. 2003 <http://www.nazarene.org/iboe/riie/Didache/

     didache_vol1_2/communicating1.html>.

"Millennial Generation." Sidewalk Sunday School International. 28 Nov. 2002

     <http://www.sidewalksundayschool.org/languages/english/pages/

millennial_2.htm>.

Miller, Craig Kennet. "Ministry with the Postmodern Generation." 12 Jan. 2003

    <http://www.thunderstruck.org/genxsoul/Miller.htm>.

"Monitoring the Future: Purpose and Design." 30 Aug. 2002 <http://

    monitoringthefuture.org/purpose.html>.

"North Cobb High School." 19 May 2003 <http://www.cobbk12.org/~northcobb/>.

Peterson, Karen. "Divorce Need Not End in Disaster." <u>USA Today</u> 13 Jan. 2002. 19 Feb.

    2003 <http://www.usatoday.com/news/nation/2002/01/14/usatcov-divorce.htm>.

Raths, Louis E., Merrill Harmin, and Sidney B. Simon. <u>Values and Teaching: Working

    with Values in the Classroom</u>. Columbus, OH: Merrill, 1966

"Religion in the Public Schools: Joint Statement of Current Law." 7 Jan. 2003

    <http://candst.tripod.com/jnt-sta.htm>.

Rickel, Annette, and Thomas Langer. "Short-Term and Long-Term Effects of Marital

    Disruption on Children." <u>American Journal of Community Psychology</u> 13 (1985):

    599-661.

Roberts, Raymond Rhorer. "Religion, Morality, and America's Public Schools." Diss.

    Union Theological Seminary, 1999.

Rodriquez, José. "A Review of Ethics and Educational Leadership: A Philosophical

    Statement." Diss. Northern Arizona U, 1996.

Rush, Benjamin, "A Defence of the Use of the Bible as a School Book." <u>Essays, Literary,

    Moral, and Philosophical</u>. Philadelphia: Thomas & William Bradford, 1806. 93-

    113.

---. <u>Letters of Benjamin Rush</u>. Ed. L. H. Butterfield. Vol. 1. Princeton: American

    Philosophical Society, 1951. 521.

Ryan, Kevin. "In Defense of Character Education." <u>Moral Development and Character Education: A Dialogue</u>. Ed. Larry Nucci. Berkeley: McCutchan, 1989. 3-17.

Ryan, Kevin, and Karen E. Bohlin. <u>Building Character in Schools: Practical Ways to Bring Moral Instruction to Life</u>. San Francisco: Jossey-Bass, 1999.

Ryan, Kevin, and Edward Wynne. <u>Reclaiming Our Schools: A Handbook on Teaching Character, Academics and Discipline</u>. Upper Saddle River, NJ: Prentice Hall, 1997.

Schaeffer, Francis. <u>How Should We Then Live?</u> Old Tappan, NJ: Fleming Revell, 1976.

Schulman, Michael, and Eva Mekler. <u>Bringing Up a Moral Child: Teaching Your Child to Be Kind, Just and Responsible</u>. New York: Doubleday, 1994.

Schwartz, Joseph E., et al. "Sociodemographic and Psychosocial Factors in Childhood as Predictors of Adult Mortality." <u>American Journal of Public Health</u> 85 (1995): 1237-45.

Search Institute. "Background and History of Search Institute Research Efforts." Minneapolis. 6 Sept. 2002 <http://www.search-institute.org/research/assets/background.html>.

---. "Developmental Assets: An Overview." Minneapolis. 6 Sept. 2002 <http://www.search-institute.org/assets/index.html>.

---. "Forty Developmental Assets" Minneapolis. 30 Jan. 2003 <http://www.search-institute.org/assets/40Assets.pdf>.

---. "Levels of Assets among Young People." Minneapolis. 6 Sept. 2002 <http://www.search-institute.org/research/assets/assetlevels.html>.

---. "The Power of Assets." Minneapolis. 6 Sept. 2002 <http://www.search-institute.org/research/assets/assetpower.html>.

Simon, Sidney, Leland W. Howe, and Howard Kirschenbaum. <u>Values Clarification: A</u>
 <u>Handbook of Practical Strategies for Teachers and Students</u>. New York: Hart,
 1972.

Smith, Christian and Robert Faris. "Religion and American Adolescent Delinquency,
 Risk Behaviors and Constructive Social Activities." Chapel Hill, NC: National
 Study of Youth & Religion. 2002. 19 Feb. 2003 <http://www.youthandreligion.
 org/publications/docs/RiskReport1.pdf>.

Smith, Wade. "Character Education in the Public Schools: A Christian Theological
 Construct and Model." Diss. Baylor U, 1998.

Stevens, Fritz, et al. "What is Secular Humanism?" Council for Secular Humanism 29
 Jan. 2002. 14 Dec. 2002 <http://www.secularhumanism.org/intro/what.html>.

Strong, James. <u>The New Strong's Exhaustive Concordance of the Bible</u>. Nashville:
 Nelson, 1997.

"Survey of Consumer Finance, 1995." Federal Reserve Board. 13 Dec. 2002 <http://
 www.federalreserve.gov/pubs/oss/oss2/95/scf95home.html>.

Swanson, J. <u>Dictionary of Biblical Languages with Semantic Domains: Hebrew Old</u>
 <u>Testament</u>. Electronic ed. Oak Harbor, WA: Logos Research Systems, 1997.

Sweet, Leonard. <u>Aqua Church</u>. Loveland, CO: Group P, 1999.

Thomas, Ronald S. "Assessing Character Education: Paradigms, Problems and
 Potentials." Lions-Quest. 28 Nov. 2001 <http://www.lions-quest.org/content/
 whatsnew/archives/wnarticles2.htm>.

Tucker, Joan S., et al. "Marital History at Midlife as a Predictor of Longevity: Alternative
 Explanations to the Protective Effect of Marriage." <u>Healthy Psychology</u> 15.2
 (1996): 94-101.

Wallerstein, Judith, and Sandra Blakeslee. <u>Second Chances: Men, Women and Children a Decade after Divorce</u>. New York: Ticknor & Fields, 1989.

Wallerstein, Judith, and Joan B. Kelly. <u>Surviving the Break-Up: How Children and Parents Cope With Divorce</u>. New York: Basic, 1980.

Wallerstein, Judith, Julia M. Lewis, and Sandra Blakeslee. <u>The Unexpected Legacy of Divorce</u>. New York: Hyperion, 2000.

Walvoord, J. F., et al. <u>The Bible Knowledge Commentary: An Exposition of the Scriptures</u>. Vol. 1. Wheaton: Victor, 1985.

Warren, Rick. <u>The Purpose Driven Church</u>. Grand Rapids: Zondervan, 1995.

Watson, Marilyn, et al. "The Child Development Project: Combining Traditional and Developmental Approaches to Values Education." <u>Moral Development and Character Education: A Dialogue</u>. Ed. Larry Nucci. Berkeley: McCutchan, 1989. 51-92.

Zill, Nicholas, Donna R. Morrison, and Mary Jo Coiro. "Long Term Effects of Parental Divorce on Parent-Child Relationships, Adjustment and Achievement in Young Adulthood." <u>Journal of Family Psychology</u> 7.1 (1993): 91-103.

Zill, Nicholas, and Charlotte A. Schoenborn, "Developmental, Learning, and Emotional Problems Health of Our Nation's Children, United States 1988." <u>Advanced Data from Vital and Health Statistics</u>. No. 190. Hyattsville, MD: National Center for Health Statistics, 1990. 9.

Zukeran, Pat. "Is the Church Ready to Engage the World for Christ?" 14 Dec. 2002 <http://www.probe.org/docs/ch-ready.html>.

WORKS CONSULTED

Berkowitz, Marvin, and Fritz Oser, eds. <u>Moral Education: Theory and Application</u>.

    Hillsdale, NJ: Lawrence Erlbaum, 1985.

Blum, Richard H. <u>Drug Education: Results and Recommendations</u>. Lexington, MA:

    Lexington B, 1976.

Bucher, Gayle. <u>The Talk</u>. Carmel, IN: Creating Positive Relationships, 1997.

Carson, D. A., et al., eds. <u>New Bible Commentary: 21st Century Edition</u>. Leicester,

    England; Downers Grove, IL: InterVarsity, 1994.

Coles, Robert. <u>The Call of Stories</u>. Boston: Houghton Mifflin, 1989.

Colson, Charles. <u>The Body</u>. Dallas: Word, 1992.

Damon, William. <u>Greater Expectations: Overcoming the Culture of Indulgence in</u>

    <u>America's Homes and Schools</u>. New York: Free, 1995.

Foster, Chad. <u>Teenagers Preparing for the Real World</u>. Cincinnati: South-Western

    Educational P, 1999.

Girdlestone, R. B. <u>Synonyms of the Old Testament: Their Bearing on Christian Doctrine</u>.

    Oak Harbor, WA: Logos Research Systems, 1998.

Goleman, Daniel. <u>Emotional Intelligence</u>. New York: Bantam, 1995.

Guder, Darrell, ed. <u>Missional Church: A Vision for the Sending of the Church in North</u>

    <u>America</u>. Grand Rapids: Eerdmans, 1998.

Haynes, Charles C., and Oliver Thomas. <u>Finding Common Ground: A Guide to Religious</u>

    <u>Liberty in Public Schools</u>. Nashville: First Amendment Center, 2001. 19 Feb.

    2003 <http://www.freedomforum.org/publications/first/

    findingcommonground/FCG-complete.pdf>.

Johnston, Jerry. <u>Who's Listening? What Our Kids Are Trying to Tell Us</u>. Grand Rapids:

Zondervan, 1992.

Joy, Donald. "Empower Your Kids to Be Adults: A Guide for Parents, Ministers and Other Mentors," ms. Wilmore, KY.

Lickona, Thomas. Raising Good Children: Helping Your Child through the Stages of Moral Development. New York: Bantam, 1983.

McLanahan, Sara, and Gary Sandefur. Growing Up with a Single Parent: What Hurts, What Helps. Cambridge, MA: Harvard UP, 1994.

Packer, J. I. Concise Theology: A Guide to Historic Christian Beliefs. Wheaton: Tyndale, 1995.

Pfeiffer, C. F. The Wycliffe Bible Commentary: Old Testament. Chicago: Moody, 1962.

Sidey, Ken, ed. The Blackboard Fumble: Finding a Place for Values in Public Education. Wheaton, IL: Victor, 1989.

Stonehouse, Catherine. Patterns in Moral Development. Waco: Word, 1980.

Wangaard, David. "Character Education Assessment Checklist." Chapel Hill, NC: Character Development Group, 1998. 6 Sept. 2002 <http://www. charactereducation.com>.